

# **"Grace and Truth"**

A BIBLE STUDY MAGAZINE

FOR EARNEST MEN AND WOMEN EVERYWHERE



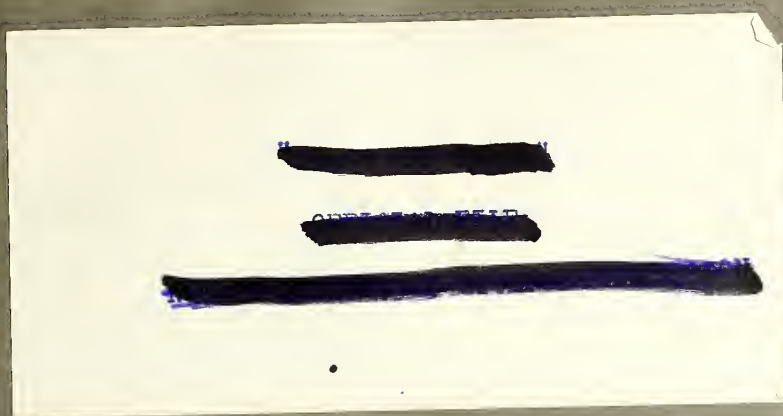
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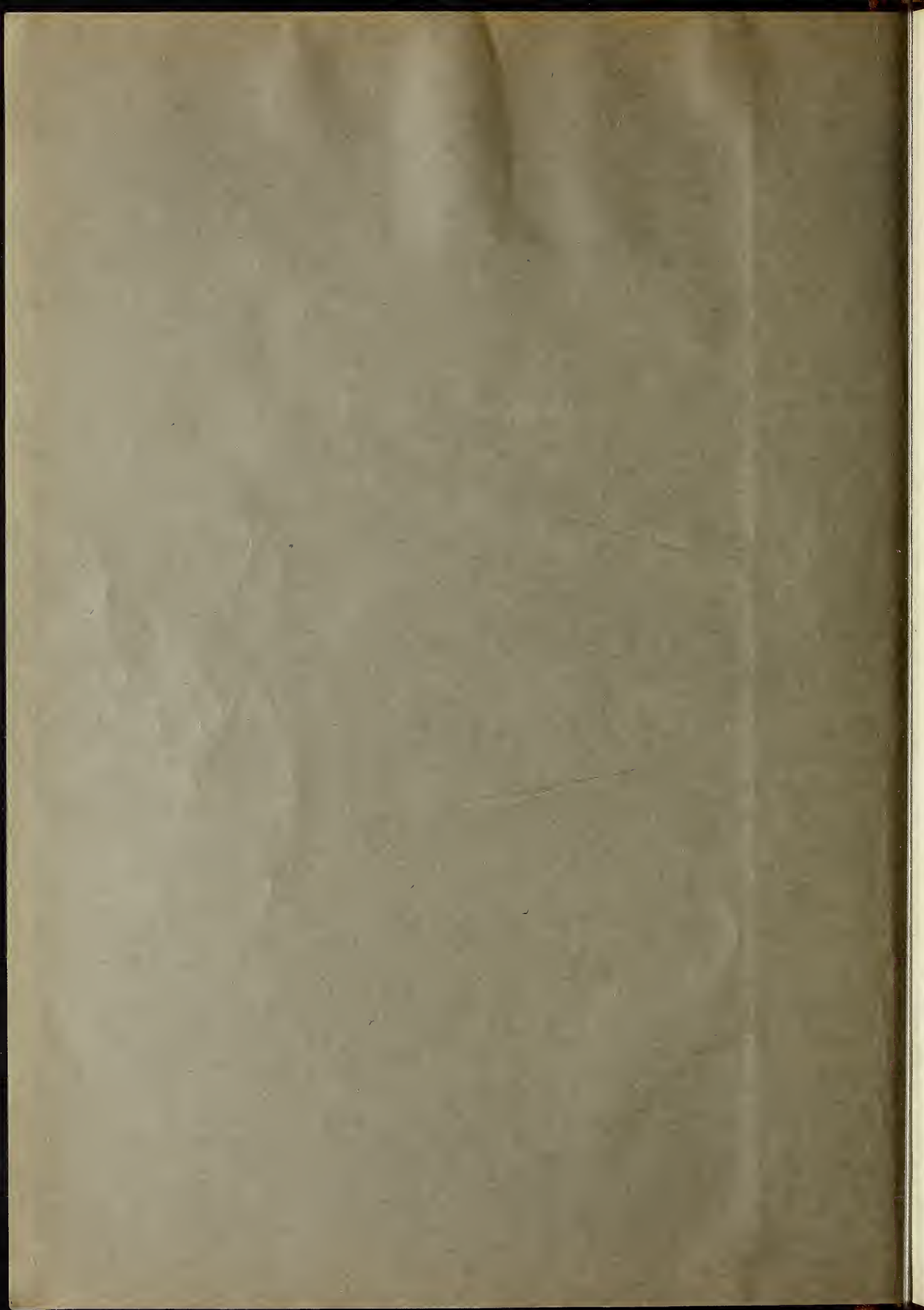
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# "GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN  
AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



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### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious, punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

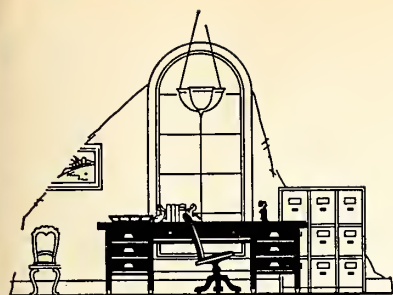
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.



## AS THE EDITOR SEES IT

### *The Student Number*

**I**N THIS fast moving age of apostasy there has arisen a grave need for men to enlist in the army of the Lord. This army is not looking for radicals, liberals, or fanatics—our land is overrun with them as it is. The qualifications of new recruits are simply a belief in the whole Bible and courage to contend for its fundamentals.

We cast expectant eyes on the student life of America for the supply of new material. The purpose of this issue of "Grace and Truth" is to kindle the fires of Christian conviction, enthusiasm, and service in the hearts of our young people with the prayer that they will respond to the call to the colors of the cross.

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### *The Passing of the Old Guard*

**T**HE United States of America has been singularly rich in the possession of a group of godly men, who were mighty in the Scriptures, whose influence has ever been on the side of truth, sobriety, and rectitude, and whose spoken message always magnified the cross of Calvary. These men have not always been personally associated with the Lord's work, but in every case they have been giants of strength in the battle for the integrity and truth of God's holy Book, the Bible. They have been mighty leaders in the Army of God.

But in the last several months God has been calling them home. I. M. Haldeman, W. Leon Tucker, James M. Gray, Wm. A. Sunday, Ernest Crabill, and others have finished their course. When such men leave us we cannot say the ranks have been decimated, for such men do not belong in the rank and file. But when such men are called home we must say, "A mighty leader has fallen, a captain of the host has laid down his armor."

In the light of these facts, we must recognize that one of the

most solemn problems with which Fundamentalism is confronted in this crucial hour is the need of outstanding, capable, God-empowered leadership—faithful to the Word, yielded to the Lord, filled with the Spirit, and willing to stand against all the fiery darts of the wicked one.

The men to meet this need, viewed from the standpoint of likelihoods, will be found among those who have been trained in the Bible Institutes of the land. The leaders of the Fundamentalism of tomorrow, if our Lord should tarry, are among the Bible Institute students of today.

And herein is a call to prayer—a call to pray for our Bible Institutes that they may be protected from every attack of Satan, a call to pray for the Bible Institute students that they may be yielded and broken and willing to walk humbly before God and to hear His voice calling them to His place of service for them and setting them apart for the honor of suffering for Christ, and leadership of the souls of men.

God, give us men.



"AND HAVING DONE ALL, . . . STAND" (Eph. 6:13)

These veterans of the forest were "shot" at an elevation of 11,500 feet on Mount Evans near Denver by a Denver photographer, Mr. E. B. Cooper. They are typical examples of timber line pines. They grow at such a high altitude that they are forced to brave the fierce winds and winter storms without the aid of other trees or natural protection. Their refusal to "give in" and fall has always inspired the lovers of forest life.

God is looking for just such men who, like the timber line trees, will withstand in the evil day, and having done all, . . . stand."





The fine family of the faculty, workers, and students carrying on for God at D. B. I.

### Regret

**WE REGRET** keenly our failure to print the second and final installment of our Editor's article, "Did Jesus Meet God's Demand?" President Fowler has been ill and consequently unable to write. Pray for him that the Lord will strengthen him. His valuable study, begun in the December issue, will be concluded, the Lord willing, in the February number.

The February number is about the soul and will carry a number of discussions of biblical psychology. Order some extra copies of this issue in advance and give them to interested friends.

—E. E. L.

### Watch Night Service

**IT WAS** a time of blessing, helpfulness, and spiritual victory for all. On December thirty-first the Denver Bible Institute and the Berean Fundamental Church joined hands in a great service of watching the old year out and the new year in. President Fowler of the Bible Institute, who is also pastor of the Berean Fundamental Church, was the chairman. The speakers were Rev. John Ramsay, pastor of the First Baptist Church of Lafayette, Colorado and our own Brother Lindquist, Dean of the Denver Bible Institute. There were lovely refreshments and splendid music, but the special blessing of the meeting was when God brought to the entire group of Christians present, renewal of consecration and a new step of complete dedication of the life to the Lord. As the sacred hush of God's own dealing came upon the climax of the service, 1936 was receiving throughout Denver a typical welcome marked by clamor, hubbub, tumult, and revelry.

### Something to Believe In

**OUR** gravest problem today is not the control of liquor, provision for the unemployed, or even the possibility of being drawn into a world conflict. It is the need of educating our boys and girls without shipwrecking their souls on the rocks of infidelity in our modern schools.

Note this timely warning from Dr. Frederick J. Kelly, chief of the division of higher education in our

### Federal Government:

If education doesn't find something for youth to believe in, sooner or later youth is going to kick over the apple cart. Something must be injected into the school system to hold young people steady.

A hearty "Amen!" rings from our hearts and we answer by giving the remedy.

Place the Bible back in our schools, remove all Communistic, Modernistic, and other unchristian teachers, and uphold faith in Jesus Christ as the only way of salvation and our youth *will* have something to believe in.

### How Billy Got Saved

**BILLY** Sunday was a great and useful man. He was evidently God's instrument in bringing the message of salvation to many souls. Although not endorsing his spectacularity and sensationalism, we have always thanked God for Billy's evangelistic zeal and his eagerness to reach men for Christ. Now that Billy Sunday has gone to be with the Lord, we are rather non-plussed to find in the public news prints concerning him, this statement,

I know that man who saved a million souls will have no trouble getting into heaven.

Such an utterance is simply awful. It puts Billy's salvation on the ground of his own good works. It is a sweeping repudiation of the very Gospel which Billy preached. Salvation is not of works. Salvation is by God's grace through the application of the shed blood of Jesus Christ. Though Billy Sunday or any other may lead ten million souls to Christ, that noble and worthy service would not furnish either whit or fragment of that man's salvation. *Salvation is a gift from God to the man who believes on Jesus Christ.*

No matter what the newspapers say, nor what highly sentimental utterances may flow from the lips of emotional admirers, Billy Sunday was saved the same way the rest of us sinners got saved.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works, lest any man should boast.

(Continued on page 31)



# The APPEAL of the GOSPEL MINISTRY

by JOHN TIMOTHY STONE

*HERE is a thrilling and timely appeal. Dr. John Timothy Stone delivered this interesting and valuable address before a gathering of college students. It consequently breathes the very atmosphere of the campus. To read this stirring message is to catch the spirit of wholesome Christian youth, yielding the life to Christ, and going on with Him in sacrificial service.*

**I**N CONSIDERING a subject such as this one it is usually necessary for a speaker to gain the confidence of his audience before he can impress them with a sense of personal responsibility. May I ask you to give me a frank sympathetic hearing from the very first?

I come to you from the thick of active work in a large city parish, and I assure you I would rather be at work there now than speaking here, for I have always discredited the man who is more anxious to be heard or seen away from home than at home working at his job.

The importance of this subject, however, warrants earnest thought and general as well as individual attention. It is not to be relegated to those who have decided to study for the ministry or enter mission fields, but must be faced also by those who aim to make the most of their lives and have not yet decided what to do.

Jesus Christ is worthy of the best the nation has, and needs able men, with strong bodies, alert minds, and pure hearts to do His work in ministering to the world.

At one time Harvard, Yale, Princeton, Amherst, and other leading colleges sent a large proportion of their sons into the ministry. This is not so today. In recent decades the smaller denominational institutions have taken a far lead in providing these men. In some of our western states it is reported that more men without college training are now ordained as ministers than those who have had academic study. This question demands thought, and the thought of men who are now studying in our American colleges. Here is a field fitted to every type of man and a field which needs men of strength and character; men who are willing to "endure hardness," and men who are not afraid of work. The old popular falsity that any man can enter the ministry, especially the man who cannot succeed at other things, is worn out. It never was true, but it is farther from the truth now than ever. A man who cannot succeed in almost anything he undertakes is not the man we need, but rather the man who can succeed elsewhere will succeed here and is needed. Men are succeeding in the ministry today who could and would succeed anywhere, and are in countless instances giving up opportunities which are attractive, fascinating, and lucrative.

We ask you first to consider

## THE LIMIT OF LIFE AS RELATED TO DEATH

**E**STIMATING three generations to a century, almost sixty generations have gone since Jesus Christ was born. We understand sixteen hundred millions of people inhabit the earth today. The sixty generations mean that over ninety billion people have lived and died since Christ came.

The preaching of the Gospel takes an astounding proportion where such a task, past, present, and future, faces us. The ministers and missionaries, above all other men, are set apart to proclaim and reveal the mystery and truth of life and death to men, and yet no other calling is looked upon so carelessly and indifferently by the majority of men and students. "Life and Immortality" were brought to light by Jesus Christ and these for the world. If a man lives his seventy or eighty years, with fifty or sixty of them in active service, what does it all amount to if he is only an accumulator, a collector, or a seeker and gatherer of things called pleasure, goods, or money?

When death comes he leaves it all. But if he has used his life aright and has influenced others aright, that influence and life will stretch out into eternity and everlasting force.

Lives of great men all remind us,  
We can make our lives sublime  
And departing, leave behind us—

These are the worth-whiles of life. No work or calling exists which compares with the minister's opportunity to set in perpetual motion moral and worthy forces centering in the very life of the future and an eternal future.

Again, the appeal is made to you to consider the Gospel ministry because of

## THE REAWAKENED CONSCIENCE OF SPIRITUAL VALUES

**M**EN are conscious of a great need. Editor's, educators, business men—all are asking, What can and will correct the disorders of society? What will prevent the recurrence and growth of crime and lawlessness? Sin has just wrought a world-wide international devastation and disorder. Material dependence seems suicidal. Spiritual value has become self-assertive.



From the *Wall Street Journal* to the soap box orator men are calling for a new order wherein dwelleth righteousness. Studying the philosophy of religion has not given it to men. The conscience is aroused and the heart and intellect are sensitive to the appeal of the Spirit of God, and everywhere the world is seeking men *who know God* to lead them.

The Church of Christ is making a new appeal to men. Churches by the score have more men in them than women. Men with a message and spiritual vision are attracting men and guiding this new conscience into faith and service. This wave is gaining size and force, and it sweeps on with tidal proportion. A new conscience demands a new devotion, and a new commitment of men of training, purpose, and power.

This leads us to the

### APPEAL OF THE WORLD'S NEED

**T**HIS, of course, is the old and controlling argument, and it ever will be. An unmet need will never be less or more silent a need. God sent His Son to save the world, and that world is not yet saved. Never have we known that need as now. The printed page, the open book, the myriad voices who proclaim, the daily press, the wires of the telegraph and telephone, the wireless, the ocean steamers, the post office systems which fill the whole earth—these all tell and re-echo the world's need.

Superstition, idolatry, ignorance, immorality, famine, disease, crime, prejudice, jealousy, deceit, slavery, and above all, war, with all its deeds and effects, force upon us the need the old world has for the saving, constructing power of Christian character and life.

Who can lead and assist in meeting this need better than a trained and tried minister?

Growing out of this world-need a double appeal develops: it is the appeal of the *unattained* and the appeal of the *unattempted*. These have the spirit of the pioneer in them.

Why do we love to read Francis Parkman's histories? Because they appeal to the pioneer in us. He writes of men who attempted the *unattained*.

In the mountains or deep woods, when we can get back to where the foot of man has not trod, or where only the red man has stalked, there we love to go, and why? Because there is a fascination in the *unattained*. This is a natural human inclination, but when linked to faith and purpose it becomes a mighty and irresistible force. It sent out Carey and Moffat and Henry Martyn as pioneers over a century ago. It has been sending out men of vision ever since. It discovered this new world through Columbus. It guided the Mayflower and landed the Pilgrim Fathers.

When I was a lad of high school age, and even later, when in Amherst College, there was a very popular book written by Professor Matthews entitled "*Getting On in the World*." Many a college essay and oration found its suggestion in those pages. How well I remember what it said in substance as to the power of the *unattained*. This theme meant much to the college

students of those days. It was in those days that the Student Volunteer Movement, the Morning Watch, and kindred movements were born. They were generated in the enthusiasm of this great power of the *unattained*.

Such purpose sent Adolphus Good to the West African Mission, and Wilder and Foreman to India, and the Ewings to India, and Stead to Persia, and Rodgers to the Philippines. It put men of brain, brawn, and breeding into the ministry as well—men who saw a great work to be done and gave themselves freely, even if they could do but a small part of it.

This appeal of the *unattained* is, as we have seen, closely associated with the appeal of the *unattempted*. The old missionary who made his motto, "Expect great things from God and attempt great things for God," had the vision. He was not willing to let God act without acting himself. His great expectations were his great attempts, and he never let the precedent of the *unattempted* quell his enthusiasm.

The *unattempted* for God and man will always be the chance which faces the man of size and character. Once when preaching at Princeton, during the presidency of Mr. Wilson, he told us of a remarkable sermon recently preached by Dr. Richards, then pastor of the Brick Church in New York. The subject was "The Monotony of Sin." He told how every form of sin was old long ago; the ancient cities of Nineveh and Babylon knew all forms of sin. It had lost its originality. But when a human life comes into touch with Jesus Christ new discoveries in righteousness develop, for a new personality comes in contact with divine wisdom and suggestion. The *unattained* is attempted, and only God knows how great the result and how marvelous the influence may be.

The *unattempted* for God is a future opportunity in the Christian ministry as never before. God and man want ministers and men who are different. We want men who are not afraid of problems, who glory in difficulties, who face the future, hard as it may be, with determination and a smile, who "know no future but God," who "act, act in the living present, heart within and God o'erhead." Men, who like Abram of old, go out "they know not where," but go with vigor and faith to attempt for God the *unattempted*.

This is not of necessity a call from afar, nor a call to cross the desert or the sea. The hardest task today may be in one's own state or city; in fact, at one's very door. The ministry at home needs able and independent men to guide and reinforce the strategic centers so swiftly building the growth of our day.

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**Y**OUTH is the race at the action stage, getting ready for a fresh running start. The one thing is to keep in closest touch with Him, and follow His directions unquestioningly, simply, fully, even when you don't quite understand.

—S. D. Gordon



# TRAINING--a REQUISITE for SERVICE

by IVAN E. OLSEN

*IN THIS clear-cut article our readers catch a student's viewpoint on the subject of Christian training, for Ivan E. Olsen is President of the Student Body of D. B. I. He is also a student pastor whose work in the mountains of Colorado has been greatly blessed of God. He says some things of special value for young men who are contemplating training for Christian work.*

**T**HERE is no other calling or profession in the world today which can be compared with the calling which God gives men to "proclaim His message." How marvelous is this message which Paul declared as being "Christ died for our sins according to the Scripture, and was buried, and He arose again the third day." In one sentence Paul sums up all of heaven's message to earth's sinners. The finite creature enters ambassadorship for his infinite Creator. Can any of earth's numerous vocations even be compared with such a sublime service?

Regardless of how small the vocation may be in which one finds himself laboring, efficiency in his task, and success, depend largely upon training. Training is a requisite for every field of service. To enter the legal profession one must train for several years to become a competent lawyer. If a young man wishes to enter the teaching profession, a college course with degrees is required. To enter the medical profession seven years or more of strenuous study is demanded. Careful training and instruction are required if a person wants really to have success in his undertaking.

Why are we so often guilty of minimizing the need of training to fit us for Christian service? If a man must study seven to ten years in order to be sufficiently trained to heal the sicknesses and infirmities of the body, I ask, is it not reasonable that a minister should study for at least four years to learn how to heal the ailments of the soul? Pentecostal fanaticism has unreasonably influenced Christendom today with its "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak," thus totally ignoring the admonition of the apostle Paul to the ministers of this dispensation: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

As we approach the subject, "Training A Requisite for Service," we want to consider it from the standpoint of some of the problems which come before the Christian worker, necessitating a wide, thorough,

and systematic preparation. An untrained soldier collapses under fire.

One of the self-evident reasons why thoroughgoing training is a necessity is found in the wide-spread presence of

## DANGEROUS HERESIES

**A** PROMISING young man, very zealous for the service of the Lord, entered a Bible training school. Upon getting his little tin cup full (which took but a couple of months), he decided he did not need further training, so he left school in order "to get into God's service." On the way to his proposed field, he attended some Nazarene meetings, and under the emotional pressure caused by the fanatical conduct of the meetings where the unscriptural vagaries of second blessingism were present, he went forward to seek the so called Holy Spirit baptism. Adequate Bible training would have protected this young preacher.

The sad fate of this young man has befallen hundreds of others who were equally enthusiastic for the things of Christ. Insufficient training blinds their eyes to the subtlety of the countless false teachers who masquerade themselves as ministers of light, but are in reality wolves attired in sheep's clothing. A thousand and one voices are speaking in Christendom today; each has a different message. Only those who possess the most thorough biblical training can close the mouths of the enemies of truth by a proper use of the Sword of the Spirit, which is the Word of God.

Another reason which demonstrates the necessity of training is the fact that every young minister soon discovers himself beset on every hand by

## BAFFLING PROBLEMS

**T**HE spirit of the age is becoming more and more opposed to the fundamental principles of God's Word. That church which does not have its worldly entertainments and pleasures is considered narrow and old fashioned. But the church which does allow worldly practices to enter, drives out its spirituality. The young preacher, eager to stand for the old fashioned truths of God's Word, will be approached continually by certain groups of his church, each group appealing for some unscriptural thing to be done in the church. A pageant, bazaar, dance, some questionable entertainment, etc. How will the young man, who has had practically no training from older servants of the Lord, stand against these things? Frequently it will be the majority who will fight for worldliness in the church. It is at such a time that the young minister will need to stand uncompromisingly for truth. It will then become evident that

(Continued on page 30)



# WHY I CHOSE A BIBLE SCHOOL



*IN THIS group of interesting testimonies the students of D. B. I. speak their mind.*

*The fine sparkling faith in the Lord Jesus seen in these testimonies coupled with loyalty to our beloved school gives to the reader a glimpse of the wonderful spirit of Christian devotion and fellowship which characterizes life at D. B. I.*



'Twas not I, but the Lord who chose a Bible school for me. I can but praise Him for leading me to a place where the teaching fully meets my spiritual need.

H. L. W.

The Bible school offers everything I need for Christian service. I am glad the Lord led me to D. B. I.

E. B.

The world offered no attraction for me; Christian work did. Realizing I needed training I let God choose the school and He pointed to D. B. I.

J. W.

The desire of my heart was to better understand God's Word before entering Christian service. He chose D. B. I. for me, starting thus to grant my desire.

M. W.

My reason for choosing a Bible school such as the Denver Bible Institute is that here the living and the written Word are upheld and magnified.

R. W.

The Denver Bible Institute was the only school able to meet my need of becoming firmly established in the doctrinal and personal truths of the Bible.

V. M.

I am taught to live God's Word as well as how to preach it; that's why I chose a Bible school, and especially D. B. I.

L. A.

The Lord gave His life to die for me—that's why I gave my life to live for Him, and to train for His Service.

R. W.

I chose a Bible school because certain major universities did not teach me explicit personal Christian living. At D. B. I. the Word is life.

T. A. W.

A ringing testimony of a student induced me to come my first year. I have returned these three fol-

lowing years because D. B. I. fully meets the need of good sound fundamental Bible training.

E. T.

When I yielded my life I realized my inability to combat the devil's forces without training; I chose D. B. I. because of her clear, uncompromising teaching.

M. F.

The Lord chose me for a Bible school, then I chose a Bible school. Best one ever, D. B. I.

F. C.

I chose the Denver Bible Institute because here I was positive I would be taught the truth as it is in the Scriptures. Three years have confirmed my confidence.

L. W. P.

I wanted to be able to rightly divide the Word of Truth. I knew that Jesus Christ was given the pre-eminent place at D. B. I., so I came here for training.

V. A.

The teaching of the blessed Word of God is the primary fundamental in being a soul-winner for our loving Saviour. I chose D. B. I. because it stands for this basic fact.

J. H.

I asked for the best training for service and for truth to satisfy my own soul. D. B. I. was the answer.

M. L.

I chose and came to D. B. I. for training because I found that the Word of God in all its beauty and truth was taught and lived here.

H. J.

Because the Lord instilled a willingness in my heart to do His will, I entered a Bible training school. I am thankful it was D. B. I.

L. S.

In this day of specialization the Christian worker is challenged indeed; facts prove to me that the Denver Bible Institute is the complete solution.

H. S.

D. B. I. is the school of schools to me for its thorough, fundamental, and blessed study of God's Word, the Book of all books.

L. H.

I want to thank my Lord for the privilege of attending the Denver Bible Institute where the unadulterated word of God is being taught.

D. W.

# CRUCIFYING CHRIST IN OUR COLLEGES

by DAN GILBERT

## STUDENT IN SUICIDE ATTEMPT!

## CO-ED DIES BY OWN HAND!

## COLLEGIAN BLOWS BRAINS OUT!

WHO has lived in a college town during recent years and not seen those tragic words blazoned in glaring headlines across the daily paper? Who has of late attended a university and not seen the campus flag lowered to half-mast in deference to a fellow-student departed of his own volition? And who has not wondered: What is this soul poison that lurks in the atmosphere breathed by collegians? What is the nature of this sinister influence which lures young men and women, as they stand on the threshold of glorious life and golden opportunity, away from all the blessings outstretched to them, and drives them in mad frenzy down into the shadows of ignominious death?

Where is the student, or father, or mother, or citizen with heart so cold or soul so dead, who has not queried, with a collegiate correspondent to the *Daily Californian*,\* "What is there about a university that disposes to suicide? What does a student learn at college that destroys the inborn confidence of all mankind in the beneficence of life?"

I, too, have wondered—wondered since the day I first set foot on the campus green of a great university—as to the nature of this strange malady of self-extinction. Wondered, with awful apprehension, if I would be spared, and if my friends and classmates would escape this contagious mania which has stricken down so many. But no longer do I wonder—for Agnes is dead. Dead from a poison potion poured by her own hand. Agnes—a dear friend, a treasured companion, a brilliant scholar, steadfastly pure and virtuous unto the end, innocent of sin against others, but guilty of sin against herself. Why?

It was nearly two years ago—it seems as yesterday—that I sat by her bedside, as the last faint flare of consciousness was fading away, and heard from her wan and pallid lips the gasping explanation of her renunciation of life, "He took Christ out of my heart . . . that's why life isn't worth living."

She said no more, because she knew that I understood—I, to whom she had confided all the heart-rending struggles of a virgin mind to uproot the tares and thorns of doubt and disbelief implanted by a godless

OBSERVANT Christians have long been familiar with the sad condition in our modern colleges. They know them to be hotbeds of infidelity. Thank God for the few fundamentally sound educational institutions that still remain; but may God protect our young people from ever entering the type described in this revelatory exposé. Dan Gilbert and his collaborators have given us in the story of Agnes, a truly representative case. The Danielle Publishers of San Diego gave their kind permission to print this excerpt from Dan Gilbert's startling book bearing the title of the accompanying article.

and God-defying professor of biology. I, who had observed the depths of despondency to which she sank when he finally persuaded her, in the name of Truth and Science, to wrench from her heart all faith in God and hope of a hereafter.

As I sat through the interminable night, waiting helplessly until the shortened breaths would come no more, memory carried me back to the day when Agnes and I, heralding from the same high school, had launched our collegiate careers together. I remember quite well her vivacity and normal slant on life's problems. In contrast to my own selfish motives in entering college, she had the noble motive of equipping herself for a life of service to others.

But all of these high ideals vanished under the spell of materialistic evolution. When she became fully imbued with the damning teachings of the aforementioned biology professor, existence lost its desirability. Why should she, a "high grade" ape, develop an intellect that must eventually be annihilated? With God, Christ, and heaven gone—why should she continue to live?

A "doer of the word and not a hearer only" during all her happy years as a Christian, she followed to its logical conclusion the new gospel, the atheist gospel of despair. Laugh, if you are ignorant enough to laugh, at the idea that belief in Atheism impels to suicide; but the fact remains that self-extinction is, and has always been, even among men well past maturity, one of its most prolific fruits. Witness George Stirling, California's famous poet, whom Upton Sinclair, himself an agnostic, confesses drank cyanide because of his dismal

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\*Student publication of the University of California



# Fundamental Facts of the Faith

## No. 13--Appropriation

by THE EDITOR

WITH this issue of "Grace and Truth" we start upon the second year of the series "The Fundamental Facts of the Faith." Gratifying, indeed, have been the constant stream of letters from our readers voicing appreciation and telling of blessing received from the studies of the past year. "Grace and Truth" is happy to have these studies which were first given as radio messages, for they give to us the opportunity of sharing President Fowler's rare gift of teaching with you, our readers. We trust that by our putting on the printed page the stirring appeal of his spoken messages, countless numbers shall find rich blessing and renewed strength in their daily walk with the Lord.

For your information we publish the subtitles for the year 1936. *Appropriation, Preservation, Restoration, Occupation, Transformation, Exhortation, Attestation, Expiration, Glorification, Condemnation, Organization, and Dispensation.*  
—H. J. J.

**A**PPROPRIATION is another word for faith. When an unbelieving man sees himself as a lost and undone sinner, he awakens to his terrible need and turns to Jesus Christ, believing on Him as Saviour. This is the first step in faith and this is the initial step in *appropriating* what God has provided for him in the wondrous substitutionary work of our blessed Lord.

But God would not have us stop at the first step of faith. The will of God is for His child to press on to new blessings, new heights, new victories. And these new blessings, new heights, new victories can only be obtained by faith—and faith is Appropriation. Yes, and a growing ability in Appropriation is growth in faith.

As we meditate upon Appropriation we first consider

### APPROPRIATION PRODUCING UNION WITH CHRIST

**T**HE believer in Christ Jesus is a man who has been brought by a miracle of divine grace into *union*, yea, a perfect and complete *oneness* with Jesus the Son of God. This union is absolute because it was brought about by the effective operation of the Holy Spirit, and the Holy Spirit is not the Author of half-measures.

This becoming *united* to the blessed Lord is coincident with regeneration and is an instantaneous miraculous performance of God. It takes place the moment the poor undone sinner accepts Jesus Christ as his personal Saviour, and it lasts *forever*. Union with Christ is a glorious work of God which is indissoluble. In fact the Bible says,

Whatsoever God doeth it shall be forever  
(Eccles. 3:14).

Salvation is something the *Lord* does, consequently, is forever.

The question is, What brought about the believer's union with Christ? How could such a startling and

almost unbelievable miracle be brought to pass? How can a lost man be saved? How can a sinner be united to Jesus Christ? How can the wondrous power of God be induced to operate on behalf of helpless and unworthy man?

Paul's answer to this question in his Ephesian letter is very pointed. His words are in a prayer. He says he is praying that we shall know the exceeding greatness of His (God's) power to usward who *believe*. What a clear-cut declaration. God's power functions for the man who believes, for the man who appropriates.

And when that power functions mighty things are wrought. The man *believes* or *appropriates*, and lo, the union with Christ becomes a glorious fact. This is taught in Ephesians 2:10 where the Apostle says,

We are His (God's) workmanship, created IN Christ Jesus.

Ah, what a miracle of grace.

The poor sinful man believes, God's mighty power is set in motion, the Holy Spirit of God performs His regenerative and sealing work, and the man is created in Christ Jesus, united with the *Son of God forever*.

The glorious fact of this union with Jesus Christ which is the inalienable possession of the believer is further revealed in Colossians 3:4 where the Scriptures say,

Christ, Who is our life, shall appear.

Surely union and oneness with Him could not be made more plain. It is glorious to think of Jesus as our Friend. But He is more than friend—*He is our life*. It is glorious to think of Jesus as God—but because of this wondrous act of divine grace God is brought into an indescribable relationship which is beyond *nearness*. It is union, oneness, identification, for this amazing passage declares

HE IS OUR LIFE.

Because the power of God operated on our behalf

when we believed, the *unbelievable* has become the product of *faith*, and the *impossible* has been brought to pass, and behold—Christ is now the believer's life. Praise God. We are united with Him eternally.

The remarkable assortment of blessings which go with this blessed union with Christ are clearly indicated by Scripture.

In Ephesians 1:7 we are plainly told that in Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Thus we see that *redemption* and *forgiveness* became ours when we became one with Him.

And in Ephesians 1:9 the Apostle says,

Having MADE KNOWN unto us the mystery of His will, according to His good pleasure which He purposed in Himself.

Here we learn that the believer is given special illumination in the realm of the marvelous truth of the mystery because He is in Christ—united with Him.

And in Ephesians 1:6 Paul says,

God hath made us accepted in the Beloved One.

In this radiant passage we discover that we have unqualified acceptance before the throne of God because of our union with Jesus Christ the Beloved One.

And in Ephesians 3:12 we find the declaration,

In Whom (that is, in Christ) we have boldness and access with confidence by the faith of Him.

And here we find two more of the surprising galaxy of blessings which God bestows upon all who believe in Jesus, boldness and access.

And in Ephesians 1:11 the Apostle tells us,

In Whom also (that is, in Jesus) we have obtained an inheritance.

What wondrous unfoldment is this? Because of our union with Him, we are declared to be the possessors of a wondrous inheritance. It is a heavenly and glorious inheritance with the Father, and the Son, and the Holy Spirit, and the angels, and the saints of all ages. And although I am still a poor man walking here upon this sin-cursed old earth, I am the owner of these spiritual blessings by that faith which brought me into union with Christ.

And in Colossians 2:10 the Holy Spirit declares to us in the words of Paul,

Ye are complete in Him, which is the head of all principality and power.

What a marvelous climax of blessing is here presented—"complete in Him." The word in the Greek means "perfect." Perfect in Him! Perfect because of my union with Him. "Perfect" by the grace of God.

It is specially worthy of note that in all these remarkable passages which have been passing in review before us, the Holy Spirit employs verbs which speak of present possessions.

We have redemption.

We have forgiveness.

He hath made us accepted.

We have boldness and access.

Ye are complete.

This wondrous group of blessings which go with union with Christ does not represent something the receiving of which is *future*. This group of blessings belongs to the believer in Christ *NOW*.

Of course, these glorious *possessions* of the believer in Christ are in *His heavenly home*, but in the eye of God and by the definite declaration of God, the believer *owns* them now just as much as he will own them after he has been enjoying them yonder in that heavenly home for ten thousand years.

Thus we have caught a glimpse of the fact that it is Appropriation, or faith which produces union with Christ, and we have seen that when this union with Christ is accomplished by the power of God, that that union includes the thrilling blessings of

*Redemption*

*Forgiveness*

*Acceptance*

*Illumination*

*Boldness*

*Access*

*Completion or Perfection*

Praise God for the blessings of faith, of Appropriation!

As we continue considering the truth of Appropriation we observe this second fact,

### APPROPRIATION PRODUCES GROWTH IN CHRIST

**G**OD has never intended His children to stand still so far as their spiritual condition is concerned. In II Peter 3:18 He says to us,

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

And in the Ephesian letter there occurs an important expression in connection with Paul's teaching on the Body of Christ. It is an expression which fairly bristles with spiritual message to the believer's soul. It occurs in Ephesians 4:15. The expression is

*Grow up into Him.*

Here is a graphic picture of what every believer's life should be—a *growing up into Him*. A growing in His power, a growing in His love, a growing in His service, a growing into His likeness, a growing in His self-denial, a growing in His glorious spirit of selflessness and sacrifice.

And there is a definite method whereby this blessed goal may be accomplished in the life. This method is revealed by the Holy Spirit through Peter.

Desire the sincere milk of the Word, that ye may GROW thereby (I Peter 2:2).

True growth in grace cannot occur without the constant application and use of God's inspired Word, the Bible.

(Continued on page 30)





# THE BEREAN AMERICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

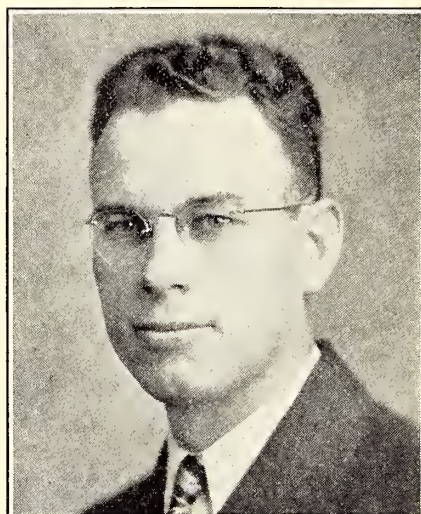
IRVING LINDQUIST, *Secretary*



Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2			
		8		10		
				24		

Miss Whitchurch						
SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	5
			9	10	11	
		15				19
	21			24		

Help put the dates in  
these calendars.



Mr. Irving Lindquist

Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
			3			
		9				

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				

Pledge a missionary's  
support for one day.

## Mr. Lindquist's Testimony

I came to know the Lord as my personal Saviour in my early teens as a result of the faithful testimony of devout and earnest Christian parents, and "I am persuaded that He is able to keep that which I have committed unto Him against that day." I would not and could not enter this type of Christian service in my own strength, or more accurately, in my weakness, but my Lord can and does impart to me strength to do His will if I but trust in Him. I just praise Him for the opportunity to give my life to Him for service as He directs, which is the reasonable thing for me to do since He gave His all for me.



Miss Helen Watson

## Miss Watson's Testimony

I accepted the Lord as my personal Saviour at the age of twelve. Not until I attended the Evening School of the Denver Bible Institute did I have any clear Bible teaching. I soon became conscious of His claim upon my life, and I longed to surrender all to Him but was reluctant to give up teaching, the work I love.

Under the testimony of Mrs. Amie I became convinced that the Lord has a place for me in Africa—that He would have me teach for Him. I am happy indeed that soon I will be in full time service for my Saviour, and I go on with the assurance that "I can do all things through Christ Which strengtheneth me."

## GIFTS

The Lord's blessing on the preparatory work of the B. A. M. has been marvelous indeed in the past weeks and months. Provision has been made, plans have been laid, and missionaries have arranged for the trip to the Congo to establish the initial station. Two of the missionaries, Mrs. Amie and Miss Johnson, have already had their support pledged. Two others, Mr. Jansen and Miss Whitchurch, already have a number of days pledged under the Day-a-Month plan. And two more, Mr. Lindquist and Miss Watson, have just started to work for their support on the field. These evidences of the Lord's blessing are very encouraging. But there are still great needs. Some of the

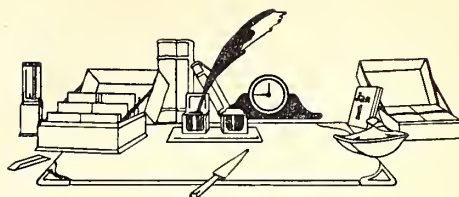
needs facing the board just now, needs which must be met before the missionaries are actually sent out on the field, are:

- Funds to transport automobile
- Funds for shipment of supplies
- Funds for necessary deposits in order for missionaries to enter Africa

These and a host of other miscellaneous items are included under needs in the general fund. So we present to our readers, prayer helpers, and supporters, the outstanding need at the present time, i.e., that the General Fund be built up. Then the actual trip to the Congo will begin.



# THE EDITOR'S MAIL BAG



A new year of precious opportunity of service for the Saviour, Whom we love, is opening before us. When we review the evidences—multitudinous in number—which God has vouchsafed to the testimony of "Grace and Truth," we are made to praise Him. The letters that have come from our readers from time to time have served not only to encourage our hearts, but also to bring us into closer touch with one another as a family. Letters and doctrinal questions are always welcome.

And now for a few of the testimonies which have refreshed our hearts and spurred us on to serve Him better.

Here are a couple of testimonies from friends in Colorado:

"Grace and Truth" is a blessing here at home and I can imagine of what great importance it would be to one in foreign work.

A young woman, eager to press on with the Lord and into training for His service, has recently become acquainted with "Grace and Truth." She writes:

I was very happy to receive "Grace and Truth." I do not know when I received such a blessing as when I read the testimony of the students. I certainly want to thank the Lord for such a school as D. B. I. for the training of young men and women. I have been drawn much nearer to my Saviour since I have read "Grace and Truth."

And here are two testimonies from friends in Canada, one of which speaks of growth in grace through the monthly study of the magazine.

"Grace and Truth" is so full of spiritual inspiration, light, and truth.

I have received "Grace and Truth" for which I am grateful. As a Bible study magazine I am sure it is one of the best. All year I have enjoyed studying it and feel I have grown spiritually on account of its clear unfolding of the Word of God.

I want you to know that I love the "Grace and Truth." The messages in it bring great joy to my heart.

Connecticut, Texas, and Canada join together in their commendation of the Sunday School Lessons in "Grace and Truth."

Our friend in Connecticut says:

I appreciate the "Grace and Truth" Gospel magazine and receive blessing from the different Bible messages. The Sunday School Department has always been good—helps to clear up many points.

Our Texas friend says:

We thank the Lord continually for the clear teaching that comes through "Grace and Truth." We have a clearer conception of the Word, and we are able to read and study it with more satisfaction than ever since we have been taking this paper. I use the Sunday School lessons almost exclusively in my teaching.

And our friend in Canada, a preacher of the Gospel, says a word concerning his wife's estimation of the magazine:

My wife likes it best for her Sunday School Lesson studies.

This message comes from missionaries on furlough who are taking a much needed rest from the heavy responsibilities on the field. They speak of special enjoyment received through the pages of the magazine:

We wish to thank you for the splendid monthly magazine "Grace and Truth," which never fails to bring blessing to our hearts, and which we consider the best of all the different religious papers that we have read.

We are happy for this testimony from a new subscriber to the magazine, living in West Virginia:

We subscribed for "Grace and Truth" and think it is excellent. It is going to prove a great spiritual blessing to us I am sure.

Another new subscriber who became acquainted with the magazine through a sample copy containing a special article that was blessed to his soul, writes as follows:

I am herein forwarding my subscription for your magazine, "Grace and Truth." I would have subscribed for it a long time ago, but lack of funds prevented me from doing so. But I praise my dear Redeemer, the Lord Jesus Christ, that I am able to do it now. I love your magazine immensely. It has helped me a lot. I wish to extend to you my heartfelt gratitude for sending me the March 1934 issue. Therein was contained that wonderful article on the Bride and Bridegroom, Judgment of the Living Nations, etc. It was a great help and blessing to me.

Another subscriber living in California says:

I want to tell you how wonderful and helpful the last three numbers of "Grace and Truth" were, and they bring blessing to many.

Here is an interesting question. Because this question concerns a subject which has been greatly misunderstood, we pass it on to our readers in the hope that the answer may clarify any questions that might have been in their minds concerning the same thing:

Is the speech a faculty of the spirit or soul?

Perhaps a definition of terms is in order before the answer to this question can be clearly presented. The human being is a threefold entity, a tri-unity, comprising body, soul, and spirit. The Scriptures clearly indicate that the soul is the man himself, and is the seat of all the faculties, the impulses, and the senses. The body is merely his dwelling place, but the soul is dependent upon it as a medium of expression and communication. The spirit in the case of unbelievers is the carnal old nature received from Adam; in the case of believers it may refer to either the old nature or the new, which is "Christ in us, the hope of glory." Sometimes the Scripture uses the word "spirit" to refer to the soul, but whenever it occurs in contradistinction to the soul, it is used to designate either the old nature or the new, and the context must determine which.

With this brief explanation as a background, I am sure you will readily see that the speech is a power of the soul, expressed by means of physical organs. It involves the exercise of such faculties as the mentality and the will, and may be affected by the faculty of emotion—all of which reside within the soul. It is the soul which thinks, decides, acts. The spirit influences the soul—the old nature pulling toward sin, the new nature wooing unto righteousness—but the responsibility for every act rests upon the soul.



# IN THE BOOK NOOK



Conducted by LEANDER S. KEYSER

## THIS WAY OUT

If you want to read a thrilling Christian story, and run the risk of staying up late at night to finish it, get this book. It is one of the Eerdmans Company's brightest stories. The plot is a tangled one, and a good deal of mystery hangs for a while about some of the characters, and the reader is kept wondering how it will be unravelled. We will not spoil the reader's interest in the story by revealing the outcome; but can assure him that, when he has come to the end, he will have a good taste in his mouth (so to speak), and will know precisely what is "this way out."

"THIS WAY OUT," by Paul Hutchens. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. Price, \$1.00.

## A BRAND FROM THE BURNING

The author has given us an interesting story; all the more so because it is a true narrative and not a piece of fiction. Tommy, the chief character, was quite a mischievous boy, fond of playing practical jokes, which got him and others into trouble. But he was not vicious. In course of time he experienced a change of heart and mind, and so became a very consecrated and useful man. His life and that of his family are detailed in a way that holds the reader's attention even when nothing exciting is told. The boy Tommy, when he had become a matured man, and was known as Thomas, was prominently connected with the Gideons, and thus exercised a strong and salutary influence on many traveling men. The author has given us a book of real uplift. He is also connected with the Gideons.

"A BRAND FROM THE BURNING," by A. B. T. Moore. Order of the Author, 4818 Arden Ave., Minneapolis, Minnesota. Price, \$1.75.

## DIVINE UPLIFTINGS

There can be no doubt that many Christians are living on too low a spiritual plane. They may have salvation, but they do not have "the joy of salvation." The author has written his book especially for this class of people. He shows them how they may attain to the higher and better life. They should realize their "high calling in Christ Jesus." Listen to his earnest appeal: "Look higher and live higher," is God's call to every one of us. "Look higher if you want more peace; live higher if you want more power." For spiritual urge and uplift this book is on a par with the author's previous volumes which have commanded a large circulation and influence. We gladly commend the book as one of the best for all Christian people, hoping it will help them to attain to both peace and power.

"DIVINE UPLIFTINGS," by Rev. G. H. Knight. Augustana Book Concern, Rock Island, Ill. Price, \$1.00.

## THE PARADOX OF PEACE

The author says he is a preacher, not an author. The several chapters of his book are addresses on various subjects which have been here gathered together at the request of many listeners. The book is a trenchant criticism of the following kinds of people: detractors of our country and its form of government; advocates of a socialistic regime; extreme pacifists who would not even

defend their own country when attacked; conscientious objectors who hold on to their possessions, but let others defend them; advocates of loose sexual morality; critics of the Church and Christianity; Modernists who undermine confidence in the Bible and true historic Christianity. The author's style is somewhat difficult, because he uses many long and involved sentences. He also becomes quite ironical at times. Yet his book is worth reading because it stirs much thought on many vital problems.

"THE PARADOX OF PEACE," by Rev. K. Palmer Miller. Progressive Printing Company, Seattle, Washington. Price, \$1.00.

## THE RICHES OF THE GENTILES

As Paul teaches, the rejection of the Gospel of Christ by the Jews turned out to be "the riches of the Gentiles." This gives the title to this helpful book, which is made up of chapters on various subjects which are treated in a refreshing way. Mr. Irvine is the editor of "The Indian Christian," and the author of the popular book, "Heresies Exposed," reviewed elsewhere in this magazine.

"THE RICHES OF THE GENTILES," by Wm. C. Irvine. Office of "The Indian Christian," Belgau, S. M. C., India. Price, 1s. 4d. (\$.32).

## HOW TO TEACH EVANGELICAL CHRISTIANITY

Here we have a profound disquisition on the right method of teaching evangelical religion. On account of the somewhat abstract style of the author and his translators, the book is difficult reading; yet it will pay the earnest teacher of Christianity to master it. Here is the vital question raised: "Is religion merely an elective in the midst of a number of cultural subjects, or is it required of all who would enter into the abundant life?" The author answers to the latter part of the question with a positive YES! For teaching vital Christianity methodology is not to determine the content, but the content is to determine the method. Here the decisive element (p. 30): "The method of Christian education is to be fashioned strictly in accord with the content of the subject matter, and the subject matter is not to suffer re-fashioning by other claims."

"HOW TO TEACH EVANGELICAL CHRISTIANITY," by Theodor Heckel; translated by Norman E. Richardson and Klaas J. Stratemeir. Zondervan Publishing House, Grand Rapids, Michigan. Prices: paper, 75 cents; cloth, \$1.25.

## A SYSTEM OF CHRISTIAN EVIDENCE

It would not be modest for the conductor of this department to laud his own book. So we quote in part the publisher's announcement: "You will agree that the issue of the sixth edition of any book is an event of no small significance. It certainly proves that the work is of a vital and interesting character. It is gratifying to both the author and the publishers of Dr. Keyser's book that there has been a constant and increasing demand for so strongly an evangelical publication. It has enjoyed a good general circulation, and has been used as a textbook in many Bible Schools, Colleges, and Theological Seminaries . . . The new edition has undergone careful revision, and has been brought up to date. The work is a thoroughgoing treatise on Christian Apologetics."

"A SYSTEM OF CHRISTIAN EVIDENCE" (Sixth edition), by Leander S. Keyser, D.D. The Lutheran Literary Board, Pubs., Burlington, Iowa. Price, \$2.25.

All books of which favorable mention is made may be ordered from the Institute Book Nook, 2047 Glenarm Pl., Denver, Colorado



## LESSON COMMENTARY FOR SUNDAY SCHOOLS (1936)

For Sunday-school officers and teachers: this commentary on the International Series of Lessons is just what they need. It is evangelical in a clear, positive way without being polemical. The editors and other writers simply take the teaching of the Bible at its face value, and then furnish much valuable information upon it. Here are "helps from Hebrew sources" by a Christian Jew; "the lesson interpreted"; "truths for daily living"; "preparing for the next lesson"; in short, here is just what one needs in the way of biblical exposition and practical application. While it is a Lutheran publication, it will be helpful to Sunday-school people of other denominations.

"LESSON COMMENTARY FOR SUNDAY-SCHOOLS (1936)," edited by Drs. Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pennsylvania. Price, \$1.75.

## TOMORROW'S RAINBOW

After all the trials, misunderstandings, and plottings by other people, did the hero and heroine of this story come to an agreement and "live happily together ever afterward?" Well, we do not want to spoil the story for the reader by telling how it ended. For literary finish the story will not count for much, and the action is often retarded by unnecessary details; and yet the author has a way of telling the story which keeps the reader on "tenterhooks" to see what will happen next. In spite of all his handicaps, Jerry Tucker turns out to be a real hero; and Patsy Lou, though not without her faults, makes a provokingly attractive heroine. There are some very mean characters in the story, and for that reason there is quite a good deal of scheming done to implicate the hero and balk him in his efforts to better the conditions in his somewhat rough and crude community. Some religion is introduced, and we are glad to say that it is of a wholesome and virile quality.

"TOMORROW'S RAINBOW," by Allene Albrecht. Concordia Publishing House, 3558 South Jefferson Street, St. Louis, Missouri. Price, \$1.00.

## CHRISTMAS

Here we have a most attractive production. It may well be described as "An American Annual of Christmas Literature and Art." The literature is very engaging, consisting of suitable poems and prose articles, all of them in celebration of the Christmastide. We do not see how anything more beautiful and relevant could have been conceived and executed. Some of the poems and songs are among the well-known classics, while others have been written expressly for this volume. The same may be said of the pictures; some are reproductions of classical pictures by noted artists, while others are original contributions. The cover is a beautifully drawn and colored piece of art, showing the mother and the Child and the shepherds. If you want a book that will help you keep the Christmas spirit all the year round, get this fine work. It will prove a constant inspiration.

"CHRISTMAS," edited by Ralph E. Haugan. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota. Prices: cloth edition, \$2.00; paper edition, \$1.00.

## THE INTERPRETATION OF FIRST AND SECOND CORINTHIANS

Here is a truly great work, a monumental work. It is a volume of 1383 large pages printed in excellent type and on clear white paper. To the evangelical believer, Dr. Lenski's book is delightful reading. He is thoroughly evangelical, believing in the verbal inspiration of the whole Bible, and therefore of the Pauline epistles. Then, with all his fine scholarship, he writes in a simple, lucid style that makes comparatively easy and very pleasant reading. For the most part he uses short and simply constructed sentences. The reader does not suffer from brain-fag in

trying to decipher his meaning. Having a lucid mind, he employs a lucid style. In his exposition he constantly goes back to the Greek, printing the words in the Greek letters, with all the proper diacritical marks; and yet the reader who does not use the Greek language is able to follow his thought because he always explains the precise meaning of the Greek words. His introduction to the epistles is of much value, and should be read carefully before the exegesis is begun by the reader. Both Dr. Lenski and his publishers are to be congratulated on the fine work they have done in this volume, as well as in the many other works by the same author.

"THE INTERPRETATION OF FIRST AND SECOND CORINTHIANS," by Professor R. C. H. Lenski, D.D. Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Price, \$5.00.

## NOTES AND NOTICES

From Zondervan Publishing House, Grand Rapids, Michigan, come the following paper-bound books:

"Philosophical and Biblical Reflections on World Peace," by Rev. John Bovenkerk, who thinks that the radical pacifists are wrong in supposing that universal peace can be brought about by human wisdom and power. He also chides them for condemning all war. World peace can be accomplished only by the second coming of the world's divine Sovereign. Price, 35 cents.

"The Philosophies of Father Coughlin," by Wm. B. Riley, D.D. In this brochure the author agrees with Father Coughlin in some ways, but differs very sharply from him in others. The titles of his chapters will give a clue to Dr. Riley's views: "Shall We Look to Congress or Christ?" "Shall It Be Gold or God?" "Shall It Be Dole or Endeavor?" "Shall It Be Communism or Christianity?" These chapters were preached in Dr. Riley's pulpit, and are here published to give them wider influence. Price, 25 cents.

"The Great Battle and Our Glorious Victory," by Rev. M. Bordin. The author's purpose is to analyze the Revelation of St. John, and to show both the truth and the error in Pre-millennialism and A-millennialism, and then to give what he believes to be the true interpretation of the last book of the Bible. He makes his position arresting. Price, 25 cents.

Through the courtesy of The Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago, we have received the following booklets:

"Earthquakes: The Prophetic Significance of Physical Upheavals," by Herbert Lockyer. He gives a list of thirty-two earthquakes that were reported thus far in the year 1935. Then he lists the quakes that have occurred from 1902 to 1934, with the attendant casualties. He believes that these seismic upheavals portend the imminent coming of our Lord. Prices: 10 cents per copy; \$1.00 per dozen.

A most convincing proof of the divine character of the Bible is to be found in the narratives of conversions in Dr. Walter Lewis Wilson's recent book, "Miracles in a Doctor's Life." The author records the winning of many sinners to Christ, and in every case he simply cited the relevant texts of Scripture. The fact that Christ, the Son of God, suffered to atone for sin seemed to be the most appealing and effective truth to relieve convicted sinners of their burden and create the ability to accept Him as their Saviour from sin. Price, 20 cents.

"A Challenge to Christian Youth," by Prof. Cornelius Jaarsma, Ph.D., is issued by Wm. B. Eerdsman's Publishing Company, Grand Rapids, Michigan. It deals most helpfully with some of the vital problems of young people today—problems that in many ways are quite different from those of former times. However, Dr. Jaarsma treats these problems in the fundamental Christian way. The Gospel of Christ begins with the individual, and then moves out into the social sphere. It "is first individual and then social." Price, 10 cents.





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON AND MISS ANNA BENTHIEN

## CLOTHESPINS

ERNEST had just gotten to that awkward age when his hands and feet looked too big for his body which seemed to be lengthening out each day. He was not good looking. His nose was large. His kindly but alert hazel eyes were ready to sympathize quickly or to be stern in reproof of wrong. A lock of dark brown hair persisted in hanging over his high forehead. He was getting so tall and thin that folks began to call him "Clothespins."

Ernest was in his last year in high school, and even though he was the youngest of the classmates, yet he was always at the head of his class. His friends did not see how he kept up in his studies, for as soon as school was out he would hurry home to split wood, rake the lawn, or do any of the many chores to be done around a home.

This boy of the river bluff country of Missouri had already formed many principles of life, and uppermost was his love for clean Christian living.

Mrs. Mueller, his mother, was a kindly, hard-working woman who lived in a college town. In order to give her eight children a college education, she kept roomers and boarders. She loved her children, and especially did she thank the Lord for Ernest and his uncomplaining self-sacrificing life. It grieved her that she could not give her family more of this world's goods, yet she was thankful that she was able to put them through school, which she had to do alone since her husband's death.

Many cold mornings Ernest would go to school with shoes so old and worn that his feet were on the snow, or perhaps he had shoved a cardboard in for a temporary sole. His suit, which had once fit, was now worn at the elbows. The sleeves, about four inches too short, were frayed at the cuffs. A patch could be seen in the seat of the trousers. Everybody liked this boy who was willing to dress according to his means.

His teachers trusted him to the fullest extent, and all the pupils, save one, welcomed him as their friend. Though he was serious minded, yet he could keep a crowd laughing for hours. His goal was to become a lawyer, and no task was too hard to perform that would help him one step further toward that goal.

He had only one enemy. Dave Carlton, a neighbor, did not like Ernest. He was jealous of him. He could not stand to see Ernest with friends and honors when he, Dave, was almost as good a student and was well dressed and good looking. He failed to see that it took more than clothes and looks to make friends. One day he was sitting on his porch whittling on a stick when Ernest went by. With a sneer he called out, "Clothespins needs his socks darned."

Ernest paid no attention to him, but with a wistful smile on his freckled face, said to himself, "I wish I had tried harder to darn this sock this morning, and then perhaps it wouldn't have pulled out. But it was so cold in my room, my hands were so numb, and I had to hurry to build the fires so mother wouldn't have to get up in the cold. Poor mother, she works so hard. I just can't let her darn my socks."

That morning in school, a little incident occurred which gave Dave Carlton an idea of a way he could get ahead of Ernest. He was more determined than ever to seek to hurt this rival of his, for even Mabel Harman, whom he thought to be the prettiest girl in town, had only yesterday told him she thought he was the manliest boy in school.

In English class their papers had been handed in, and Miss Krebs was reading them to the pupils. She started with the paper on top of the pile. Dave knew that was his, and he was proud of the way he had handled the theme. At the end of the paper she said, "Why, there is no name on it. Ernest, is this your paper?"

"No, it isn't, Miss Krebs," said Ernest, politely.

"That's my paper," said Dave quickly, with a look of pride on his face.

"Why, your writing is so much like Ernest's, I should never have known it apart," said Miss Krebs, picking up the next paper.

Dave smiled to himself as he realized that at last he had found a way to get even with Ernest. His chance came in the next few days.

Among Ernest's other activities was his work in the Sunday-school and church. He was aggressive in his work for the Lord and applied himself there as he did in everything he undertook. His Christian life was an example to many an older person, and his testimonies rang true to the Word. He was chosen at this time to represent his Sunday-school at a convention in a neighboring town. He was to give a report of the work accomplished in his home Sunday-school that year. Ernest loved to speak but hesitated in going, first because of his clothes, and second because he would have to miss two days of school so near graduation. Both of these objections, however, were overruled, and he decided to go.

The first day of school that Ernest was away, Dave's chance came.

The English teacher asked the graduating class to prepare a paper on, "What I Think of My High School." Dave's eyes gleamed as he planned his scheme. He knew Miss Krebs had not called the roll, so she did not know Ernest was absent. She had left the room immediately after giving the assignment, and would probably not return. Dave was also glad that their papers were never returned, thus Ernest would never know. So here was his chance. He would write two papers. One would be full of praise, to which he would sign his own name. The other would be a frank statement that he had obeyed rules and fallen in line only because he had to, but underneath there had been hatred and rebellion. To that paper he would sign Ernest's name. Their writing was alike. No one could ever prove it, and he thought, with a wicked gleam in his eye, "That will keep Ernest from graduating with the highest honors, anyway!" The two papers were prepared and handed in.

The next Monday in school Ernest thought he sensed a change in Miss Krebs' attitude toward him. This troubled him, but he thought perhaps he just imagined it. The next day however, when he met Mr. Grant, his Superintendent, in the hall, he was convinced something was wrong. He could think of nothing he had done. That afternoon, Mr. Grant came into the assembly and announced that the next day the honor pupil would be announced. Ernest turned around in time to catch Dave looking at him with a crooked, knowing grin.

That evening as they came out of school Dave said, as he passed by Ernest, "Teachers don't seem to like you quite so well, do they?"

Dave could have bit his tongue off for saying that, for he didn't want to say anything that would make Ernest suspicious.

But it was out, and Ernest had heard it. As he walked on home he thought, "So Dave has noticed it too. Then



it must be so." With a straight-forward and wise determination, Ernest decided to go to Mr. Grant, the Superintendent, the first thing in the morning and find out what the trouble was.

True to his decision, he went to school early and waited outside the Superintendent's door for Mr. Grant. Soon he heard his quick steps in the front hall.

Mr. Grant was a kindly looking young man of about thirty-five, and as he saw Ernest waiting for him, a slight frown could be seen on his face. He had always liked Ernest so much, but he couldn't understand how the boy had deceived them these four years as his paper stated. He was glad to talk with him.

"Good morning, Ernest. Want to see me?" said Mr. Grant as he led the way into his office.

"Please, Mr. Grant, I want to have a talk with you, if you have a few minutes."

"Certainly. Have a chair, Ernest."

With his usual openness Ernest came directly to the point.

"When I came back from our Sunday-school convention, sir, I noticed a change in your attitude toward me. In fact, everyone seemed to treat me differently. At first I thought it was just my imagination, but now I am convinced there is more to it. I don't know what has caused the change, so I came to you to find out," said Ernest, with a frank smile.

Mr. Grant had a gleam of light, for he loved this boy and hoped all this was not true. It seemed so impossible in the light of Ernest's Christian word. In fact, he had refused to believe it until shown the paper in Ernest's handwriting.

"Ernest," he said, slowly, thinking his way along, "when did you go on this Sunday-school convention?"

"Thursday and Friday of last week, sir," said Ernest promptly. "I left in a hurry and asked my little sister, Hope, to tell you. I trust she didn't forget, sir."

"She must have forgotten. No, I happened to be out of town on those days also, and she must not have thought to tell any of the other teachers, for you were not marked absent. You see, we didn't have much class work last week as the teachers have been so busy preparing for graduation week."

"I am sorry, sir, my sister neglected to notify you. She does sometimes forget. But surely that could not have caused the look of suspicion which everyone gives me," said Ernest, puzzled.

"Ernest, would you mind if I called in Miss Krebs for a minute?"

"No, sir. Do you want me to leave?" said Ernest, rising to go.

"No, you may stay."

Miss Krebs was sent for, and soon came in with a look of surprise on her face as she saw Ernest in the Superintendent's office.

"Miss Krebs, when was that set of English papers written which you showed me?"

After a moment of thought, she answered with a look of stern disapproval at Ernest, "Last Friday, Mr. Grant, and I am glad you are talking to this young man about it. He deserves—"

"But I am not talking to him about it, Miss Krebs," said Mr. Grant, with a look of warning. "You see, Ernest was not in school Friday."

"Not in school Friday! Why—" said Miss Krebs, looking in amazement from one to the other. "But how—?"

"That is what I will seek to find out. Will you bring me that set of papers, Miss Krebs?"

The papers were soon in Mr. Grant's hands, and again Ernest and his Superintendent were alone.

"This is a mystery, Ernest, and I am going to ask you to help me solve it," said Mr. Grant, fingering over the papers. Soon he pulled out the paper with Ernest's name on it. Handing it to the young boy, he said, "Read that, and tell me truthfully whether you wrote it or not."

Ernest started to read, glancing first at his name on the back. His face went red with shame and indigna-

tion before he had finished the first page. His fists were clinched, and his face was determined but sad as he handed it back to his Superintendent. Rising to his feet he said, "Mr. Grant, I give you my word of honor as a Christian that I did not write that paper. I never saw it before, and if I had had the chance to write on that subject, my paper would have been full of praise and thanksgiving for the education the Lord has permitted me to get here in this high school. I love this school and shall always be loyal to it. Do you believe me, sir?"

"Yes, Ernest, I do. Sit down, boy, and let us talk it over. Now, can you tell me who did write that paper?"

Ernest hesitated a moment. Looking at the floor, he said, "May I ask a question before I answer yours?"

Mr. Grant nodded assent.

"What boy or girl will be the honor student this year?"

"Why!! Why should you ask that? You will be now, of course. You always have been. Now that the author of this paper is cleared up, you will be," said Mr. Grant with a smile.

"But, we don't know yet definitely who is the author. If I had written that paper, who would have been?" said Ernest persistently.

"Well, I think Dave would have been. His grades have been high. He has behaved himself remarkably well for him, and his paper was excellent and loyal to this school. But why do you ask?"

"Mr. Grant, will you go ahead and give this honor to Dave, even though I didn't write the paper? I want you to believe me that I didn't write it, but I wish, sir, you would just let the matter drop and not try to find out who did."

Ernest, that is not like you. Why do you want us to make Dave the honor pupil? Why don't you want this paper business cleared up?"

"Sir, I see I cannot put you off, and I have no right to, so may I confide in you?"

"Certainly!" said Mr. Grant, puzzled.

"Mr. Grant, Dave doesn't like me. I don't mind that, but lately he has begun to treat my little sisters shamefully also. They don't have nice clothes, but they can't help that, and they are glad to wear 'hand-me-downs' and made over dresses. Mother works so hard. Dave ridicules them, and they come home crying. Then mother feels badly, and I can't stand that. I thought, Mr. Grant, that if Dave knew I was willing to step down and let him be the honor pupil, or perhaps if he thought he won it over me, that he wouldn't stoop to do the mean things he does. An honor pupil shouldn't, Mr. Grant."

"Right you are, Ernest, and an honor pupil won't. Do you see, son, how impossible, how wrong it would be for me to give the honor to Dave when he does these things? I don't want him to represent our high school, and you don't either, Ernest, do you?"

"No, sir," spoke up Ernest truthfully, "but I thought—Mr. Grant, I have been praying so for Dave. I want him to become a Christian, and I thought maybe this was a chance. But I know the Lord has some way."

"Now tell me, Ernest, do you know who wrote that paper?" said Mr. Grant, as he watched the boy closely, for he was beginning to catch on.

"Yes, sir," said Ernest slowly. Then with a smile he said, "You see, Mr. Grant, I am going to be a lawyer some day, and I'm already beginning to study some. As soon as I saw that paper I knew who wrote it. If you will notice there is another paper in that pile with exactly the same handwriting as mine, only he forgot to make the E just like I do in my name."

Quickly Mr. Grant went through the papers and found the other with the same handwriting. As his eye saw the name, he exclaimed, "Dave!" He studied the two papers for a moment, then said, "I never did notice how alike your writing is before. To think Dave would be so little, so underhanded." Rising, he said, "Ernest, forgive me for suspicioning you. Even though I had it in what was, as I supposed, your own handwriting, I should have known you were not the deceiver that paper made you

(Continued on page 32)





# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## MARKS OF DISCIPLESHIP

Reading: Philippians 3:1-5

- I. A DISCIPLE IS ONE WHO FORSAKES ALL FOR JESUS  
Luke 14:33
- II. A DISCIPLE IS ONE WHO LOVES LESS EVEN EARTH'S BEST  
The word "hate" does not have the meaning which we have given to it. It means to LOVE LESS all others and put Christ first.  
Luke 14:26
- III. A DISCIPLE IS ONE WHO IS WILLING TO DENY HIMSELF AND TAKE UP HIS CROSS  
Matt. 16:24
- IV. A DISCIPLE IS ONE WHO IS STEDFAST IN THE WORD  
John 8:31      II Tim. 2:15  
I Tim. 4:16      Psalm 126:6
- V. A DISCIPLE IS ONE WHO BEARS MUCH FRUIT  
John 15:8
- VI. A DISCIPLE LOVES HIS BRETHREN  
John 13:35

—C. L. F.

## CHRIST OUR LIFE

Colossians

- I. THE DEEPER LIFE—Chap. 1  
"Grounded and settled" vs. 23  
Eph. 3:17  
Luke 6:48
- II. THE HIGHER LIFE—Chap. 2  
"Built up in Him"—vs. 7  
Eph. 2:20-21  
I Pet. 2:4-5
- III. THE INNER LIFE—Chap. 3  
"Let the word of Christ dwell in you richly"—vs. 16  
Ps. 119:11  
John 15:7
- IV. THE OUTER LIFE—Chap. 4  
"Walk in wisdom toward them that are without"—vs. 5.  
I Thess. 4:12  
I Tim. 3:7

—J. W. W.

## CHRIST'S PROMISE OF REST

Matt. 11:28-29

- I. SOMETHING TO DO—vs. 28a  
"Come unto Me"  
Isa. 55:1-3
- II. SOMETHING TO LEAVE—vs. 28b  
Leave your labors and burdens  
Ps. 38:4  
Gal. 5:1
- III. SOMETHING TO TAKE—vs. 29a  
"Take My yoke upon you"  
II Cor. 10:5  
Matt. 16:24
- IV. SOMETHING TO FIND—vs. 29b  
"Ye shall find rest"  
Jer. 6:16  
II Tim. 4:17  
Heb. 6:18

—D. L. M.

## THE BELIEVING CENTURION

Reading: Matthew 8:5-13

- I. THE OBJECT OF FAITH—"Came unto Him"  
Vs. 5  
Acts 4:12  
Acts 16:31  
Hebrews 11:6
- II. THE CHALLENGE TO FAITH—"My servant lieth at home sick"  
Vs. 6
- III. THE ASSURANCE OF FAITH—"I will come and heal him"  
Vs. 7  
John 15:7  
I John 5:15
- IV. THE HUMILITY OF FAITH—"I am not worthy that Thou shouldst come under my roof"  
Vs. 8
- V. THE CONFIDENCE OF FAITH—"Speak the word only and my servant shall be healed"  
Vs. 8-b
- VI. THE QUINTESENCE OF FAITH—Recognition of the Saviour's divine authority.  
Vss. 9-10
- VII. THE RECOMPENSE OF FAITH—"His servant was healed in the self-same hour"  
Vss. 11-13  
I John 5:4  
Rom. 5:17  
Heb. 4:1-11

—C. R. L.

## COMPLETE YIELDEDNESS

Isaiah 32:3-4

- I. SUBMISSION OF THE "EYES"  
Ps. 25:15  
Ps. 119:18
- II. SUBORDINATION OF THE "EARS"  
I Thess. 2:13
- III. SURRENDER OF THE "HEART"  
II Cor. 4:6  
Ephesians 6:6  
Ps. 112:7
- IV. SUBJECTION OF THE "TONGUE"  
Acts 4:13  
Exod. 4:11-12

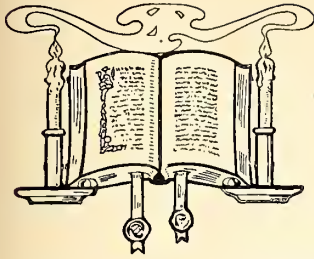
—E. E. L.

## A CHRIST-CENTERED CHRISTIAN

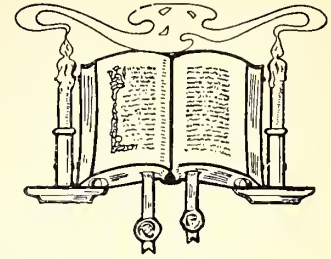
Psalms 23

- I. A HAPPY LIFE  
Vs. 1  
Psalm 16:11
- II. A HAPPY DEATH  
Vs. 4  
Phil. 1:23  
II Cor. 5:8
- III. A HAPPY ETERNITY  
Vs. 6  
Rev. 21:4

—D. L. M.



# LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE

## INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Questions by C. REUBEN LINDQUIST

Illustrations by ALBERT MYGATT  
Children's Talks by MISS ANNA BENTHIEN

First Quarter, Lesson 9

Sunday, March 1, 1936

### VISION AND SERVICE

Lesson Text: Luke 9:28-43  
Devotional Reading: II Peter 1:16-21

#### Golden Text:

"He that abideth in Me, and I in him, the same bringeth forth much fruit" (John 15:5).

Our lesson today is built around that important event in the life of Jesus Christ—the Transfiguration. This event occurred on Mt. Hermon, located in the northern part of the Holy Land, during the three years of His public ministry. There were three of the disciples who seemed to be closer to our Lord than any of the others. These three, Peter, James, and John, accompanied our Lord on special missions when the others were not permitted to go. These three were with Jesus at the Transfiguration.

Before passing on to our lesson proper, we wish to clear up a difficulty in the minds of some Bible students. Notice verse twenty-seven—the last verse before our text of today: "But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God." It has been commonly thought that Jesus was referring to the thousand year period, called the Kingdom dispensation, which will occur after the Tribulation which follows our present age. Those who believe this have argued that since Peter, James, and John did see death without seeing the Kingdom, there is a slight mistake in the record. But this difficulty is not hard to clear up at all. These three men on Mt. Hermon saw the Kingdom in miniature in the Transfiguration. They saw Jesus Christ, the Son of David, in His resurrection body. They saw Moses, the Law giver, and Elijah the prophet. Moses, glorified, was representative of the redeemed who shall pass through death into the Kingdom. And Elijah, glorified, was representative of the redeemed who shall enter the Kingdom by translation. And then the audience, Peter, James, and John, not glorified, were representatives, for the moment, of Israel in the flesh in the future Kingdom. And so we have demonstrated before us the accuracy of verse twenty-seven. These three men did see the Kingdom of God before they saw death.

Our lesson will be handled under three headings: (1) An Untimely Sleep (vss. 28-32); (2) An Unthoughted Suggestion (vss. 33-36); (3) A Faithless Service (vss. 37-42).

#### I. AN UNTIMELY SLEEP

An inscription on one of our large government buildings reads something like this: "If thou desirest rest, desire not too much." Perhaps we should also add, "desire it at an appropriate time." Certainly there can be no condoning of the wrong of these three men in going to sleep at the time when our Lord was talking with these two resurrected Old Testament patriarchs. It was not an ordinary event that was being enacted before their eyes. Doubtless they had seen their Lord increase loaves and fishes a thousand-fold, transform water into wine, heal the sick, and raise the dead. Such miracles, happening in their every-day life, might have become commonplace to them. But not so with the Transfiguration. How patient

our Lord must have been. Being omniscient, He knew the weaknesses of these men when He selected them. He knew that they would go to sleep during the Transfiguration. He knew that they would go to sleep in the garden of Gethsemane. He also knew that impetuous Peter would deny Him at the cross. And yet, Jesus, being a God of grace, still selected these three men. What a testimony to the patience of the Lord of glory. He knows our frame, that we are but dust. He also knows the machinations of our hearts and still He loves us.

Untimely sleep, or slovenliness, or lethargy must be a universal condition because several verses in the Bible are devoted to exhorting the brethren to awake and arise. "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep" (Prov. 6:9-10). Paul enjoins us in Ephesians 5:14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life"; and also, "It is high time to awake out of sleep" (Rom. 13:11). We quote still another passage to show the accent thrown on this subject by the Holy Spirit. "Be not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). There is a time for work and a time for play. A time for eating and a time for drinking. A time for waking and a time for sleeping. Let us take care that we are on duty when the Lord has need of us. Let us be twenty-four hour men—always ready.

#### II. AN UNTHOUGHTED SUGGESTION

After being aroused from their slumber—it can be said to their credit that they awoke before it was too late—they gazed in amazement at the sight being unfolded before their very eyes. Moses, who had been buried by God some 1400 years before, and Elijah, that prophet who was translated into heaven some 800 or 900 years before, were plainly visible to them. We wonder what the propagators of the doctrine of soul sleeping say when they take a look at Moses and Elijah. Verse thirty of our text says, "And, behold, there talked with Him two men, which were Moses and Elias." From this verse we understand that these two men were conscious. This is quite contrary to the fallacious, unscriptural claim of the soul sleepers.

All went well until Peter, always the spokesman of the crowd, could no longer keep his tongue under control. We are told in Mark 9:6 "he wist not what to say." Since this was the case, and we believe what the Scripture says, there could have been no more appropriate time for Peter to have kept his mouth shut. But not so, Peter. He said, "Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias" (vs. 33). Here was Peter making another mistake. He made many of them during his service with the Lord. On one occasion he rebuked the Lord for even prophesying His crucifixion. On another occasion he denied the Lord three times. On another occasion he cut off the ear of a servant of the priest and the Lord had to put it back on again. On still another occa-



sion while walking on the sea he lost his faith and began to sink. His terrible mistake this time was to commit blasphemy by suggesting that the Lord be put on the same plane with Moses and Elijah who were but mere men! When a man does not know what to do or say, if he has not received his marching orders, there is only one thing to do, and that is to wait on the Lord. Let us profit by Peter's lesson.

### III. A FAITHLESS SERVICE

This third and last point does not deal with the Transfiguration itself, but rather with an incident which immediately follows. The first sight to meet the Lord as He came down from the mountain was a man rushing forth from a large company of people which were waiting to meet Him. His first words were, "I beseech Thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought Thy disciples to cast him out; and they could not" (vss. 38-40). Jesus must have been saddened by the report of these powerless disciples, for let us remember that He had especially commissioned His disciples and given them power and authority over demons, as well as ability to cure diseases. Notice Luke 9:1: "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases." Although Jesus had equipped His men with the necessary requisites for healing this man's son, they had failed. But Jesus did not let the father be disappointed for long. He rebuked the unclean spirit and healed the son, and verse forty-three says, "They were all amazed at the mighty power of God."

We cannot help but believe that the multitude could have seen the demonstration of the mighty power of God through these disciples if the disciples had had sufficient faith. We turn to Matthew 17:19-20 for additional light on this particular portion of our lesson. "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." The disciples, themselves, were concerned over their failure to exorcise the demon. When they asked Him to explain their failure, He frankly told them they did not have enough faith. Without faith men can do nothing. Faith is the victory that overcomes the world. Faith is a requisite to salvation. It is also necessary for efficient Christian service.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Those whose business it is to detect the presence of a submarine lying below the surface of the water tell us that this cannot be done as long as the observer himself is only on the surface. However much he may peer down into the waters below him, he can only see to the depth of a few feet, if, indeed, he can see as far as that. In order to see the submarine he must rise above the water in an airplane, and circle round the suspected area. As he rises up, the depth below water which is visible to him increases, until, in the shallower waters, he can see the bottom itself. If we would learn of the deep mysteries below us we must look down upon them from heights of prayer. We shall never fathom them so long as we stay on the surface.

—"Sunday at Home"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why is it imperative for Christians to be vigilant and wide awake spiritually? (I Pet. 5:8; II Cor. 2:11; 11:3; Eph. 6:10-13)
2. Should prayer have a vital and important part in the life of every believer? (Luke 18:1; Col. 4:2; Phil. 4:6; Eph. 6:18; Rom. 12:12; I Thess. 5:17)
3. Had Peter lost sight of God's plan for his life when he selfishly requested that they remain on the mount of vision for his own personal enjoyment? (Matt. 4:18-19 with Luke 9:33)

4. Is it possible to render fruitful service for the Lord when communion with Him is neglected? (John 15:5; II Cor. 12:9; Phil. 2:13; 4:13)

5. What reason can you give for the death of Christ being the preeminent subject of conversation on the Mount of Transfiguration? (Rom. 5:6, 8; Matt. 20:28; 26:28; John 10:11; I Cor. 15:3; I John 3:16; 4:10; Heb. 2:9, 14; 9:26-28)

6. Is the glorification of the body included in the wondrous salvation which Jesus provided for all on the cross of Calvary? (Phil. 3:20-21; I Cor. 15:51-53; I John 3:2)

7. How may believers help the world to catch a glimpse of Jesus? (II Cor. 3:18; 4:1-7; Acts 4:13; Matt. 5:16)

8. What made the disciples so powerless when they had such an omnipotent Saviour? (Matt. 17:19-21; 13:5; 21:21)

9. Does God reject believers when their lives exhibit weakness and defeat instead of the strength and victory which He has provided? (II Tim. 2:13; Ps. 103:8-17; 89:30-33; Luke 22:31-32)

10. On what condition does God show Himself strong on the behalf of believers? (Heb. 11:6; Luke 1:45; Matt. 21:22; John 11:40; Mark 9:23; Ps. 37:5)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

What would you do if you were to be taken into the presence of the Lord just long enough to see your Saviour, and to see how wonderful He is? I am sure that as you returned to your every-day life again, you would have one purpose in mind, and that to serve the Saviour as best you knew how, waiting for His soon return.

In Luke 9 we read of how the Saviour took three of His disciples up into a mountain to pray. These disciples were Peter, James, and John. They had the privilege of being with the Saviour. They loved the Master, but it was not until they had gone apart from the rush and hurry of the world, that they realized what a wonderful Saviour they had. And so it is with us; as we come apart from the rush of this world, we come to know our Saviour better. The place of prayer will always let us see the beauty of the Saviour, and make us want to serve Him. After all, if we were just to live from day to day upon the happenings of this life, we would not enjoy living. It is only as we get a glimpse of Jesus as the King of kings, and Lord of lords, that we will want to tell others of our Saviour.

Perhaps as boys and girls you have heard of the missionary off in China or Africa telling other boys and girls of Jesus and His love for them. Many of the children of those far-away lands know nothing of the love of the Lord, and they need someone to tell them. As you grow up to be men and women, the Lord will remind you of the boys and girls and men and women who need someone to tell them the story of the Saviour. What will be your response to God's reminder? Will it be a seeking to forget what you have heard about their need of Jesus, or will you be eager and willing to go and tell them of Jesus? To know of their need is a vision from God. To be willing to go to them is answering God's call for service. The Bible says, "Without a vision the people perish." The vision is lost if we fail to serve Him. May each boy and girl love the Saviour more and more as the days go by, and be ready to answer God's call to go with the message of Jesus and His love.

Yours in joyous service for the Saviour,  
Aunt Anna

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# JESUS TEACHES NEIGHBORLINESS

Lesson Text: Luke 10:30-37  
Devotional Reading: Matthew 5:38-48

## Golden Text:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy might; and thy neighbor as thyself" (Luke 10:27).

This lesson for today might be more aptly headed, "The Good Samaritan." We shall endeavor to discuss it from the standpoint of the narrative as it is recorded in Luke ten, then the prophetic message of the parable, and the personal application to the saints of today: (1) The Story of the "Good Samaritan" (Luke 10:30-37); (2) The Message of the Good Samaritan" (Rev. 12:13 to 13:18; 19:11-16); (3) The Application of the "Good Samaritan" (Eph. 6:10-18; II Peter 2:2; I Cor. 15:57).

## I. THE STORY OF THE "GOOD SAMARITAN"

We have before us one of the most familiar of the stories told by our Lord. This, as well as the Golden Rule, has perhaps been used by God's people and the world alike, more than any other. Perhaps the reason that men have been willing to use this more than, for example, Jesus' talk with Nicodemus in which He told him that he must be born again in order to inherit eternal life, is that the story of the Good Samaritan lends itself to man's inherent proneness to pervert truth. Man is so everlastingly proud and conceited that he thinks that he must work for everything he gets, including entrance into heaven. And even though the Saviour did not teach that being a good Samaritan would gain one a place in heaven, yet men have put this wrong interpretation on this beautiful story.

A certain man, undoubtedly a Jew, was on a journey from Jerusalem to Jericho. Just as today we have our gangsters and lawless men, as well as bandits and kidnapers who waylay unsuspecting, honorable citizens, so this Jew was waylaid by some robbers or thieves. They evidently did not care to hold him for a ransom but were content to strip him of all his raiment, to beat him severely, and after taking all that he had, leave him to die by the roadside. Presently, as the half-dead man lay in the gutter by the side of the road, there came along a certain priest that way. If the man had any vision left, perhaps he thought, as he saw the priest approaching, "How lucky for me that this priest is coming my way. Surely he will stop, bind up my wounds, and see that I am properly taken care of. And perhaps, if I am going to die, he will attend to my spiritual needs as well." But the Scripture tells us, "When he saw him, he passed by on the other side." What terrible heartlessness and cruelty. This priest did not even believe in applying the Golden Rule—to do unto others as he would have others do unto him. Is it any wonder that the Lord Jesus denounced the Pharisees, and priests, and scribes in scathing language?

And when the priest was well out of sight, by chance there came along a certain Levite. He, too, saw the wounded man, and came and looked on him, and "passed by on the other side" (vs. 32), just like the priest. These two men, holding practically the same office in the temple—the Levite was supposed to assist the priest in the offerings—acted just like brothers. They both refused to help the needy.

And then, while this man lay moaning in the ditch, a Samaritan came along that way. But he did not pass by. "He came to where the man was, and when he saw him, he had compassion on him." It is said of our Lord, many times, that He had compassion on the people, in fact, this particular expression is used of the Lord exclusively except in the case of this Samaritan. We shall see presently the significance of this. The Samaritans were despised by the Jews, so much so that Jews journeying from the upper to the lower parts of the kingdom always crossed the River Jordan and would not even tread on Samaritan soil. Jesus, of course, did not share this racial feeling. He introduced a Samaritan into this story in order that the lawyer, to whom He is speaking, will be able to see the point so much the clearer.

This Good Samaritan, not minding whether the victim

was a Jew or not, "went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee" (vss. 34-35).

With this clear illustration before him, the Lord now asks the lawyer, "Which of these was neighbor unto the wounded man?" And the lawyer answered, "He that shewed mercy on him" (vs. 37). Even this lawyer, who had sought to ensnare the Lord by a trick question, had to admit that neighborliness recognizes no racial barrier or caste distinction. The law says, "Thou shalt love thy neighbor as thyself," and this means everybody and especially those who happen to be in need. The lawyer's first question was, "What shall I do to inherit eternal life?" The Lord's answer was, "Thou shalt love the Lord thy God with all thy heart." The lawyer's second question was, "Who is my neighbor?" The Lord answered this with the parable of the Good Samaritan.

## II. THE MESSAGE OF THE "GOOD SAMARITAN"

We shall now discuss the prophetic significance of this illuminating parable. Jesus is truly God and the great I AM, living in all time at the same time. In proving this fact, Jesus said in John 8:58, "Before Abraham was, I am." Since this is one of God's attributes, we readily expect that when Jesus spoke in parables there would be not only the local setting and significance, but the prophetic as well. This is true of the present parable.

The dispensational setting is the Great Tribulation. The certain man who fell among thieves is symbolic of the nation of Israel. The thieves represent the Antichrist, False Prophet, Satan, and all of the demons and human forces supporting their program. Some of Israel's persecution from these quarters may be seen in such a verse as Revelation 12:13: "And when the dragon (Satan) saw that he was cast unto the earth, he persecuted the woman (Israel) which brought forth the man child." In the parable the man is said to be half dead. We note in Revelation 6:9 that some of the Israelites will be slain, that is, become martyrs for the sake of their testimony. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held." These few verses do not adequately give us the terrible persecutions of this nation in that future dispensation called "the time of Jacob's trouble," but the student himself may gain additional help by scanning through the book of the Revelation using the Scofield Bible notes.

We shall treat the priest and Levite as one in their symbolic significance. They represent the religious powers or influences round about the nation of Israel. The best portion of Scripture to use in this connection is the entire thirteenth chapter of the book of Revelation. With our Bibles open to this portion of Scripture we soon cover three important characters, the first beast, the second beast, and the dragon. The first beast we believe to be the Antichrist. Verse three indicates that he had a wound unto death, but the deadly wound was healed, thus answering to the death and resurrection of our Lord. The second beast, found in verse eleven, is the Anti-Holy Spirit, sometimes called the False Prophet. His work is to cause the whole earth to worship the first beast. In this he answers to the true Holy Spirit in that all honor and worship is given to the Son of God. The dragon is Satan, taking the place of God. Thus we have before us the satanic trinity of the Great Tribulation. This is the Devil's substitute for Christianity. The Antichrist and his disciples, seeing Israel in great distress in the Tribulation, will neither have the remedy nor the desire to help this poor nation. They, too, will pass by on the other side.

But the Lord does not forget His own. Just as the Lord remembered this certain man in his need and sent



the Good Samaritan to minister to him, just so in the Great Tribulation will the Lord Jesus come back at the Second Coming to rescue Israel from her terrible plight. "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives" (Zech. 14:3-4). See also Revelation 19:11-16 for another reference to this return to the earth. He will bind up the wounds of this stricken nation (the reason the Lord attributed the virtue of compassion to the Good Samaritan alluded to in the first part of our lesson is that He Himself is the Good Samaritan), and shall cover them with the ministration of the Holy Spirit (oil), and usher them into the Kingdom (inn).

### III. THE APPLICATION OF THE "GOOD SAMARITAN"

The arbitrary application which we wish to make applies to the individual believing soul of this dispensation. Bible students know that Israel is a picture of the individual believing soul, and so the "certain man" in the parable refers to Christians. The thieves would be any opposition to Christianity from without, that is, from unbelievers, Satan, or demons. We are told to marvel not if the world hates us, and in Ephesians 6:12 Paul tells us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I Peter 4:3-4 is also an interesting Scripture on this subject where Peter speaks of those who were our close associates in unbelief. He says that they cannot understand our change of heart and life. "They think it strange that ye run not with them to the same excess of riot, THINKING EVIL OF YOU." Yes, our various enemies do seek to rob us and leave us destitute by the wayside.

The priest and Levite who are unable to help us in any of our various problems are the false prophets of the hour. "There shall be false teachers among you, who privily shall bring in damnable heresies" (II Peter 2:1). They cannot help us because they have an unscriptural remedy.

Then when all other methods fail, the Lord Jesus steps in and helps us out of our difficulty no matter what it may be. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A little band of Antarctic explorers crept into their hastily-built snow hut. It was desperately cold, the snow had fallen heavily, and they were far from their base of supplies. The food they carried with them was getting low. Each man carried his biscuit-bag, and they were nearly empty. As they lay asleep that night, the leader stirred uneasily and awoke. He lay with his eyes almost closed, but watching, for he heard a stir, and feared someone was ill. Then he saw one of his companions stretch out his arm, very carefully, toward the biscuit bag of the youngest of the party, and unfasten it. A sudden fear seized the leader. He knew they were all desperately hungry. Had they sunk so low that one of them had become a thief, stealing a comrade's rations? This among explorers is a crime almost, if not really, the equivalent of murder.

But as he watched, his fear fled. He saw the man take half a biscuit out of his own bag and place it very quietly in the bag of the youngest of them. Then he sank back to his own place. He had seen that the strength of the youngest was failing. He knew that the young man would not let him share his rations with him, so while the others slept he had remained awake to take from his own scanty store and give secretly to the weakest of them, knowing that if the lad counted his biscuits in the morning, he would just think he had been too tired to count them properly the night before. It was as if a fire had been kindled in the deadly cold of the Antarctic night. The leader felt as happy as if he were by the glowing coals of a warm hearthstone at home. Love made the whole hut warm. Unselfishness had kindled a holy fire.

Do you ever light such fires to make the cold world warm?  
—"Christian Witness"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Where can we find the correct answer to every question concerning spiritual things? (Luke 10:25-26; II Tim. 3:16-17; Acts 17:11)
2. When those with whom we have always been friendly are in trouble and difficulty, should we permit our friendship to cease because of the unfavorable circumstances? (Prov. 17:17; 18:24; 27:10; Eccles. 4:9-10; I Sam. 19:1-7)
3. Are believers justified in being unkind to those who wrongly deal with them? (Prov. 24:17, 29; 25:21; Matt. 5:43-46; Luke 6:35; Rom. 12:14, 17, 19; I Cor. 4:12; Eph. 4:32; Col. 3:13; I Pet. 3:9; II Tim. 4:16)
4. What should be the Christian's attitude toward others, regardless of whether they are friends or enemies? (I Thess. 4:6-8; Eph. 4:32; Col. 3:12-14; I Cor. 13:4-8)
5. Is there any limit to the compassion, longsuffering, and mercy of God toward needy man? (Ps. 86:15; 100:5; 103:8, 11, 17; 106:1; 107:1; 119:64; Isa. 54:8; Lam. 3:22-23; I Chron. 16:34; Matt. 11:28-30; Heb. 4:16)
6. How does the Bible account for the fact that man, whom God created, is given over to every kind of sin? (Rom. 5:12; 3:23; 1:18-32; Gen. 3:1-19)
7. Why does God not require man to work for his salvation? (John 19:30; Heb. 9:12; 10:10-14; I John 2:2)
8. Did God spare anything in making provision for the eternal salvation of hell-deserving sinners? (Rom. 8:32; John 3:16; I John 4:10; Rom. 5:8; II Cor. 9:15)
9. If we do not have to work for our salvation, and if we can never lose it, why is it necessary to maintain good works? (II John 8; Rom. 14:10-12; I Cor. 3:11-15; Rev. 22:12; II Tim. 4:7-8; II Cor. 5:9-10; Dan. 12:3; James 1:12; II Tim. 2:12; I Pet. 5:2-4)
10. Are believers urged by God to faithfully care for the temporal needs of others? (I John 3:17; Phil. 2:25-30; 4:14-18; II Cor. 8:1-4; Acts 11:28-30; Gal. 6:10; Matt. 25:42, 45; James 2:15-16; 1:27; Matt. 5:42; Acts 20:35; Rom. 12:13)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Someone came to the Saviour and asked the question, "Master, what shall I do to inherit eternal life?" Jesus did not tell him to be good and work hard, but He merely gave him one of the commandments of the Law. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But the man was not satisfied. He did not want the Saviour to leave such instructions without telling him who he was to count as his neighbor. Sometimes we think that only those who live next door to us are our neighbors. Sometimes we think that our neighbors are those who are kind to us. Jesus gives the man an answer to his question by telling him a story true to life, and then letting the man decide who is counted as a neighbor. Would you like to hear the story as Jesus gave it to the man? It is found in Luke 10:30-37.

Here is the story. A man was traveling from Jerusalem to Jericho, and while on his way he fell among thieves and robbers. They took all that he had, then wounded him and left him half dead by the side of the road. In a little while a priest came by, but upon seeing the wounded man, he crossed to the other side of the road instead of stopping and helping the man. Another man came along this road. The Bible says he was a Levite (or a Jew). He came to look at the wounded man but offered no help, and he too passed by on the other side of the road. The injured man still lay in the road helpless. The priest and the Levite failed to give help, but the Lord does not leave the poor man in his helpless condition. The next one to come his way was a man from Samaria. As a rule the Samaritans have no dealings with the Jews, but this Samaritan was willing to help this Jew who was in need. The Samaritan had compassion upon the man as he saw him lying wounded by the side of the road. He went to him and bound up his wounds. After he cared for him in this way he set the wounded man upon his beast, taking him to an



inn that he might be cared for until he was able to care for himself again. He gave the inn keeper some money to keep the man, and told him if he needed more he would take care of the expense.

Now as the Saviour comes to the end of the story he turns to the young man who asked the question as to who he should count as his neighbor, and says, "Which now of these three, thinkest thou, was neighbor?" The man could only give one answer, and that was that the man who showed mercy was a neighbor. The neighbor thinks upon the needs of others.

The robber was not thinking upon the needs of others. All he was concerned about was what he could get for himself. The priest and the Levite were not concerned about the needs of others. They perhaps thought they had enough to do to care for their own needs, and so

did not bother about the wounded man by the side of road. But as the Samaritan came along, he did not think upon his own needs but went to the helpless man and gave him all the help he could possibly give. Then lest he had failed to see every need, he told the inn keeper that if the wounded man needed more attention, he would pay him when he came back that way again. Truly the spirit of giving all that he had was manifested in the life of the Samaritan. What a true picture that is of the Saviour. He gave His all for sinners who are helpless. He gave His very life that we might be spared the death penalty. Surely we who have been saved should be willing to give what little help we can to others who do not know the Saviour.

Yours in His love,

Aunt Anna

First Quarter, Lesson 11

Sunday, March 15, 1936

## JESUS TEACHES HIS DISCIPLES TO PRAY

Lesson Text: Luke 11:1-13  
Devotional Reading: Matthew 6:6-15

### Golden Text:

"If we ask anything according to His will, He heareth us" (1 John 5:14).

The subject before us today—prayer—is indeed a very familiar one, but one which can hardly be overemphasized. Prayer, being the conscious communion between the heart of a man and the heart of God, can occur any time and any place. The bowed head, or bended knee indicate reverence, but are not necessary requisites to a scriptural attitude of prayer.

The prayer that we have before us today in the first part of Luke eleven is one given by the Lord for the benefit of His disciples, to teach them how to pray. This is commonly called the Lord's prayer, but quite inaccurately so. The real Lord's prayer occurs in John seventeen; this is merely a model prayer for the disciples. It is not a sample prayer in the sense that men are to memorize it and repeat it mechanically when they pray, but rather that they shall pattern after Him and incorporate the elements contained in His prayer in their own prayers. In our lesson today we shall discuss the five elements of prayer to be found in the Bible. Four of these are found in our lesson text. (1) The Element of Worship (Luke 11:2); (2) The Element of Confession (Luke 11:4); (3) The Element of Petition (Luke 11:3); (4) The Element of Thanksgiving (Phil. 4:6); (5) The Element of Occupation (Luke 11:2).

### I. WORSHIP

While it is true that the element of petition is quite at home in the doctrine of prayer, we must admit that most Christians have a bad case of the "gimmies" when they speak to God, forgetting the element of worship. Our Lord emphasizes worship very strongly in His model prayer. "When ye pray, say, Our Father Which art in heaven, hallowed by Thy name" (vs. 2). We raise the question, "What does it mean to worship?" To worship God means to recognize His sovereignty and to give Him the homage, adoration, and praise that is due Him as the God of all grace.

Daniel, the prophet, knew what it was to worship the Lord in prayer. This is disclosed in his recorded prayer in the ninth of Daniel. Note verse four: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Thee, and to them that keep His commandments." Also verse seven, "O Lord, righteousness belongeth unto Thee." And again, notice verse fourteen: "The Lord our God is righteous in all His works which He doeth." Adoration of the Lord seemed to virtually flow from the soul of the prophet Daniel.

### II. CONFESSION

Confession presupposes the presence of sin. If a man were perfect he would not need to include confession in his prayers. That is why we never find confession in the prayers of the Lord Jesus to His Father. But we, who live in the flesh and yield to the behests of our old natures, must suffer the embarrassment of a sinful record. It is

true that in our Standing our sins have been completely washed away, but our State is another matter.

We have a clear example of confession in our model prayer, "forgive us our sins" (vs. 4). Another example is found in the prayer of Daniel alluded to just above, Daniel 9:4-5: "And I prayed unto the Lord my God, and made my confession . . . we have sinned, and have committed iniquity, and have done wickedness." If one is to be on "speaking terms" with the Lord, he must apply the doctrine of the old hymn, "Nothing Between My Soul and the Saviour." The door of access is always open (Rom. 5:1-2), but the blessing of fellowship or communion may be temporarily closed. David must have been speaking of such a loss in Psalm 51:5 when he said, "Restore unto me the joy of Thy salvation." David had not lost his salvation or access through his sin, but he had lost conscious communion with his Father. This was the joy that he missed and longed to have restored.

### III. PETITION

The words that the Saviour used to illustrate petition are, "Give us day by day our daily bread" (vs. 3). He is teaching us to be open and not backward in asking the Lord for the provision of our needs. This is quite contrary to the idea that one should not bother the Lord until he has a really big need. We discover, through the Lord's instruction, that we are to pray for the small and everyday things of life, in fact, the need of His help is not only day by day and hour by hour, but it is from moment to moment. Perhaps this will help us to get a normal slant on the injunction given in I Thessalonians 5:17, "Pray without ceasing." Quite unfortunately, a fanatical interpretation has been given this passage. Those guilty of this have taught, as well as practiced, praying at long intervals at the expense of their ordinary responsibilities in life. To pray without ceasing means to be continually in the attitude of prayer, that is, communing with the Father in heaven.

A question raised in one of our old Second Coming songs is quite appropriate here. "Will the coming of the Lord be a wrench at last?" Prayer should not be a wrench or jolt to the mind of the Christian. It should be part of his everyday experience.

What should a Christian pray for? He should pray for everything he needs and to the best of his knowledge, for the needs of others. His attitude of heart should be, "Thy will be done." Sometimes the Lord gives "No" as His answer to a prayer. When this is the case, the negative answer is the best because it is God's will. Note the absence of the word "want" in Philippians 4:19: "But my God shall supply all your NEED according to His riches in glory by Christ Jesus." We are confident that the Lord knows what we need even before we ask Him.

### IV. THANKSGIVING

One can scarcely pray and exclude this element from his prayer. A wide-awake Christian will be quite conscious of the blessing in his life placed there by the Lord Himself.



"When upon life's billows you are tempest-tossed,  
When you are discouraged, thinking all is lost,  
Count your many blessings, name them one by one,  
And it will surprise you what the Lord hath done."

"Be careful for nothing; but in everything by prayer and supplication with THANKSGIVING, let your requests be made known unto God" (Phil. 4:6). No one likes an ungrateful friend. And so it must grieve the heart of the Saviour when He discovers that we are unappreciative of the blessings which He gives us. The element of thanksgiving does not happen to be included in our Lord's model prayer, but its importance is, none the less, brought out carefully by Paul in this Philippian passage.

#### V. OCCUPATION

It is quite fitting that we, who have partaken of the salvation offered us on Calvary, should follow in the steps of the Father in Glory. We refer to the lofty place accorded Jesus Christ by His Father. Note Colossians 1:17-19: "And He is before all things, and by Him all things consist. And He is the Head of the Body, the Church: Who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell." We, likewise, should be Christ-centered. Thus, when we pray we should set our minds on things above and not on things on the earth. We should pray as Paul prays in Ephesians 3:16-21, that Christ may dwell in our hearts by faith; that we may know the love of Christ which passeth knowledge: that we might be filled with all the fullness of God. Our prayers would then reveal our occupation in the Second Person of the Trinity—the Lord Jesus Christ.

When we Christians pray, it is not necessary that we should become so mechanical and technical that we consciously include all these elements in every one of our prayers. But as we grow in grace we will incorporate them unconsciously, and such prayers will become the ordinary thing with us.

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#### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A well-known Christian minister, personally known to the writer, in one of his many journeys across the Atlantic, conducted a simple service in the first cabin on Sunday morning, and spoke on the subject of the Divine Personality, showing that God really takes an interest in individual men and women, hears their prayer and cry, and undertakes for them as they confide in His wisdom and love. One of his listeners was a learned man who prided himself on intellectual superiority, and had pantheistic beliefs. He found time hanging heavy on his hands, and was glad to break the monotony by listening to my friend, though openly declaring his disbelief in his teachings.

In the afternoon the minister went to the steerage to deliver his message, and our philosophic friend accompanied him. On going, he, without thinking, put an orange in each pocket. Passing by, he noticed a poor immigrant woman sitting asleep, with hands open on her lap. Wishing to amuse himself, he placed an orange in each of the open palms, and went on.

On returning later, he saw the woman eating one of the oranges with evident delight. "You seem to be getting much pleasure out of that orange," he said to her. "Yes, indeed; I have a very kind Heavenly Father who hears my poor petitions and blesses me daily." And then she explained that she had been very seasick and had gone without food, and had so longed for an orange, though they did not serve oranges in the steerage. However, she had ventured to make her need known to her Heavenly Father. She had fallen asleep while thus engaged in prayer, and when she opened her eyes she found not only one orange but two in her hands. "See how God answers prayer!" she exclaimed to the astonished philosopher, "He even gives me above my asking." Thus he was obliged to become unwittingly the messenger of God to one of His humble trusting ones, and he became convicted of the reality of God as One Whose heart and hand are indeed with the children of men.

—Max I. Reich

#### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is it a waste of time to pray? (Ps. 10:17; 34:15, 17; 55:17; 65:2; 69:33; 86:7; 91:15; 102:17; 138:3; Prov. 15:29; Isa. 65:24; Jer. 29:12; 33:3; I John 5:14)

2. When we make our petitions known unto God, why is it best to ask that His will be done? (Isa. 55:8-9; 28:29; 40:13; 46:10; Rom. 12:2; Job. 36:4; Ps. 119:168; 139:1-3; 147:5; Prov. 5:21; Rom. 11:33; Jer. 32:19)

3. Is thanksgiving in its highest form offered for what we have accomplished for the Lord, or for what He has wrought on our behalf? (cf. Luke 18:11 with Ps. 107:1, 21; 136:1-26; 30:4-5; 92:1-2; 119:62; 30:11-12; II Cor. 9:15; 2:14; I Cor. 15:57; II Sam. 22:47-51)

4. When we are assured the petition we make is in accordance with God's will, should we persevere in prayer until the petition is granted? (Col. 4:2; I Thess. 5:17; Eph. 6:18; Rom. 12:12; Luke 18:1)

5. Should the believer's chief purpose in prayer be to secure temporal or spiritual blessing? (Matt. 6:33; Ps. 34:10; I Kings 3:5-13; Prov. 2:1-9; Luke 12:31; John 6:27; II Cor. 12:7-10; Eph. 1:15-19; 3:14-19; Col. 1:9-11)

6. How may believers be of greatest assistance to others? (I Tim. 2:1; James 5:16; II Cor. 1:11; Phil. 1:19; Eph. 6:18; 1:16; 3:14-19; Phil. 1:3-4; Col. 1:3, 9; 2:1; Rom. 1:9)

7. Do believers have access to God in prayer at any time? (Eph. 3:12; Rom. 5:1; Heb. 4:16; 10:19-22; Neh. 2:1-4; 4:1-6; Acts 16:23-25; Gen. 24:10-48)

8. Why is it needful for believers who desire to have power in prayer to be yielded and consecrated to the Saviour? (Ps. 66:18; 9:12; 10:17; 32:6; 34:15, 17; 37:4; 145:19; Prov. 15:8, 29; I Tim. 2:8; Heb. 10:22; John 15:7; James 4:3; 5:16)

9. Does true prayer-fellowship with God consist only of our speaking and God listening? (Rev. 3:20; Luke 10:39; I Sam. 3:10; Isa. 6:8-9; Ps. 85:8; Prov. 8:32-34; Gen. 18:33; Exod. 33:11)

10. Can a believer experience peace of heart in the midst of distressing circumstances? (Phil. 4:6-7; Isa. 26:3; Job. 34:29a; Ps. 119:165; Rom. 15:13)

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#### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Golden Text for today's lesson is on prayer. Turn with me to I John 5:14. "If we ask anything according to His will, He heareth us." That is a wonderful promise for the child of God to lay hold of. God says to you and to me that if we ask anything according to His will, HE HEARETH US. Perhaps some of our prayers to God are not according to His will but according to our wants. You know that when you ask your earthly parents for some things, they have to answer your request with a "no," because the thing which you have asked for is not the best for you. Sometimes even the things which are all right for you to have are not granted because your parents do not have the funds with which to care for the need. It is not this way with our Heavenly Father. He is able to do what we ask Him to do and even abundantly above all that we could ask or think. God's provision for the needs of His children is without limit.

When you pray to your Heavenly Father, what do you pray for? If you do not receive an answer to your prayer immediately do you lose heart and stop asking God to give it to you? If what you are asking for is something which is according to God's will, do not stop praying, but continue until God provides for it. He delights to have His children ask of Him, and honors their faith which will not take "no" for an answer. God does not say that everyone who asks gets everything he asks for. Our Heavenly Father is a wise Father, and He knows what is best for His children.

May our prayers be earnest and continual. When you pray, do as did the disciples of old, say, "My Father Which art in heaven." Truly He is your Father if you have accepted Jesus as your Saviour. Go to Him in



prayer as to a Father. If you have never accepted Jesus as your own Saviour, then you need not go to God in prayer for the desires upon your heart, for He is not your Father. The first prayer which you must pray to God, and to which He will listen, is the prayer of telling Him that you know you are a sinner, and that you take

Jesus as your Saviour. When you have accepted Jesus as Saviour, you become a child of God, and you can then pray to God as your Father. He will always hear you when you call. "If ye ask, I will do," saith the Lord.

Yours in a prayer answering God,  
Aunt Anna

First Quarter, Lesson 12

Sunday, March 22, 1936

## JESUS TEACHES TRUE VALUES

Lesson Text: Luke 12:16-34  
Devotional Reading: Psalm 23

### Golden Text:

**"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).**

A glance at our lesson text will disclose a parable spoken by our Lord concerning a rich fool, and also some general remarks concerning the Kingdom of God. As Bible students, we must handle the teaching of this parable correctly. When the Scripture specifically speaks of the Kingdom, it means the Kingdom. We are not to assume that it means the Body of Christ. We are now living in the full-orbed section of the Body age, some two thousand years after the birth of Christ. Any dispensational Bible student will recognize that the Body is not the Kingdom. The Kingdom dispensation follows the Great Tribulation, that seven year period sometimes called "the time of Jacob's trouble."

The Kingdom dispensation will be one thousand years in length, and will be opened by the personal return and reign of our Lord Jesus Christ. Those who hold this position are called "pre-millennialists." Those who hold the opposite position that the Kingdom is coming about through a gradual change—the change having perhaps already begun—and the Lord's return in glory will mark the culmination of this so called progressive Kingdom. We have no hesitancy in saying that the post-millennial view is thoroughly unscriptural. In addition to the pre-millennial and post-millennial views, there is still another school of thought. This group we classify as the flat-interpretationalists. They believe in applying the entire Bible literally—without respect to dispensational divisions—to us of the Body age. It would not be difficult, if time permitted, to show how illogical flat-interpretation is. Yet for many years some men have used this method of interpretation, thrusting the Gospels and the book of Acts into the full-orbed section of this dispensation. Such an interpretation is contrary to the teaching of God's Book. The Gospels, by interpretation, belong to the Great Tribulation. The book of Acts belongs to the transitional period of the Body age. But by application, the five books belong individually to the believers of this dispensation.

In our lesson today we shall seek to discuss the interpretation of the passage before us in the twelfth chapter of Luke. We divide this portion as follows: (1) The Fool of the Tribulation (Luke 12:16-21); (2) The Ravens and the Lilies of the Tribulation (Luke 12:22-34).

### I. THE FOOL OF THE TRIBULATION

This passage discusses a man whom the Lord calls a fool in the twentieth verse. This fool was a man who made a great mistake. He was not satisfied with his possessions. His acquisitive impulse was over-active. He had planted his seed and it had brought forth very plentifully. His regular barns or granaries were not large enough to contain his new crop so he pulled them down and built larger ones. And then came the time of judgment. The Lord showed him that he was a fool; that all of his earthly preparation could avail him nothing when the day of reckoning came. The fool had made a mistake. He had cared for his body, but had forgotten his soul. He had thought in terms of years, and had neglected to consider eternity.

A study of the various passages concerning the fool will disclose the fact that the fool in the Scripture always points to the Antichrist. In Psalm 14:1 we find that "the fool hath said in his heart, There is no God." In Psalm 53:1, another Tribulation Psalm, the same statement is found. The Antichrist is truly a fool because he says in his heart, "There is no God." His substitute for God in

the Great Tribulation will be the dragon, spoken of in Revelation thirteen.

Sowing, in the Scripture, is a symbol of teaching. The teaching may be either good or bad, determined by the context (Matthew 13:19-20). The Antichrist will sow much seed—corrupt teaching—and he will reap a bountiful harvest. Some idea of how bountiful his harvest will be may be gathered from Revelation 9:16. This passage tells us that the army of the Antichrist will number two hundred million men. The world never before has seen an army of these proportions. Even the World War, which was the greatest war the world has ever witnessed, did not involve more than one hundred million people of all the participating nations, both on the front lines and in the factories at home.

Barn, in the Scripture, refers to the Kingdom. In this case it would be the Kingdom in violence, or the Tribulation. The Antichrist is not content with the kingdom which he has. He wishes to acquire more. He has already subdued part of the nation Israel—the unbelieving Jews. But he wishes to have even more of a following than this. He seeks to turn all men against the true God and to cause them to worship his satanic trinity. At the moment when he is manifesting special power, that is on the day of the battle of Armageddon (Rev. 19:17-19), his day of judgment arrives in the person of our Lord Jesus Christ Who returns to the Mount of Olives (Zech. 14:4; Rev. 19:11-16). The Antichrist discovers that his satanic trinity (Rev. 13) cannot save. All those who have received the mark of the beast—the number 666—on their foreheads or in their palms, will discover that this mark signifies eternal security to hell.

The divine judgment upon the fool in the parable is given in the words of Luke 12:20: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" The Antichrist, in the Great Tribulation, will make a wrong decision even as Lucifer did before his fall from heaven (Ezek. 28). The Antichrist's penalty will be everlasting punishment in the lake of fire and brimstone (Rev. 19:20).

The Saviour makes the application in verse twenty-one. He says that this is a picture of the man who remains in unbelief, content to prepare himself for the here and now instead of the then and there. "So is he that layeth up treasure for himself, and is not rich toward God." To be rich toward God is merely to accept the salvation which He has offered to mankind. The fool said he had much goods laid up for many YEARS. But "he that believeth on the Son hath EVERLASTING life." What a contrast—"years" and "everlasting life."

### II. THE RAVENS AND THE LILIES OF THE TRIBULATION

In verse twenty-two the Lord speaks to His faithful disciples giving them prophetic injunctions concerning the ordinary things of life in the Great Tribulation. He says, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." He continues to expound concerning the conditions that shall prevail in that dispensation. Following His usual procedure, He uses illustrations from life. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?"

Throughout Scripture the birds stand symbolically for either spirit beings or spiritual beings. When the birds stand for spirit beings, they may be either angels or demons or the Holy Spirit. When the birds stand for



spiritual beings, they set forth believers. The ravens in this passage become a type of that division of the nation of Israel known as the nation at large. In the Tribulation Israel will fall into three divisions: the nation at large, the unbelieving group which will align itself with the Antichrist's forces, and the Elect Remnant—the specially protected and specially empowered group of true preachers in the Great Tribulation. The reason the Lord picked ravens as the symbol of the nation at large is because of their helplessness in providing for themselves. They cannot sow or reap. Their only source of supply is the Creator Who watches over them. Israel will again find herself in just such a condition in the Tribulation. She is instructed to conduct herself as she did after the Exodus, which experience is also a type of the Tribulation. While in the wilderness it did them no good to think about furnishing their own food or clothing for their bodies. Because of their failure to enter the promised land, through unbelief, God brought punishment upon them, causing them to wander in the wilderness for forty years with only the hand of God to provide for their temporal needs. And God then fed them. We know how the Lord supplied manna and quail and water, and kept their garments from wearing out during those years of wilderness wandering.

In the Tribulation Israel will neither sow nor reap. They will have neither storehouses nor barns—not having yet entered into the Kingdom (the barn is the Kingdom). But just as we are told concerning the birds of the air that "God feedeth them," so He will provide for Israel in the Tribulation. He will not forget them even in the day of their chastening. The woman of Revelation 13:6 (Israel) is fed by God for a thousand two hundred and three score days.

Verse twenty-five is indeed an interesting verse. It almost sounds as if God were talking to Job. In Job God indulges in humor. The Lord, puncturing Job's conceit, says in Job 38:4-6: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hast laid the measures thereof, if thou knowest? Or who hast stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof?" Such stupendous questions as these need no answer. In the verse before us in today's lesson, the Lord asks, "Which of you with taking thought can add to his stature one cubit?" The evolutionist and the robot manufacturer no doubt would like to try their hand at this very thing. But "He that sitteth in the heavens" must indeed laugh when He sees man reaching out into the infinite. The Lord Jesus answers His own question in verse twenty-six. His answer is, "Your helplessness on this point (adding to your stature) is a picture of your inability to provide for yourself on these other points."

The lilies also become a type of the nation at large in the Tribulation. The Saviour speaks about their helplessness. He says that "they toil not, they spin not" (vs. 27). Then He reasons with His disciples, "If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you?" (vs. 28). The lilies grow without providing their own rain. They do not have hands with which to toil. They cannot spin their own clothes. So the Lord as He always does, steps in to meet the need. The poor sinner who casts himself on God by faith is helpless in himself, his whole provision in this life and in the next must come from the Lord. And best of all, in spite of his weakness, so complete is the Lord's work on his behalf, he shall never be cast into an oven (judgment). The Lord says, "Seek not what ye shall eat, nor what ye shall drink, neither be ye of doubtful minds" (vs. 29). He continues His instructions: "But rather seek ye the Kingdom of God . . . and all these things shall be added unto you" (vs. 31). This Kingdom of which He speaks is not the Body of Christ. It is the Kingdom dispensation of one thousand years' duration, the seventh and last of the periods involving time. Believers of this age are not to seek the Kingdom. They are to "wait for His Son from heaven" (I Thess. 1:10).

The beautiful application of these expressions by our Lord to the believer of today is that the Lord knows that he, too, has need of these things and will provide. "My

God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). Paul further exhorts us in the same chapter to be "careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (vs. 6). The provision of God in this age might be miraculous from the angle that He might use some unusual means of providing the need, but not in the sense that He will drop manna from heaven or cause our clothing to last for a great many years. The Lord used the Macedonian and Corinthian saints to supply the need of the Christians in Jerusalem (II Cor. 8:1-9). This incident becomes a beautiful example of how the Lord lays it upon the hearts of some who are well provided for, to help those who are less fortunately situated. Whatever the method may be, the Lord has promised to supply the need of the Christians of this dispensation.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

As a Christian man was passing out of a church he met an old acquaintance whom he had not seen for several years. In their brief interview he said to this acquaintance, "I understand you are in great danger." It was spoken seriously, and was heard with surprise. The friend addressed was not aware of any danger, and eagerly inquired what was meant. The answer was, "I have been informed that you are getting rich."

—"Sunday School Times"

Mr. Moody used to tell of a gentleman at whose house he was being entertained. One day while looking over his estate they stood together upon a hill, and pointing in one direction, his host said, "My property extends to yonder hills." Then turning to some cattle grazing, he said, "Those are my cattle over there," and again pointing in another direction said, "The river there is the boundary of the estate." "It is all very beautiful," said Mr. Moody, "but what have you UP THERE, my brother?" as he pointed to the sky; and that wealthy man had to confess that he had no treasures in heaven. He was not rich toward God. Alas! Alas! there are not many people today who even know that it is possible to lay up treasure in heaven.

—P. W. Philpott

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does God denounce covetousness? (Ps. 10:3; 119:36; Mark 7:21-23; Rom. 1:29; I Cor. 5:11; Eph. 5:3; I Tim. 3:3; 6:10; II Tim. 3:2; Heb. 13:5)
2. What is the eternal destiny of unbelievers who sincerely trust in their earthly riches and charitable deeds to gain an entrance into heaven? (John 3:18, 36; Ps. 52:1-7; Prov. 11:4; Luke 6:24-25; 16:19-31; Eph. 2:8-9; Matt. 16:26; Rom. 3:20, 23; Rev. 20:11-15)
3. What advice does the Bible give to believers who are inclined to worry about their needs? (Phil. 4:19; 4:4, 6-7; Ps. 37:1-7; I Pet. 5:7; Isa. 26:3; Ps. 27:13-44; 55:22; 56:3-4; Prov. 3:5-6; I Thess. 5:16-18; Heb. 12:1-3; Ps. 4:5; 9:10)
4. Since unbelievers are noted for seeking after temporal blessings, for what should the believer in Christ Jesus be noted? (Ps. 34:10; Rom. 13:14; Col. 3:12-14; I Pet. 2:1-3; II Pet. 3:18; Col. 1:9-11; I Tim. 6:11; II Tim. 2:22; Col. 3:1-3)
5. Is God indifferent toward the temporal needs of His own? (Phil. 4:19; Ps. 23:1-5; 41:1-3; 84:11; Mark 4:36-40 with I Pet. 5:7; Ps. 34:15-19)
6. What kind of fruit does God desire that the believer in Christ Jesus should bring forth plentifully? (Gal. 5:22-23)
7. What attitude toward circumstances and possessions will guard against dissatisfaction and covetousness? (Heb. 13:5-6; Luke 3:14; Phil. 4:11-12; I Tim. 6:6-8; I Thess. 5:18; Heb. 13:15; Col. 3:15; Eph. 5:20)
8. Why can it rightly be said that our souls are worth more than all the combined riches of the world? (I Pet. 1:18-19; Ps. 49:6-9; I Tim. 2:5-6; John 10:11, 15-18; Rom. 8:32)



9. What task to which believers may devote their lives gives rich compensation in this life and also in the life to come? (I Cor. 15:58; II Tim. 4:6-9)

10. How may sinners be prepared to meet their God? (II Cor. 6:2; Acts 16:31; John 3:2-7, 16; 5:24)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you memorized the Golden Text for today's lesson? If not, let us turn to Matthew 6:33 and say it together: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The memory verse is almost the same as the passage in Luke 12:31. In the verses just before this passage, the Saviour is telling His disciples that it is not necessary for them to be worried about how they will get along with earthly goods, for the Father in heaven is concerned about their every need, and will provide for them. He tells them how the lilies of the field are cared for by the Heavenly Father, and that the lilies themselves do not work. Also the birds of the air are provided for by the Father. And if the Father is so thoughtful about such things, surely He will make every provision for His children who are far more precious in His sight. Whenever we become discouraged over things which we do not have, we should begin to think of the lilies and the birds, and recall that God is caring for them, and He has promised to care for us.

Too often we grumble and complain when we think we do not have all that we would like to have. We forget that God has promised to supply all of our needs. We forget that He still loves us. We begin to get anxious about earthly things, and forget the Giver of all things.

That is just what our memory verse teaches us. We are to seek after the things which are of the Saviour first of all, and then He will give us all of the other things of life which are necessary.

Do you remember the story of the rich young ruler who had great riches? When he had all his barns filled with his goods, he was still dissatisfied. He wanted to get more than he had already, and so he decided to tear down his barns and build bigger and better barns in order to have more riches. What was this man thinking about? Was he concerned about the Saviour, and what He would have him do, or was he thinking about his earthly treasures which he had saved? Why, we know that all this man thought of was his wealth. Although very wealthy, he wanted more. His heart was centered in his wealth, and not in the Saviour.

But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" When the man died he could not take his wealth with him; and this is the lesson which God would have each one of us learn. All of the earthly possessions which we get while here on earth will not help us one bit when we die, but if we think of the Saviour and His love for us, we will want to tell others of Jesus. When we talk with someone about Jesus, we are storing up treasures in heaven, and when we die we shall still have our treasures. A soul won for Jesus is worth more in God's sight than all the money and treasures this world can give.

May each boy and girl bring some one to Jesus, that such a treasure may be awaiting you in heaven when Jesus calls you home. Do not be satisfied to bring just one, but bring as many as you can.

Yours in Him,  
Aunt Anna

First Quarter, Lesson 13

Sunday, March 29, 1936

## JESUS EXPLAINS THE KINGDOM

Lesson Text: Luke 13:18-19  
Devotional Reading: Isaiah 62:1-7

### Golden Text:

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29).

Our lesson committee has given us a passage for today's study which falls directly in line with last Sunday's lesson. Last week we discussed at length the Kingdom of God, or more specifically, the Kingdom suffering violence—the Great Tribulation. This Sunday's lesson concerning the parable of the Mustard Seed will lead us further and deeper into Kingdom truth. The student will recall that Paul specially warns us to rightly divide the Word. The need of right division of God's truth particularly applies to Kingdom teaching.

Perhaps the teacher will be helped still further to realize that three of our seven dispensations may be termed Kingdom ages. First, the Law dispensation becomes one of the three, because the promise of the Kingdom was made to Abraham and the laws of the Kingdom were given through Moses. Second, the Tribulation is the Kingdom suffering violence, and third, the Kingdom age itself, the seventh in the list, is the Kingdom in full and blessed manifestation. The Bible student may always be assured of this one thing. The Holy Spirit begins to discuss the Kingdom whenever any two of the three elements necessary to make the Kingdom are present. These three elements are, the king, the land, and the people. In the case of John the Baptist and his Kingdom offer, two were present—the King and the land. The people were scattered over the known world except for the fragment left residing at Jerusalem. In the case of Peter on the day of Pentecost, a different two were present. A large representation of the nation had gathered into the land for the religious feast, but the King had gone to the right hand of the Father. The discourse on the day of Pentecost was a Kingdom offer.

Our study logically falls into three sections: (1) The

Mustard Seed's Beginning (Luke 13:19-a); (2) The Mustard Seed's Development (Luke 13:19-b); (3) The Mustard Tree's Inhabitants (Luke 13:19-c).

### I. THE MUSTARD SEED'S BEGINNING

In verse eighteen of our text the Lord Jesus asks a question: "And to what is the Kingdom of God likened? and whereunto shall I resemble it?" And then, realizing that no man could give the answer but Himself, He answers it in our next verse: "It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

In the case of the parable about the Mustard Seed the Lord gives the narrative but not the interpretation. However, He does not handle all of His parables thus. We find in the thirteenth chapter of Matthew that after giving the parable of the Tares He follows it by supplying the inspired interpretation (see vs. 36-43). This explanation is of very great value to the Bible student in understanding many of the other parables as well.

The first thing we observe about this mustard seed is that a man planted it in his garden. It is the smallest of earth's seeds. A mustard plant is but an herb, growing to the height of a human being at the most. And being of a spindling character, is not capable of sustaining any weight to speak of.

The mustard seed is a symbol of faith in the Scripture. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove" (Matthew 17:20).

The man in this parable, as well as in all the other parables, is the Lord Jesus. (See Matthew 13:37, 41)

The mustard seed planted by the Lord Jesus has a small beginning, but grows into a great tree. Trees in Scripture stand for nations. Thus we see that the planting of this mustard seed was the beginning of a great



nation. We turn to God's Word and find that the nation in question is none other than Israel itself. In Genesis 12:2 God says, "I will make of thee (Abraham, the progenitor of Israel) a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." This nation did have a small beginning. Its inception was based on faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed" (Hebrews 11:8).

## II. THE MUSTARD SEED'S DEVELOPMENT

Doubtless the parables and illustrations used by our Lord in the Gospels go over our heads most of the time. This was not the case with those Jews to whom He was speaking. The reason that we find that the understanding of the parables is a trifle difficult is because we are not Jews. Perhaps we have never seen an oriental mustard plant. But our Lord's audience was very familiar with this particular herb. It was common to Palestine. We can picture to some extent the interest of these sons of Abraham as Jesus likened the Kingdom of God unto a mustard seed. The Lord was talking in their language, so to speak, in terms which they could easily understand. But as He proceeded to expound the parable they discovered that although the mustard seed had a very normal beginning it grew to abnormal proportions. The Lord describes this tree as being so great that the birds of the air came and lodged in its branches. Such a growth was utterly unknown to any mustard plant they had ever seen. The monstrosity of its growth shocked their sensibilities.

Trees stand for nations throughout the symbology of the Scripture. The Gentile nations who stood related to Israel in the days of the prophets were referred to as the Cedars of Lebanon (Judges 9:15). Israel is represented in many places as being either the fig or the olive tree. In the parable before us the symbol of the mustard seed refers to the nation of Israel.

Even the stupendous growth of the nation of Israel would not have been contrary to God's purposes if they had not lost their faith in the only One Who can save. And we must not let ourselves be led afield by the fact that the nation of Israel is spoken of as a saved nation, into believing that every member of this nation is also saved. Salvation to an individual comes by a personal individual transaction between that one and the Lord. Notice that even "Abraham believed God, and it was counted to him for righteousness" (Rom. 4:3). And, "David also describeth the blessedness of the man, to whom God imputeth righteousness without works" (Rom. 4:6).

## III. THE MUSTARD TREE'S INHABITANTS

We are told in our text that the fowls of the air lodged in the branches of this great tree. The word "lodge" means the same as our word "haunt" or our expression "to settle down upon" or "to squat." The tree evidently becomes a haven of rest to these fowls of the air. They find a hearty welcome and place of refuge in its branches. Birds, in the Scripture, always refer to spirit beings. The spirit beings may be either angels or demons—unclean spirits. These fowls represent the devil himself. Turning to Matthew 13:4 we find that some of the seeds which fell by the wayside from the hand of the Sower were devoured by the fowls. Verse thirteen of the same chapter carefully explains who these fowls are: "Then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." What a marvelous demonstration this becomes of the Direct Statement Principle explaining one of the symbols in Scripture.

What a shame! What a shame! This tree which God intended to be a shelter for angelic beings has become the habitation of devils and Satan himself. This tree which might have become a power and testimony among the nations has aligned itself with the enemies forces. The unclean spirits of the Great Tribulation squat on its towering branches. Even God's chosen nation, Israel, has grown so fully out of God's plan as to become the habitation of devils, and the hold of every fowl spirit, and a cage of every unclean and hateful bird.

But God is still on the throne. He holds the reigns of the events of this world. Any liberty the devil might have is his only because the Lord permits it to be so. The terrible punishment and humiliation of the nation of Israel in the Great Tribulation is brought about only because

of her sin, and at the end of the seven year period she shall be gloriously restored. "And so all Israel shall be saved" (Rom. 11:26). The thousand year Kingdom on earth with the Son of David on an earthly throne shall be her reward.

## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped out into the street, and so strong was the somnambulist trance that still he slept. He passed along the street and out into the open country, and still he slept. Not till his naked feet touched a little stream that crossed his path did he awake to the darkness of the night and the strange, unfamiliar scene. There are souls like that! They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of the night and the strange unfamiliar scenes of eternity and judgment.

—"Bible Types of Modern Men," by W. M. Mackay

## POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the Kingdom merely "a life of filial fellowship with God and fraternal relationships between men," or is it a definite period of time when Jesus Christ Himself, personally, shall literally rule the world from the Throne of David in Jerusalem? (Rev. 19:11-16; 20:4, 6; Isa. 9:6-7; Jer. 23:5; Dan. 7:13-14; Ps. 96:11-13; Zech. 9:9-10; 14:3-9)
2. What glorious event precedes the establishing of the Kingdom? (Matt. 24:29-30; Rev. 19:11-15; Matt. 16:27; Rev. 1:7)
3. Will the world get better or will it continue in its present decline until the Lord returns to establish His Kingdom on earth? (II Thess. 2:1-10; Matt. 24:4-30)
4. What is the only means of gaining entrance into the Kingdom? (John 10:7-9; 3:3-7; 1:12-13; Matt. 7:21 with John 6:27-30, 39-40)
5. When will the nation of Israel be gathered from the four corners of the earth and be restored to their promised land? (Matt. 24:29-31; Zech. 2:4-6; Jer. 23:5-8; Ezek. 12:16-20)
6. Why was not the Kingdom established when Jesus the Messiah was here on earth? (John 1:1-10; Luke 19:14; 20:13-15a; Matt. 23:27)
7. Who are those who shall be weeping and gnashing their teeth when the Lord returns in power, majesty, and glory to establish His Kingdom? (Rev. 13:3-4, 6, 15-18; 20:12-15; Matt. 13:41-42; 24:48-51; 25:24-30; II Thess. 1:7-9; Rev. 14:9-11)
8. Are souls who are saved in this day and age, born into the Kingdom? (I Cor. 12:13, 27; Rom. 12:5; Eph. 5:23, 30, 32; 3:6; 4:4)
9. Since Israel the nation is the picture of the individual believing soul, where will believers of this age be during the Kingdom dispensation? (II Thess. 1:7-10; 1:5 with II Tim. 2:12a; Rev. 20:6; I Thess. 4:17b; Col. 3:4)
10. In what way will Israel align herself with Satan and his cohorts during the tribulation years preceding the Kingdom? (Dan. 9:27; Isa. 28:14-15, 18-19; Rev. 13)

## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

In so many of our lessons we have learned that everyone is a sinner, and that Jesus loves sinners. What is it that makes people sinners? Is it just the deeds they do from day to day? Well, that proves they still sin, but that is not what makes them sinners. In the very beginning of this world God made Adam and Eve, they disobeyed God and sinned in His sight, and since the whole human race came from Adam, all men are born into the world as sinners.



But today I want to talk with you about the sins which come into your lives. Yes, you are a sinner because Adam sinned, but you are also a sinner because you have sinned. If I were to ask every boy and girl the question, "How many have never told a lie?" you would have to say, "I have told lies," in spite of the fact that maybe you didn't tell as many lies as some other boy or girl. But you have told at least one lie in your lifetime. Perhaps if you look back over your life you will recall the first time you knew that you told a lie. What went through your mind after you had lied? You either thought how clever you were to keep the truth hidden, or you had a guilty feeling that you might be found out in your lie. If no one ever found out that what you said was a lie, the next time you were in need of protection because of that lie, you would seek to lie again to cover up the first one. Each time you lie you are deepening the habit of lying, and it soon becomes easier to lie than to tell the truth. And the longer the habit remains, the harder it is for you to stop lying. Let me show you this truth by a simple illustration. You get one of your brothers or sisters to tie a piece of thread around your arms, and then you break it. Let the piece of thread be a lie that you have told. Can you break the thread? Yes, and it was easy, wasn't it? Now you go along and tell another lie. This time you have them tie two

threads around you, and see if you can break them. Yes, I think you can. But you are forming the habit of lying, and you have told many, many lies. This time have them tie you round and round with thread, and then see if you can break the threads. No, you are bound with the habit, and it is impossible to break the thread without some help from another. That is the way sin gets hold of our lives. We get in the habit of sinning, and the more we sin the harder it is to break the habit of sinning, and so we come to someone else who can help us. No person can help us break this kind of a habit, and the only One Who can give us help is the Lord Jesus. If you have the habit of lying, or stealing, or any other kind of sin, remember that you cannot help yourself, but will have to go to Jesus. The Lord Jesus will not turn you away and say that He will not help you. He wants to help you. Instead of continuing to tell lies, you need to form another habit, a habit which is of the Lord—the habit of telling the truth. The more you tell the truth, the stronger the habit becomes, and when you speak the truth, you are pleasing the Saviour.

Yours in victory through Jesus,  
Aunt Anna

## CRUCIFYING CHRIST IN OUR COLLEGES

(Continued from page 7)

outlook of life gained from a study of cosmic evolution. And listen to the sad story, the tragic truth, as I unfold it, of how atheist-evolutionism destroys its devotees. Listen as I tell you, as Agnes told me, of the manner in which a course in general biology was prostituted by an infidel instructor into an engine to extirpate Christian faith from the hearts of his students.

The evening after she had attended his initial biology lecture, I encountered Agnes in the library. She appeared woefully distressed, and upon my inquiring as to the cause of so unprecedented a depression of her normally buoyant spirit she showed me the notes she had taken on his introductory instructions. As I now have them in my possession, and by collaboration with other students who took the same course have found them accurate, I reproduce them here:

"All students taking this course will find it necessary, from the outset, to discard any and all orthodox religious beliefs which they have been brought up to revere . . .

"Evolution is an established fact, and one quite indispensable to the biologist . . .

"It goes without saying, then, that you will have to eradicate from your minds all notions contradictory to evolution, particularly the Babylonian myth of creation embodied in the Bible . . ."

After showing me the notes, Agnes added, "But I'm not taking it on his 'say so.'" I'm going to make a thorough study of evolution and decide for myself whether it's true or not. And I'm going to look into the matter whether evolution destroys religion, as he claims it does. Of course, I'll try to be fair-minded, because I want to know the truth, but it's going to take a lot of evidence to convince me—because just think what it would mean to lose faith in the Bible!"

So she proceeded to study! Her textbook, "Foundations of Biology" by Lorraine Loss Woodruff, Professor of Biology in Yale University, not only taught that organic evolution is true, but impressed her with the truth of a theory of materialism which denies that there is a God back of evolution, denies that life has a Creator, and insists that "it must be concluded that life arose through the gradual evolutionary complexification of matter when, ages ago, earth conditions became favorable."

And from another biology reference book, "Outlines of Evolutionary Biology" by Arthur Dendy, Professor of Zoology in the University of London (King's College), she learned that "the doctrine of . . . Creation . . . still survives amongst uneducated people . . . Such a view (the biblical account given in the Book of Genesis) of the origin of living things could only have arisen in a state

of almost complete ignorance . . . Evolution . . . implies belief in a kind of spontaneous generation . . ."

By reading the prescribed parts of Herbert Spencer's "Principles of Biology" (and it might be pointed out that since there are many superior, up-to-date works on evolution and its relation to biology, Agnes' professor could have had no other motive in bringing his students in contact with the anti-religious rantings which the agnostic Spencer sprinkled through his "scientific" treatises, except that of undermining their faith) she learned, among other things, the following:

"The primitive notions expressed in the Bible are wrong as to the structure of the heavens, the form of the earth, and the nature of the elements. Hence the hypothesis of creation, being a primitive biblical belief, is probably untrue also.

"The creation of matter or force is inconceivable.

"Evolution is as firmly established as the law of gravitation.

"Creation is an illusion . . .

"Animals have all the faculties of man in kind, but not in degree."

The next time I talked with Agnes she was still more distressed, and wore a worried look which never before had I seen disfiguring her smiling countenance. "I'm afraid," she said, that evolution is true, and I'm afraid that it means that the Bible is false. All the reference texts the prof. has referred us to, as well as nearly every book on the subject in the college library, teach us a kind of godless evolution which makes the Bible untrue and ridiculous. The prof. says that the reason none of our reference books try to reconcile evolution with religion is that all the great scientists are agreed that it is impossible to harmonize science with the superstitions which are the basis of the Christian religion. He referred me to some books in the library on biblical criticism and comparative religion—and they show how the Scriptures were derived from ancient myths and folk-lore and so, of course, they contain a great many scientific mistakes. It's only common honesty to believe the truth, and the truth is that evolution is true, and that means that the Bible is false. So I'm going to try to summon the courage to turn my back on falsehood, even if it is a comfort and a source of joy."

I noticed her mouth twitch in pain as she said that last, for to discard the faith which was so dear to her was, truly, no easy or enjoyable procedure. She read more books in the library and more references assigned by her instructor, and then one day she informed me, "As a



matter of intellectual honesty I have given up all belief in the Bible as the inspired Word of God."

In vain I tried to dissuade her from that course. But she had read the works of great scientists, and who was I to contest their conclusions! Conscientiously honest and courageous, she followed Truth, as disclosed by authoritative science through the medium of its professorial expositor, even though it led away from the hallowed faith she loved with all her heart and soul.

How was she to know that great scientists and thinkers the world over repudiate godless, materialistic evolution, and assert that back of evolution there must be a Creator? How was she to know that great authorities contend that the Bible and evolution are not in conflict? How was she to know that organic evolution itself is not, as her professor taught, "an established truth," but an unproved hypothesis? How was she to know that in her search for truth the cards were stacked against the truth? While the State University library contains eighty-three books supporting evolution, it has not a single one opposing it, and only three which place a God back of the process—and how was she to know that hundreds of volumes have been written substantiating the Divine inspiration of the Bible, when only those which seek its derivation in fable and folk-lore repose on the shelves of the college library? In a word, how was she to know that there was another side to the question when only EX PARTE evidence was accessible? She didn't know, and had no means of knowing, that the more one reads in the State University library, the stronger he is beckoned from the faith of his fathers and the further he is led from a clear perspective of Truth.

Neither did I know, at that time, that the intellectual well-spring at the university had been poisoned. Neither did I know, then, that our fathers and mothers who pay taxes to maintain the university library have unwittingly acquiesced in the conspiracy of a clique of atheist educators to rob every student of his faith. Neither did I know, then, that the great institution's library is deliberately designed to produce a reaction from Christianity.

To prove my suspicions, with the aid of several interested friends, I checked over the books in the university library to ascertain if the reason students reach the verdict that Christianity is false is that they are not permitted to hear its case. The results of our survey confirm that contention. Below is shown, statistically, the plethora of Bible-blasting dynamite which is packed into the library of the state university. Note the lack of neutralizing agents, the silenced voice of the Christian advocate!

Books in the library:

Favorable to evolution, 83; opposed to evolution, 0.

Favorable to atheistic evolution, 29, supporting theistic evolution, 3; noncommittal regarding whether there is a creative and directing Intelligence back of evolution, 51.

Discrediting Divine inspiration of the Bible, 42; sustaining Divine inspiration of the Bible, 0.

Condemning Christianity and the Church as evil forces in the civilized world, 17; contending for Christianity and the Church as forces for progress, 1.

Denying the deity of Jesus Christ, 12; representing Jesus Christ as the Son of God, 0.

Would that we had made this survey sooner, that Agnes might have known the truth—that anti-religious educators do not tolerate Christian evidence to "prejudice" the minds of students. She, poor girl, assumed the absence of evidence indicative of the lack of evidence. When the biology professor told her that evolution is true and the Bible false, she went into the library and studied the evidence, little knowing that it was framed and censored and colored to sustain the claims of the atheist-evolutionists. Is it any wonder, then, that Agnes lost her faith when she formed her opinions, as any student would, upon the basis of what she learned from the supposed cradle of truth and reputed repository of eternal verities—the library of a higher education institution?

When Agnes discarded belief in the Bible in favor of evolution, she did not give up entirely her belief in God, although it was greatly weakened by the arguments of the atheistic evolutionists whose work she studied. During the next two months, she told me of her struggles to keep from losing her God completely. Once she said,

almost in tears, ". . . , you haven't any idea how hard it is to believe in both God and evolution. I try to think of evolution as God's method of creation, but the prof. says that evolution is a cruel and blundering process which no merciful or intelligent being would employ. And all the authorities I study scoff at the idea of a Creator, insisting that forces inherent in matter have blindly molded everything."

And she showed me God-denying excerpts from assigned readings in Spencer, similar to these:

"Evolution has proceeded by the blind and purposeless operations of nature . . . . Instincts, organs, and constitutions are but special instances of order that survived after the collapse of innumerable instances of disorder, which the reckless gambling of natural forces has been continually producing since the dawn of life upon earth.

"The majority of educated people have given up the idea of a Deity."

Her professor followed Osborn in teaching that "Chance is the very essence of . . . evolution," as evidenced by the following quotations from his lectures:

"In evolving one superior type, thousands of misfits were born to be destroyed in slaughter and suffering. Place a God behind this process, and you create a monstrous devil who revels in destruction.

"Evolution is a blind, haphazard, hit-or-miss process, devoid of either purpose or design . . . . Through nature's blundering, by the merest accident, man emerged . . . . Disharmony and faulty attempts are the rule in nature, the harmonically developed system the exception."

As Agnes proceeded in her study of biology she was taught the materialistic, mechanistic conception of life which denies that man has a soul and asserts that we are only "chemical machines." In her textbook, "Foundations of Biology," Professor Woodruff defines "living things" as "a condition of matter," contending that "living matter is merely ordinary matter which has assumed, for the time being, a peculiar condition in which it displays the remarkable series of phenomena which we recognize as 'Life.'" As she studied her textbook she learned to assume the materialistic viewpoint.

In order to incline his students more radically to the theory that man is a soulless machine, Agnes' professor assigned them readings in "The Mechanistic Conception of Life" (Biological Essays) by Jacques Loeb, late Professor of Biology in the University of California. These are some of the things she learned from Professor Loeb:

"All life will yield to physico-chemical analysis . . . . we ourselves are only chemical mechanisms . . . .

"An 'idea' is caused by chemical change in the body.

"All life phenomena are determined by chemical processes . . . . our existence is based on the play of blind forces and is only a matter of chance."

Such is the crass materialism taught in the name of biology in a great tax-supported university! And such is the dismal outlook of one who has followed "mechanistic biology" to its logical conclusion! Agnes was trying to avoid that dismal conclusion as to the nature and end of man; but her absolute intellectual honesty, plus her reliance upon her instructor to teach her truth as revealed by science, were irresistibly impelling her to it.

Slightly over six months after matriculating at the university, on a chilly morning in March, I strolled into the library to make final preparation for a ten o'clock class. There I encountered Agnes. Dishevelled and distraught, her face an ashen pale, her eyes darkly rimmed, she guided me to a corner of the main reading room; and I thought her heart would break as she told me how she had stayed up all night "trying to figure out a valid argument for the existence of God."

"But it's no use! I gave up praying last night," she said sorrowfully "In a universe in which blind physical forces control everything, and the law of evolution—the law of tooth and fang, the law of murder and rapine—reigns as supremely as the law of gravitation, there just can't be a God. There's no use trying to 'kid' myself into believing there is, when I know there isn't. I've got to face the fact, as Loeb teaches us, 'our existence is based on the play of blind forces and is only a matter of chance.'"



From that day until the tragic end, only a few months later, I never saw her smile. Once as I passed her on the campus, I asked, "How are you?"

Without looking up she replied, "I feel like Clifford did when Scientific Truth forced him to give up belief in God—'The sun shines out of an empty sky, upon a soulless earth, and I feel the loss of a Great Companion.'"

That she was nothing less than miserable the last few months of her life was well-known to all her friends. She took no interest in anything, neglected her lessons, paid little attention to her dress, and invariably presented the agonized visage of a mourner, pining for a lost companion. Since a mere child she had loved music, had gloried in playing the violin. The enjoyment which others sought at movies she found in her violin. But when music ceased to convey a divine afflatus, it was bereft of its esthetic appeal; and one of the greatest joys of her existence was lost to her forever. When I learned from one of her chums that she had actually broken her treasured violin into pieces, I did not comprehend the connection between loss of relish for music and loss of faith in God; so I took her to task for it.

"Oh, you don't understand," she lamented. "Music is not a thing of beauty created by a beneficent God—because there is no God. It's only vibrations in the atmosphere. And these vibrations don't enrapture my soul—because I haven't any soul. All music does is tickle your nerves and give you an inane feeling of contentment. Why, music has the same effect on a human being as stroking the fur has on a cat. If you studied biology you would learn that 'all life phenomena are determined by chemical processes.' And to apply sound waves to your eardrums to produce sensations in your body is just as disgusting to me as to get drunk. In fact, it's only another way of artificially stimulating your nerves."

"Don't think I'm crazy for saying this, because it's the truth. Darwin, himself, lamented that after he became an agnostic he was nauseated by poetry and music, which he had formerly enjoyed. If you would read the 'Life and Letters of Charles Darwin' you would understand why I find it impossible to enjoy music now that I have lost my faith."

What did the new creed indoctrinated by the biology professor give her in exchange for all it took from her?

He robbed her of all that is sacred,  
Of Bible, of God, and of Grace;

But When he thus took her religion,  
What else did he give in its place?

Such a view of man, as a rudderless ship which has no choice but to drift with the weltering currents of chemical change, is enough to wrack with consuming fear of its future fate any heart which entertains it, enough to distort into dreadful apprehension the most sanguine dream. Obviously, a person who considers herself a mere automaton of flesh, "a chaos of sensations and instincts checking and counterchecking one another in endlessly shifting patterns," has far less to fear from death than from life. Death means, to the mechanist, eternal sleep—release from painful performance of monotonous function, rigidly determined by relentless, unconscious laws of chemical combination, as a fragmentary cog in the vast machine we call the universe. But what of life? What of delaying the disintegration of a mere decaying organism? What of unraveling to its cheerless end the fragile skein of a meaningless, purposeless, albeit pain-shot, existence? Where is the lure to live as the subject of blind forces which "produce without purpose, sustain without intention, and destroy without thought"? What becomes of even the "will to live" if one comes to believe that:

All is a chequer board of nights and days

Which destiny with man for pieces plays,

Hither and thither moves and jumps and slays

And one by one back in the closet lays.

It is hard to imagine a stronger persuasion to suicide than mechanist-materialism, with its heart-rending portraiture of helpless humankind in the brutal clutches of blind, unfeeling forces. No grief, no sorrow, no excruciating agony incidental to human existence can so hopelessly embitter one against life as belief in the atheist gospel of despair. "Pity the living, envy the dead," said

Mark Twain, a pioneer protagonist of the dogma that man is only a machine. "Far better would it be for all of us never to have been born," wailed Ludwig Feuerbach, that noted apostle of crass materialism. "For a planet overgrown with miserable human vermin, what remedy but another deluge, what alchemy but annihilation, what redemption but to be hurled against a ball of consuming fire?" asked Ambrose Bierce, whose disbelief in the Supernatural precluded the possibility of a more pleasant method of salvation from the pains and problems of earthly existence. Just as "scientific" materialism poisoned the palate for life in all its victimized votaries, so in Agnes it was transforming the very love of life into a longing for death.

Another one of the girls at the dormitory told me how, seeing Agnes so depressed and dispirited, she had appealed to her to get out and have a "good time." Now that she'd lost her ideals and religion what was to deter her from asserting her passions and thirst for thrills? But to this line of reasoning, Agnes had replied, "Don't call that a good time. It is impossible for one who has suffered so painful a loss as that of faith and ideals to enjoy herself. I can see the point in dissipation as a means of trying to forget your bereavement while hastening the fall of the curtain on this tragic farce called life. But even so, there are more effective ways of accomplishing that result."

Two weeks after that conversation she availed herself of the "more effective way" of ridding herself of an existence which she had concluded was futile. While other college students who have learned the ephemerality and purposelessness of human life are moved to cast away their lives bit by bit, killing themselves inch by inch in destructive dissipations, Agnes, perceiving even a thrill-packed life intolerable, took the quicker route to oblivion. While others sought to replace lost spirituality with sensuality, she sought only surcease—surcease from the poignant pain of loss. While others took temporary refuge from despair in the sanction godless philosophy gives to "eat, drink, and be merry," she took lasting refuge from all terrestrial troubles in what appears to be the atheist creed's only redeeming feature:

And if this life does not your hopes fulfil

You are free to quit it when you will,

Without the fear of waking.

Yes, fellow-student, citizen, or taxpayer, belief in atheist-evolution does lead to suicide and does imply the right of self-destruction. Go into any university library and read the works of Ernst Haeckel, and you will learn from that great materialist who denied God in the name of evolution, and whose views are highly commended to students by professors, that: "Man has a right to end his sufferings by suicide."

Shortly after Agnes' demise, I paid a personal visit to her biology professor. I told him what she had said on her deathbed—told him how and why I knew that his teachings had motivated her suicide. And I asked him if he did not feel some responsibility for imbuing his students with doctrines which brought them such disaster. He raised his eyebrows condescendingly, smiled sardonically, and the substance of his reply is still seared on my memory: "I can hardly assume responsibility for the laws of nature, one of which is that disaster is, everywhere and always, the fate of the weak. In human society today the weak are not so much the physically infirm as the psychically invalid—the tender creatures who cannot carry on in life without leaning on a helping hand reached down from heaven. Those who cannot 'go it alone,' without leaning on the crutch of faith—those poor weaklings must suffer the consequences."

"If man is to progress, if he is to evolve into something higher, he must first, as Nietzsche, the great prophet of evolution, stressed, free himself of supernatural hopes and fears, of all that impedes the full expression of his individual personality. He must assert himself and defy what stands in the way of his desires. Of course, you understand I don't attempt to give my biology students a course in philosophy. But I do endeavor to give them some idea of the rudiments of evolution and the manner in which the process can be hastened."

"What I teach my students is in harmony with the law of progress—it is, I might say, deliberately intended to



raise man in his upward trend. Those too weak to rise must fall when released from the pillory of superstition; but the strong, the select, the FIT, will rise and climb a step upward in the evolutionary scale, nearer the goal of supermanhood. And after all, the weak are, in my classes, in the minority—suicide is rare indeed."

Yes, suicide is rare—only one of my friends, my former Christian friends who fell under the enchantment of professorial Pied Pipers, has gone the way of self-extermination. But what of the rest? What has become of these young men and young women whom, with the aid of his co-workers, the biology pundit has released from the "pillory of superstition" and the confinements of moral restraint? They who have been led to discard religious faith and defy what stands in the way of their desires—toward what goal of supermanhood are they striving? What have they gained by this new freedom of untrammelled self-assertion? What are the fruits of this philosophy which promises eventually, nay, inevitably, to evolve a higher race of supermen?

## FUNDAMENTAL FACTS

(Continued from page 9)

It was this wondrous and blessed growth in the believer's life which Paul was yearning for when he said to the Galatians, with such tenderness and burden,

My little children, of whom I travail in birth again until Christ be formed in you (Gal. 4:19).

And it was the same delightful and desirable growth that Paul was enthusiastically commending when he said in the Thessalonian letter,

We are bound to thank God always for you, brethren, as it is meet, because that your faith (your appropriation) groweth exceedingly (II Thess. 1:3).

Ah, believer in Christ, have you found that in some ways your Christian life has been unsatisfactory? The secret of your difficulty is, you have failed to appropriate the blessings and victories which God has for you in Christ.

Why not take a new step for Christ this very hour? Put on the new man! (Eph. 4:24)

Let this mind be in you which was also in Christ Jesus (Phil. 2:5).

Turn away from living unto yourself, and live unto Him Who died for you. Yield yourselves unto God (Romans 6:13). Present your bodies a living sacrifice (Rom. 12:1). APPROPRIATE HIM Who loved you with an everlasting love.

Why not enjoy your inheritance?  
Why not experience your blessings?  
Why not possess your possessions?

For we walk by faith (by Appropriation), not by sight (II Cor. 5:7).

There are vast areas of unexplored peace, and power, and joy in the Holy Ghost for that man who will let God teach him to APPROPRIATE, TO FAITH in the Lord from hour to hour.

And thus we have seen that Appropriation produces union with Christ.

And we have also seen that Appropriation produces growth in Christ.

The first is an

Act of APPROPRIATION  
An act of FAITH.

The second is an

Attitude of Appropriation

Or it could be analyzed as a lifetime of ACTS and decisions of faith.

May God awaken in the hearts of His saints a real spirit of Appropriation—for Appropriation is a faith which works, and moves, and acts, and claims.

When the people of God are stirred by His Spirit to thus appropriate what He has planned for our lives we

will appropriate His power, His strength—yea, we will appropriate Himself. And then shall be fulfilled the word spoken by Paul,

All of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as the Lord the Spirit inspires (II Cor. 3:18, Weymouth Translation).

This is real growth. This is the product of daily Appropriation of strength from Him. Then shall we be able to say with the Apostle,

The life which I now live . . . I live by (the Appropriation) the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

## TRAINING, A REQUISITE FOR SERVICE

(Continued from page 5)

there is no substitute for thorough Bible training under the guidance of the Holy Spirit, and under the human leadership of Spirit-gifted men, well seasoned in the Word and service of God.

And perhaps there is no condition which so fully reveals the inescapable necessity for the deepest type of spiritual training than the sad fact that the young minister meets everywhere an abundance of

### HEARTLESS CRITICISM

PROBABLY more ministers have left the ministry because of this one thing than any other reason—heartless criticism. Ah, if criticisms were to come from the world, the minister would take them as from Satan and brand them as persecutions. But the majority of the criticisms and slams against ministers come from supposed Christians. Possibly from the leaders of the church; possibly the church board, or Sunday-school superintendent. The minister which is true to God's Word is never free from criticism. So few members of the church today pray for their pastor. As the poet has put it, the members of the flock should pray the prayer,

"Gird him with all sufficient grace,  
Direct his feet in paths of peace:  
Thy truth and faithfulness fulfil,  
And help him to obey thy will."

Criticism always has the effect of discouraging a person. Self-condemnation or self-pity are the next steps, thus ruining the individual's ministry. A training school, where God is exalted and where the Bible is faithfully taught, will adjust the young man's soul to meet the everyday criticisms so that he will not be moved. He will have learned the blessedness of continual occupation in Christ as the key to victory, and daily prayer as his source of strength.

I believe that God has raised up Bible schools to meet the need of the present hour. Our modern day universities are being over-run by Communism; the seminaries, almost without exception, are permeated by Modernism. Seeing the trend of the age and its special need, God has raised up Bible Institutes to meet this need. In such a place a young man can train for the ministry without fear that Modernism, fanaticism, or Communism will be taught him.

At a Bible school the young man gets acquainted with God's Word. He learns how to faithfully expound its message. In addition, he learns the secret of daily walking the Christian life in a balanced way. A daily prayer life is established. He comes in contact with older ministers who will continually counsel him on practical things in the ministry. He has opportunities of preaching occasionally while he is in training. And if he has been conscientious in his Bible Institute training, he should be as fitted for service upon graduating as any young man could possibly be.

For the past three years it has been my privilege to attend the Denver Bible Institute. I give thanks to God for the day in which He acquainted me with this school. I have found at the Denver Bible Institute just what my



soul was looking for when I entered. The Saviour is exalted, the Bible is clearly taught, and the personal Christian life is emphasized from the classroom, and in daily contact with instructors and students. I know of no Bible Institute in existence today which can excel the Denver Bible Institute in properly fitting the young man for Christian service. Therefore, if you are considering the place of your training, let me highly recommend this school to you.

## AS THE EDITOR SEES IT

(Continued from page 2)

### The Trend

**F**EW realize how serious and far reaching is the apostasy within the professing Church. When the Texas Wesleyan College, a leading Methodist institution, finds that its Dean of Women is practising clairvoyance, having frequent communications with spirits, that is bad enough, but matters become even more significant when a student of the Iliff School of Theology of Denver, another Methodist institution, declares to the church of which he was supply pastor that "Jesus was a radical," thus placing our Lord in the same category as the Communist; and the regular pastor of the same church, also a student of the Iliff School, boldly declares, "We do not believe that the whole Bible is inspired."

These incidents are horrible eye-openers. The present trend is altogether away from the God and Christ of the Bible. Those who have sought to persuade themselves that "things are not so bad" must needs awake from their optimistic sleep. The awful onrush of the apostasy calls for intelligent and determined loyalty to those agencies which are still true to Fundamentalism. The fact that an organization calls itself a church is no guarantee. Certain churches are today propagating Communism and Atheism.

It is the business of every true Christian to become informed—then stand firmly for the truths of the Old Book.

## The Appeal of the Gospel Ministry

(Continued from page 4)

Who knows what God may do with those who will trust Him, giving themselves WHOLLY to His direction! The power of God follows the attempts of men when faith, will, diligence, and consecration unite.

Some years ago a student of Princeton was riding past Lawrenceville on the Trenton trolley when he was addressed by his seatmate, and in the conversation was asked to go out to India to help in the work they were trying to do at Allahabad. The agricultural opportunity was undeveloped and unattempted. He went, and now the work of Sam Higginbottom is known from sea to sea. He has done as much, if not more, to revolutionize the soil cultivation of India and help the native in his native soil as any living man, and the end is not yet.

In Chicago we have a man, still young, who came to our city about a dozen years ago. He was unknown and inexperienced, save in a small church where he had begun his ministry in a small suburban city, but he was an attempter. This man has built up one of the strongest and liveliest church organizations in the Central West and they are soon to build their new church. He was not

over strong, nor particularly gifted, but he was a man of large faith, unlimited vision, industrious energy, and willing attempt. He has built himself and his church into our city and its problems. His influence cannot be estimated. He is honored, respected, and beloved.

Others like him are doing the same thing with their own personalities and gifts all over the nation. The young men in the ministry today are becoming a power in so far as they are men of God, men of the Word, and men who live with and like Jesus Christ, but they need reinforcement.

The appeal of the Gospel ministry has always evidenced the heroic. Courage has characterized the ministry from the days of Stephen and St. Paul. The front rank means courage, and ever will.

"Move to the fore,  
Say not another is fitter than thou,  
Shame to thy shrinking, up, face thy task now.  
Own thyself equal to all a soul may.  
Cease thy evading, God needs thee today.  
Move to the fore.

Move to the fore.  
God Himself waits and must wait till thou come;  
Men are God's prophets, tho' ages lie dumb;  
Halts the Christ kingdom with conquests so near?  
Thou art the cause then, thou soul in the rear,  
Move to the fore."

When I was a pastor in Baltimore, many years ago, a student from the Johns Hopkins Medical attracted my attention and won my admiration and affection. He came across the city, rain or shine, faithfully attended our services at Brown Memorial Church, and among other things started a normal class for Bible study in our Bible school.

During his course of four years he diligently read and studied books on China, India, Africa, Siam, Japan, South America, and other countries. Whenever I asked him where he was going he seemed uncertain. His strong personality, winsome independence, striking endurance, evident unselfishness, and unflinching but humble faith were notable.

One day he asked me if I cared if he did not go out under our own denominational board, and receiving the answer that that was, after all, secondary, he volunteered the information that he wanted to go to Arabia. "Why Arabia?" was asked. "Well," came the honest reply, "it's the hardest field I can find and one of the most needy, and nobody else seems to want to go there." He went. About that time Dr. Samuel Zwemer, that blessed minister of Jesus Christ and great heroic soul, was transferred from Arabia to take charge of all the work among the followers of Islam, and was stationed in Alexandria in Egypt. This same Dr. Paul Harrison, fresh from John Hopkins, practically took his place, and from Dr. Zwemer's own lips came the testimony after three years that "Harrison is a prince, one of the most useful Christian forces in that vast untouched country of history, desert, and need." Read Harrison's article on Arabia in a recent number of "The Atlantic Monthly" if you would know this modern hero.

Once when operating on a famous Arabian the need quickly arose of transmitting a delicate bit of flesh from the living to save a life. When others hesitated this



# "Grace and Truth"



wishes you

as one of its valued subscribers

# A Happy New Year



medical man and minister himself volunteered, letting others finish the operation and thus saved the life. That Arabian chief gave the Lord the glory and declared he had never known such faith and love before as this kind of Christianity revealed.

When out at Harrison's university, the University of Nebraska, last fall they cheered him, twelve hundred strong, at a gathering of students one full-souled student said quietly amidst the applause, "Men like Paul Harrison put a college on the map."

This type of man is needed in America as well as in Arabia, and the reflex influence of their lives is needed in our colleges to inspire other red-blooded, vital men to follow their example. Sometimes when I look at the fellows in McCormick Seminary, where I had the privilege of teaching last fall for a friend who was ill, I thanked God for the type of men who are responding to the call and going out to preach the irresistible Gospel of Jesus Christ.

This is the heroic task for you men to consider. Your influence here and now in influencing your college mates is far greater than you know. One year at Northfield, yes, a dozen years ago, I saw a lad sitting in the front row who seemed uneasy and restless. Dr. Grenfell was speaking that night on "The Heroic in Service." Soon the fellow, whose face showed his high caliber, was won. He became intensely interested. After the meeting he was eager to be introduced to Dr. Grenfell. I walked home with the lad. "Father wants me to go to Europe next year," he volunteered. He had graduated from Cornell the June before. "But after tonight's talk," he said, "I'm going back to college and get hold of the Fraternity bunch," and he did. In November I had a postal from Ted Mercer which read, "Eight hundred Frat men out tonight to hear me," and then he added the name of this man, saying, "he is responsible for it."

Young men, now is your biggest influence. To decide now means to influence the other fellow. To consider this appeal seriously means to call it to the attention of the other men in college and university.

Before closing this appeal I want to impress you with the emergency of this call. The emergency man is one of the most valuable men to his time. The Gospel ministry will always need recruits, but these days of uncertainty, these difficult readjustment and reconstruction days are extreme in their need. As one who sees and feels and experiences the need, I appeal to you men of student life. I appeal to all types and kinds. God can use you. Not only the scholarly men, the eloquent men, the pious men, but all of you. He needs rugged Peters just as much as business and executive Matthews. He needs faithful Lukes and magnetic, passion-filled, vision-souled Johns. **WE ARE FACING A GREAT EMERGENCY.**

Did you ever see an unassisted triple play on the baseball field? I never saw but one. The third baseman seemed to anticipate, to have some intuition. This sort of sixth sense makes great players in every game of life. It creates the emergency man. He should have played up nearer second, but the game was intense. The outfield had played the first half of the ninth; the score was six to four in their favor. The team in bat was playing its last half of the ninth. No man was out. The bases were full, every runner taking a good lead. Their heaviest batter was up. The pitcher swung; the third baseman, quite out of the ordinary, ran over and covered third; the batter put a hard high liner right over third like a cannon ball; it looked like a deep field hit; each runner was off! The third baseman went up in the air with his gloved hand, nailed the ball, came down on the bag, reached out and touched the man speeding from second over third for home; threw down his glove, walked in; it was all over. One, two, three, unassisted. The crowd didn't realize, was paralyzed, then went mad, and the third baseman was carried high on the shoulders of his comrades from the field.

He was an emergency man. Are you? The game is on. It is intense. We're ahead, but the bases are full. Hard-hitting men are at bat. With the mind and power of Jesus Christ you can be an emergency man! Will you?

Students of Wabash College, yours has been an earnest history. Together with other college men you have an

alma mater, and an inheritance to be proud of. Your sons, like the sons of my alma mater, Amherst, have been in the past leaders in the ministry, as in every other field. Will you follow on? Will you help our Champion, Jesus Christ, when and where most He needs you? Will you think and pray upon the great subject of this appeal, and will you join us who are spending our lives, and that right happily, for God and men in the Gospel ministry of Jesus Christ.

## DAYS OF YOUTH

(Continued from page 15)

cut to be. I am going to spend the rest of the morning, if necessary, talking with Dave. You may go back to your class now."

"Thanks, sir," said Ernest, as he left the office.

A little later the Superintendent and Dave were facing each other. At first Dave was defiant and sure of himself. But Mr. Grant knew boys, and patiently and long he dealt with him.

As they talked, Mr. Grant realized that here was a boy who had possibilities, but who needed help, and as only a godly man knows how, he patiently, tenderly, sometimes sternly, but always graciously, dealt with the selfish boy.

After many hours, Ernest was called in and was surprised to see Mr. Grant tired but happy as he rose from his knees with his arm around Dave who had been weeping. This was a very different Dave than Ernest had known, and he began to hope. Had they been praying? But his thoughts were interrupted by Dave taking a step toward him with outstretched hand.

"Ernest, can you forgive me?"

Instantly Ernest grabbed him by the hand, and with tears in his eyes, said, "You know I do, Dave."

Dave went on, "Today, Ernest, Mr. Grant has been talking to me like a father. I never had a father, you know. This morning for the first time in my life I have seen things differently. I see life differently, thanks to Mr. Grant. All is changed. I see now what a selfish fool I have been. Ernest, until this morning I hated you for your poor clothes. I hated you for working and yet being able to make better grades than I did, I hated you for your truthfulness, for your Christianity, and I was determined to ruin you, so I wrote that paper and signed your name to it. I wanted to be the honor pupil. To think of it now fills me with horror, but I do again ask both of you your forgiveness." He broke down and cried.

Quickly Ernest's arm was about his shoulder as he said, "Dave, all of us are sinners. All of us are bad, and we all need a Saviour. Jesus will help you to live a better life if you will let Him. He loves you, Dave. He has forgiven you. Will you now make both Mr. Grant and me, as well as the Lord, happy by taking Him as your Saviour, by welcoming Him into your life? You have seen things so differently this morning. Then Dave take just this one step more and become a Christian," said Ernest, pleadingly.

Before you came in, Ernest, I told Mr. Grant I couldn't do that, but now I believe I can. I will," and he dropped to his knees. All three knelt in prayer and thanksgiving.

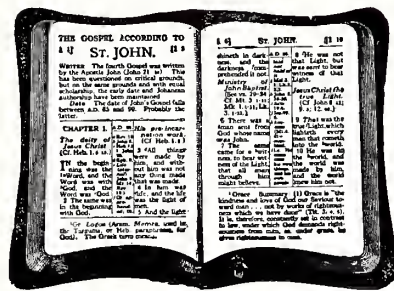
That graduation the high school did an unheard of thing. They had two honor pupils. Ernest Mueller and Dave Carlton. Both happy boys were honored alike. Mr. Grant said afterwards that he had never been so happy as he shook hands with Ernest's mother and told her something of her son's life during those last few days of school. He said, as he held her hand so worn with work, "Mrs. Mueller, that boy of yours is a wonderful boy. He has not only made a man out of himself, but he influences every one with whom he comes in contact to become a better man and woman."

"It makes me happy to hear you say that, Mr. Grant, but you know that is what the Lord wants each one of us to do. The world would be a far better place in which to live if we all would let Him use us as Ernest does."

"Yes," said Mr. Grant, and as he walked away he thought, "what a better world this would be if all mothers would let the Lord use them as Mrs. Mueller has."



# INEXHAUSTIBLE!



A graduate of the Denver Bible Institute, actively engaged in evangelistic work, writes, "Preaching every night and twice on Sunday takes lots of material and makes me work to keep from repeating and growing stale. But I find as I go along that I have an *endless amount of material* to preach from--THANKS TO D. B. I."

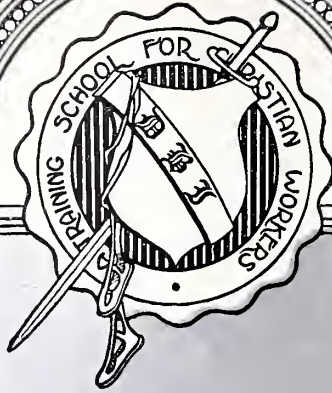
Many such ringing testimonies are received from students and graduates of the Denver Bible Institute who have been taught, through the research method of study, to search out for themselves the limitless riches of truth to be found in the Word of God.

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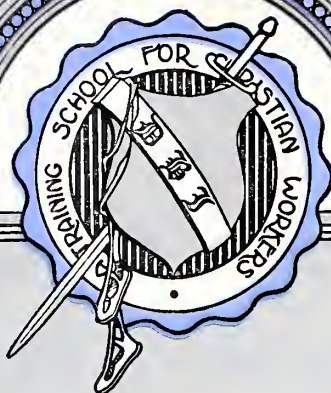


*Thou therefore, my son,  
be strong in the  
grace that is in  
Christ Jesus*

*II Tim. 2:1*







# GRACE AND TRUTH

*Fifteen Cents the Copy  
One Dollar Fifty the Year*

*Soul Number*

Clifton L. Fowler  
*Editor*



*February*

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"At the Helm"

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of the  
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### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.  
The virgin birth and deity of Jesus Christ—Luke 1:35.

### VIRGIN BIRTH

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

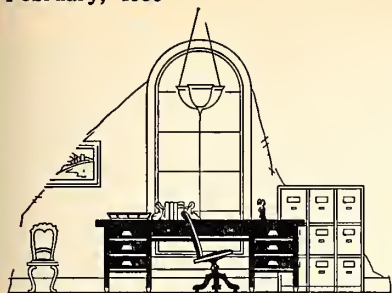
### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.





## AS THE EDITOR SEES IT

### *The Soul*

**A**MONG the ancient philosophers it was frequently said, "Know Thyself." When we turn to the Word of God we find that the Bible is the one and only place where man can in very truth become acquainted with himself. The mighty God Who made the soul of man, and Who has followed so closely man's fallen condition through the ages is the only One Who knows man. God inspired the Book and God created the soul. Hence the Word of God is the fountain-head of knowledge concerning the soul.

This number of "Grace and Truth" goes forth with the teaching of the Bible concerning that wondrous miracle—the soul of man. May God use it to bring rich and abundant blessing to many.



### *The Radio*

**M**ANY expressions come to our ears of men and women who are disappointed and distressed over the shoddy and undesirable programs being presented over so many of the radio stations of the U. S. Dr. John Brown of John Brown University, Siloam Springs, Arkansas, is fostering a project to secure a large radio station under his own control and which would feature only such programs as would recommend themselves to the Christian conscience. Upon learning of this project, we wired to Dr. Brown:

President John E. Brown  
John Brown University  
Siloam Springs, Arkansas

The Denver Bible Institute wishes to extend heartiest congratulations upon the splendid idea which you are advancing concerning a larger and more serviceable radio station. We know something of the marvelous work which God has entrusted to your hand and we are assured that such a radio station under your supervision would not sink to the deadly and wicked level which has come to characterize the broadcasts of many of our stations throughout America today. We are for you heart and soul. More strength to your elbow and God's richest blessing upon you.

CLIFTON L. FOWLER  
President

This is the kind of project which is worthy of our hearty boosting, our full cooperation, and our faith-filled prayers.



### *Moody Centenary*

**T**HE annual Founder's Week Conference at the Moody Bible Institute (February 2-9), being attended by many of the nation's Christian leaders, is an occasion of special interest.

Mr. Moody, in establishing fifty years ago the school which bears his name, did more than found a school. He gave to the world a new idea and ideal for Christian service. Today there are scores of Bible Institutes in this country and abroad. All of them, so far as they are genuine Bible Institutes, owe their existence to Mr. Moody's idea, and many of their organizers and leaders obtained their training in Mr. Moody's school.

The fiftieth anniversary of the original Institute then is the commemoration of the founding of a movement. Mr. Moody's birthday, Wednesday, February 5, has been selected for this special gathering. President Fowler of the Denver Bible Institute is one of the many Bible school officials attending this convocation of Bible Institutes.



### *"Doctrines of Demons"*

**S**EVERAL days ago our newspapers teemed with accounts of a school girl in Detroit, Michigan, supposedly "slain by the power of God." It is not to be wondered at that many of the editors took occasion to air their views and opinions of religion in general. Derision, digs, and thrusts were used overtime. However, we cannot blame the average man of the world for not distinguishing between evangelical Christianity and the fanatical.

The girl, Shirley Tapp, 17, lost physical consciousness at a meeting of the Full Salvation Union. Taken home, she lay in a trance for five days. Members of the above and kindred holiness sects gathered around her

**T**HE day classes have reached the half-way mark in our school term. Exams will soon be over and registration for the second semester a thing of history. Several new enrollments are expected of both men and women. This season has been unusually difficult. The daily expenditures for food, fuel, lights, telephone, etc., have kept Dean Lindquist busy making both ends meet. Don't forget the Lord's work at D. B. I. Help train our splendid student group of seventy young people by your gifts. Remember us when your "ship comes in." Pray for us. Give as He directs.





bed singing, shouting, praying, and seeking a similar experience. Her mother, an earnest adherent, explained her daughter's unusual state with such words as these:

Her sinful, carnal nature is being slain and she will awake a nobler, sweeter, purer thing.

My daughter is dying for the sins of the whole world.

The parents even resisted efforts of the medical profession to restore the girl to consciousness, saying that she was in heaven with Jesus and that He would send her back when He was ready.

To the Bible student and observant Christian there is but one answer for this sad condition. The claimed "slaying" by God is in truth a demon manifestation. Holiness devotees seek these experiences under the guise of "Holy Spirit Baptism." The demons take advantage of these dupes and produce an experience either like the one related above, rolling on the floor, jabbering with an unintelligible lingo, or frothing at the mouth.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons (I Tim. 4:1).

"From such turn away" (II Tim. 3:15).



### Fence-Sitters

**T**REE-SITTING is absurd and hazardous. Pole-sitting is also hardly to be classed a gainful or sensible or non-hazardous occupation. But when theologians attempt fence-sitting—verily, the climax of the ridiculous is approached.

It is in a recent issue of the *Religious Digest*, a spritely and informing review of current religious articles, that the item appears to which we wish to make reference. And be it fully understood that the *Religious Digest*, so far as its theological positions are concerned, makes no effort to be either beast, bird, or fish. The Modernist has his say and the Fundamentalist is not silenced. The *Religious Digest* is distinctly an open forum, and presents in the religious magazine world a shining example of the much discussed inclusive policy. Consequently, it is not to be wondered at if some exceedingly objectionable material should be given prominence in the *Religious Digest* from time to time.

The current number of the *Religious Digest* gives us an article entitled *Which Point of View?* We do not desire to discuss the subject handled by the article itself but to make a passing comment on the author's classification of himself. He places himself (according to his own opinion) midway between the Fundamentalist and the Modernist, and then unhesitatingly declares that his position is more Christlike than either of the others. In other words, he modestly designates himself as a Christlike fence-sitter.

But fence-sitting has ever been precarious. The danger is that the sitter will drop off on one side or another, and our friend in the *Religious Digest* is no exception.

Having esconsed himself on his fence to his own satisfaction, and furthermore proclaimed the special Christlikeness of those who roost with him there, he then devotes two lengthy paragraphs to a description of these Christlike ones, teetering, as he would have it, between Fundamentalism and Modernism. But when he gets to describing himself and his kind, he does the very thing we had anticipated. He discontinues his fence-sitting precipitously, and shows his real colors. He says,

They (he, and his specially Christlike crowd) are not deeply concerned in the theological route by which men arrive at the spiritual state, but they are deeply concerned that they shall arrive.

And now here are the tell-tale words:

They (he and his ilk) measure the reality of that spiritual state by

- (1) The social consciousness
- (2) The sacrificial spirit
- (3) The illuminated mind of the believer

Every student of God's Word knows what this man is the moment he reads these words. His measure of a Christian gives him away. "Thy speech betrayeth thee." The man who wrote those words is no fence-sitter. He's a pink Modernist.

We call attention to this particular case because it is representative. Modernists all over the land are unctiously and plausibly denying their Modernism. Believers in Christ should be warned, that they might not be deceived by these false teachers. They have no testimony concerning the inspiration of the Scripture, or the precious blood that was shed, or the one way of salvation—"by grace through faith." They have many beautiful and high sounding words about social consciousness, and the beauty of sacrifice, and the illumination of the mind, but no Gospel. They are blind leaders of the blind. Of such, beware!



### Frozen Assets

**T**HE city of Denver witnessed the other day a disastrous fire in a local warehouse. The storage building contained thousands of tons of ice which were destroyed. The sawdust walls burned so vigorously as to render all outside fire fighting methods powerless. Within those burning walls lay the potential extinguisher of the fire—thousands of gallons of water—but it was frozen.

What a picture of the apostasy. The world and its dupes burning up with sin—the mad rush of pleasure-loving man carrying him to the brink of a fiery fate. The Church of Jesus Christ has the remedy—the water of life—but it is powerless because it is frozen with indifference and unconcern. Our churches may need air conditioners, but certainly not cooling systems:

Awake thou that sleepest, and arise from the dead (Eph. 5:14).

Gird up thy loins now like a man (Job 40:7).

Be not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. 1:16).

# The Soul

by THE EDITOR

Thou shalt love the Lord thy God . . . with all thy soul (Matt. 22:37).

**W**ITH what depressing futility man has theorized about the soul!

The theorizings have been so varied and so confusing, that when all the reports are in, the net result in dependable information is not exceedingly illuminating. Consequently, so far as human philosophy is concerned, one of the still unanswered riddles of the universe is, "What is the soul?"

A brief review of man's opinions relative to the soul will quickly suffice to reveal the garbled condition of the subject in the thinking of the world's wiseacres. The great writer, Pope, refers to the soul as "The vital spark of heavenly flame." While the once popular, but none too scriptural Addison glibly alludes to it as "The Divinity which stirs within us." One of the early philosophers declares, "There is a real essence as the substantial bearer of all psychical conditions. This essence is the soul." Sometimes the philosophers take themselves too seriously and produce an explanation which is so top-heavy that it fails to explain but instead leaves the reader all strung up. A sample of this is: "In the organism formed of atoms, which are spiritual essences, one unfolds its spiritual force to the point of self-consciousness; this atom, which is gasiform atom, interpenetrates the entire organism and occupies space as a center, is the soul." This sounds alarmingly wise, but who knows what it means? Much more of the same sort and variety has been put on paper apparently for the purpose of obscuring truth and befuddling the simple-hearted people of God. The disgraceful confusion produced by human philosophic meandering furnishes to a versatile versifier of some years ago the opportunity to ironically advertise the absurd situation. This wag of a rhymster says,

One thinks the soule is aire; another fire;  
Another blood, diffused about the heart;  
Another saith the elements conspire,  
And to her essence each doth give a part.

Musicians thinke our soules are harmonies;  
Physicians hold that they complexions be;  
Epicures make them swarmes of atomies,  
Which do by chance into our bodies flee.

Some thinke one generall soule fils every braine,  
As the bright sunne sheds light in every starre;  
And others thinke the name of soule is vaine,  
And that we onely well-mixt bodies are.

In addition to producing a multiplicity of contradicting definitions for the soul, these philosophical writ-

*FRESH from the pen of our Editor comes this lucid exposition of that most puzzling entity—the Soul. His clear understanding of Biblical Psychology is evident in the following article. He passes on the fruit of years of study to our "Grace and Truth" family.*

ers have fearlessly essayed to handle such abstruse questions as whether the soul has materiality, how long the soul will exist, have all souls the same faculties, does the soul carry on forever, is the soul conscious after death, are the soul and the spirit the same. That all of these questions are vitally important scarce needs be said, but when man, by means of his own intelligence seeks the answers to

these interrogations, he is inviting philosophical and psychological disaster. It is only God who knows the soul of man and unless man is willing to lay aside his pride-filled reasonings and receive the simple testimony of the Word of God, he is sure to go astray.

The Creator of the soul is the Author of the Word. Since the One Who knows the soul is also the One Who gave the Word, there is but one normal place to turn to find the answers to our inquiries concerning the soul of man. It is indeed a comfort to be able to turn from the vagaries and vaporings of man to the solidities, certainties, and verities of God's revelation. God has placed the truth about the soul in the inspired Book. The Bible does not claim to be either a text book on philosophy or on psychology, but all that God has seen fit to place in His Word on these subjects may be received with abounding assurance. Hence we gladly step aside from man's imaginative notions about the soul, to receive with happy heart the whole sweep of Biblical Psychology.

The ordinary word in the Greek, which is translated *soul*, is the word *psukee*. It occurs one hundred and five times and is not uniformly rendered. It is translated "life" forty times, "soul" fifty-eight times, "heart" once, "mind" three times, "heartily," "us," and "you" once each. This lack of uniformity could, and we are constrained to believe does, evidence two things: the fact that the word is used in a most unique way in the New Testament, and that our translators were at times a bit perplexed as to just what they should employ as the correct rendition. The Hebrew word *nephesh*, which is the Old Testament equivalent of *psukee*, presents many of the same problems when being rendered into the English.

There are certain biblical generalizations relative to the soul any one or all of which may contribute much to a correct apprehension of this interesting subject.



## I. THE SOUL IS THE EGO

**T**HE Bible speaks of the soul as the very man himself, the person, the ego, the essential element which not only goes to make up the individuality, but is the individual. This fact is shown over and over again in Scripture by the way the Holy Spirit employs the word *soul* in the inspired narrative. When Luke would inform us how many men were on the ship which took Paul to Rome he declares there were "two hundred three score and sixteen *souls*" (Acts 27:37). Thus we see the soul is indeed viewed as the man himself, his very being, his life. Another instance of the same usage of the word *soul* is found where Joseph sends for his father and brethren to come to Egypt. The record declares with lovely simplicity that there were "three score and fifteen *souls*" (Acts 7:14). The familiar record of the converts resultant from the Pentecostal effusion is a further illustration of this fact concerning the soul—"There were added . . . about three thousand *souls*" (Acts 2:41). The other writers of the New Testament confirm this significance of the word *soul* in no uncertain fashion. When Paul desires to exhort all men to be obedient to human government, he says, "Let every *soul* be subject" (Rom. 13:1). And when Peter would announce to his readers how many human beings were in the ark he declares, "eight *souls*" (I Pet. 3:20). The conclusion from such passages is inescapable and incontestable—therefore satisfying—the soul is the man himself, the ego.

## II. THE SOUL IS CONSCIOUS AFTER DEATH

**F**URTHERMORE, the Bible makes clear that this supreme human entity, the soul, is incapable of unconsciousness after death. The deadly error called "soul sleep" has spread throughout America the unscriptural teaching that the soul does not have consciousness after the grim reaper has come. The teaching of the Bible is specifically and squarely on the consciousness side of this question. In every passage that can possibly be regarded as having bearing on the subject, when properly translated and rightly divided, we find a significance which is indubitable—the souls of the dead, whether saved or lost, are thoroughly conscious.

It is the body that enters dissolution. The soul lives on. That which we call physical death is the separation of the soul from the body. The body sleeps—the soul knows no sleep. The body, even after death, remains upon the earth. And when the years have passed by we still tenderly point to the place where the body of a loved one has been laid away. Nearly a thousand years after the death of David, the apostle Peter said, "David . . . is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29). The body

remains, and even after its substance has returned to dust, it is still here upon the earth, but the soul is "absent from the body and present with the Lord." The soul does not remain with the body after death; on the contrary, the soul leaves the body upon death. It is the body which sleeps when death has ensued, but the soul continues its existence, either in conscious bliss or conscious woe. As we have seen from the Apostle's teaching, the soul of the believer in Christ is not only "absent from the body," but Paul makes it thrillingly clear, that the soul is "present with the Lord" (II Cor. 5:8). If the soul were to be in a state of unconsciousness, the statement that it is "with the Lord" would have neither pith nor point, for when souls are unconscious, it makes no difference where they are. The fact that the Apostle especially accents the fact that the souls of dear believers are with the Lord, becomes strong presumptive evidence that they know they are with Him.

The biblical testimony for this truth is carried out of the realm of the presumptive evidence, and into the realm of demonstration by such a passage as Revelation 14:13: "Blessed are the dead which die in the Lord." The word translated "blessed" means "happy." "Happy are the dead which die in the Lord." Since the dead believers are "happy," it goes without saying that they are not unconscious. One cannot be happy and unconscious at the same time.

The Saviour makes it clear that it is possible to kill the body but that they "are not able to kill the soul" (Matt. 10:28). And when John, the revelator, is describing the souls of those who are "slain," lo, the "souls" are under the altar in heaven and talking, and remembering the things of their earth life, even though their bodies, having been martyred, are left behind in the midst of earthly tribulation and sorrow.

And when he had opened the fifth seal, I saw under the altar the SOULS of them that were SLAIN for the word of God, and for the testimony which they held:

And they CRIED with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? (Rev. 6:9-10).

The language is too plain to lend itself to contradiction. The persons in the prophecy are "souls," they are "slain," and they engage in conversation. Their memories of earth-events are crystal clear, and they are yearning and longing for the day of the Second Coming of the Lord, the day when God shall avenge the sins of men, for vengeance belongeth unto Him. These souls are at least some of the souls of the believing dead. They have been cruelly martyred, and now,

(Continued on page 64)



**T**HERE are some men's souls that are so thin, so almost destitute of what is the true idea of soul, that were not the guardian angels so keen-sighted, they would altogether overlook them.

—Henry Ward Beecher



# The Heart

by C. REUBEN LINDQUIST

DEAN Lindquist brings to us one of the most useful facts in Old Testament study—the fact that the word "heart" is used by the Holy Spirit to stand for the soul. Interesting, arresting, illuminating, informing.

THE heart stands associated with that which is essential, vital, and intimate in human life and experience. When considered from the physical point of view, the heart denotes that vital organ which throbs and pulsates within the breast of every living being, providing life and sustenance to every nerve and fibre in the human organism. Its proper function is absolutely necessary to physical

life and existence. When considered as a figure of speech, the heart connotes that which is significant in the realm of human thought, emotion, and desire; symbolizing that which is vital, intimate, and sacred to the innermost feelings and expression of the human soul. Its function in this respect is essential as a means of conveying the varied shades of thought and emotion from soul to soul. Solomon confirmed these facts when he declared, "A sound heart is the life of the flesh" (Prov. 14:30); or again, "for out of it (the heart) are the issues of life" (Prov. 4:23).

Common expressions which occur in every day conversation, such as "he was heartbroken," or "these truths are very precious to my heart," suggest at once the significance attached to the word heart when used as a figure of speech. Such expressions and utterances reveal and stand associated with the desires and feelings of the human soul. Bleeding hearts pictured on Valentines or associated with Dan Cupid's connivings, all suggest the heart as being the seat of thought and emotion.

When considered as a figure of speech from the biblical angle, the word heart is employed by the Holy Spirit to set forth the desires and feelings of the human soul. The literal meaning of the Hebrew word "leb" or "lebab," which is rendered heart in many instances, stands associated with the idea of feeling, will, breast, mind, midst, and understanding. In the Greek the word "psukee," literally meaning soul, is oftentimes translated heart. An example of this rendering is to be found in a familiar passage in Ephesians 6:6: "doing the will of God from the heart." The word translated heart literally means soul. The more frequent occurrences of the word in the New Testament, however, are translated from the Greek word "kardia," which literally means the heart, middle thought, or feeling. In many instances the context reveals that the word heart when

thus translated unmistakably refers to the soul. An outstanding example of this fact will be found in the words of the Saviour when He said, "Blessed are the pure in heart." Here the word heart is translated from the Greek word "kardia" and can only refer to one thing, namely, that Christ was employing the word heart as the figure metonymy in referring to the soul of the righteous man.

Let us consider four facts pertaining to the Holy Spirit's use of the word heart as a figure of speech.

## I. THE HEART STANDS ASSOCIATED WITH THAT WHICH REVEALS THE NATURE OF THE SOUL OF MAN

IT IS interesting to note that the first occurrence of the word heart in the Scripture stands associated with the sinful nature of man. Human civilization was still quite young upon this earth when the sons of God co-habited with the daughters of man, resulting in abortive offspring. The Scripture records that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen 6:5). What a graphic picture of the natural man. All that God could find in man at his best was that the thoughts and imaginations of his heart were only evil continually.

A telling passage in Jeremiah further reveals that the heart stands connected with the depraved and unregenerate soul of the natural man. Jeremiah declares, "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9). Only God can fathom the depth of sin, deceit, and wickedness in the human heart. Likewise the Saviour, in addressing the hypocrites, quoting the words of the prophet Isaiah, said, "This people draw near to Me with their mouth, and honoreth me with their lips; but their heart is far from Me" (Matt. 15:8). What could present a clearer illustration of deception? The Saviour and Jeremiah concur in declaring that the heart of man is deceitful and desperately wicked. Further investigation reveals that the heart of man may be controlled and dominated by Satan.

On the occasion of that memorable feast of the Passover in which Jesus broke bread with His disciples for the last time, we are told that "supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him (Jesus)." The heart was that vulnerable point of attack upon which Satan made his assaults upon the life of Judas Iscariot, resulting in the betrayal and crucifixion of Christ.

The heart is also the avenue through which Satan seeks to frustrate the plans and purposes in the lives of men today. Only to the extent that man will permit or choose to give Satan control of the heart can Satan



prevent God's blessing in the life. Satan works in and through the hearts of men. Satan would be powerless were it not for the fact that he is permitted to seduce and deceive the hearts of men and thus gain an entrance into their lives. Oh, that mankind might see the folly of giving allegiance to one who is the avowed enemy of their souls, whose power has been broken, and whose doom has been sealed.

But there is another side to man's nature. While it is quite impossible for the natural man to cleanse his own heart from sin (Prov. 20:9), or by his own volition change his own evil nature (Jer. 13:23), when the miracle of the new birth takes place in the life of man, the heart that was evil, wicked, and defiled is miraculously transformed into a heart that is clean and pure. The heart, when referring to the soul of the righteous, is declared to be "clean" (Ps. 73:1). In that wonderful twenty-fourth Psalm, in answering the question, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" David makes the reply in the very next verse: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Instead of drawing away from God, the heart of the righteous is desirous of seeking after God (Ezra 7:10); desirous of communion and fellowship with God (Ps. 84:2), and confidently claim His promises (Ps. 119:11).

We press on to consider another significant fact pertaining to the heart.

## II. THE HEART STANDS ASSOCIATED WITH STATEMENTS REVEALING STRONG EMOTION, FEELING, AND DESIRE; ALL CHARACTERISTICS OF THE SOUL OF MAN

AS THE heart-beat denotes the presence of life in the human body, so the heart when used as a figure of speech gives pulse and life to human speech. Human feelings, emotions, and desires, when associated with the heart, seem to be more easily understood and appreciated. When God, the Creator of the universe, looked down from heaven and "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," the Holy Spirit seeks to impress upon our finite minds the feelings of God when He thus viewed His creature. We are told that "it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. 6:5-6). What could more emphatically reveal to the mind of man God's attitude toward sin?

A careful investigation of the Scriptures will reveal that the heart stands associated with almost the entire

gamut of the various emotions, good and bad, characteristic of the human soul. When we turn to the Psalms, we find the Psalmist declaring, "Thou hast put gladness in my heart" (Ps. 4:7). Reading the thirty-seventh Psalm, we are blest by David's admonition, "Delight thyself also in the Lord and He shall give thee the desires of thine heart." Solomon prescribes a remedy for the downcast when he says, "A merry heart doeth good like medicine," and also, "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken" (Prov. 17:22; 15:13).

The evil emotions of man's soul are also associated with the heart. A familiar incident in the Old Testament discloses the evil thought which came into the heart of a certain young damsel towards King David. We read: "And as the ark of the covenant came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the Lord; and she despised him in her heart" (II Sam. 6:16). That wrong emotions can well up in the heart of man is further confirmed by the testimony of David when he describes his own reactions thus: "My heart was hot within me; while I was musing the fire burned" (Ps. 39:3). To the believer in Christ Jesus, Solomon gives a timely warning when he says, "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long" (Prov. 23:17), thereby showing another evil tendency of the human heart.

These and many other emotions associated with the heart prove conclusively that the Holy Spirit employs this figure to set forth the various feelings and emotions of the soul.

Again, we note that

## III. THE HEART STANDS ASSOCIATED WITH STATEMENTS APPEALING TO REASON, WILL, THE POWER OF CHOICE—FACULTIES RESIDENT WITHIN THE SOUL OF MAN

IT IS purported to be the custom among certain heathen tribes when one tribe conquers and overcomes a hostile tribe to cut the heart from the bodies of their victims, thereby taking revenge and settling accounts. To them, the heart is the center of thought, and in thus severing it from the rest of the body, they believe no further harm can come to them.

When we read the many passages in God's Word which stand connected with the heart, it soon becomes evident that the heart stands connected with the consciousness within man. In King David's testimony of

(Continued on page 62)

*God forbid that  
any views or opin-  
ions should contract  
my soul and harden  
my heart as to make  
me forget the love of  
God. --C. H. Spurgeon*

# The Great War

by JESSE ROY JONES

**H**OW goes the battle?

It is not amiss for Christians to ask one another this question daily. Only those whose spiritual sensibilities have been deadened by the noxious, death-dealing gases of the enemy will deny that the Christian life is a warfare. The Word of God makes it very clear that every believer is engaged in a great conflict and admonishes us to "fight the good fight of faith" (II Tim. 6:12).

The history of the nations is a history of war. Whatever of challenge to a courageous defending of the right may be presented by this bloody record, whatever of revulsion it may produce against its horrible revelation of the cruelty and greed of the human heart, boiled down to a final resumé, this history is a series of victories and defeats. Not always have the victories been carried off by forces representing a righteous cause, nor have the defeats always been suffered by nations who were fired by evil purposes and designs; but every warfare ever waged has resulted in a victory for one side and a defeat for the opposing forces. The wars of the four great world empires, the daring drives of Charlemagne, the conquests of Mexico and South America, the Crusades—all have left behind them a record of a series of victories and defeats. The ultimate of every battle is victory for one of the opposing factions and defeat for the other.

Perhaps the one war among the many of secular history which best illustrates the spiritual conflict in which believers in the Son of God are engaged is that one known as the "Hundred Years War"—a life-time war. Though the Christian's battle against the forces of darkness may be an unbroken series of glorious victories, so great is God's provision of grace, yet there is no armistice submitted to by the enemy. From the moment the soul accepts the Saviour and draws his first breath of the new life that is in Christ Jesus, until the Father calls him home to glory, the battle is pressed incessantly and unremittingly.

Analagous to the wars of this world, our spiritual conflict is characterized by certain inescapable elements.

## I. THE OPPOSING FORCES

**T**HE names of the two forces which are in conflict are given to us in several passages in the writings

of the apostle Paul. In Romans 7:22-23 they are called "the law of God" and "the law of sin." That they are at war with each other is clearly expressed in the verses themselves: "For I delight in the *law of God* after the inward man: but I see another law in my members *warring* against the law of my mind, and bringing me into captivity to the *law of sin* which is in my members.

Another couplet of names which reveals the character of these two opposing forces is found in Romans 8:6-7. Here they are called the "carnal mind" and the "spiritual mind." "For to be *carnally minded* is death; but to be *spiritually minded* is life and peace. Because the carnal mind is *enmity against God*: for it is *not subject* to the law of God, neither indeed can be."

The "flesh" and the "spirit" are names also given to these contestants, and we see something of their enmity toward each other in such a passage as Galatians 5:17. The apostle Paul here declares by divine inspiration that "the *flesh lusteth against* the *spirit* and the *spirit* against the *flesh*: and these are *contrary* the one to the other: so that ye cannot do the things that ye would."

And then there are two other names which carry with them most significant connotation: "the old man" and "the new man." Ephesians 4:22 and 24 furnish us with these two names and also with a description of the character of the two opposing entities thus designated. The old man "is corrupt according to deceitful lusts," and the new man "is created in righteousness and true holiness."

We can readily see from these scriptures that the antagonistic forces are real—that one is absolutely righteous in the claims for which he is fighting, while the other is totally evil in his persistent and unyielding opposition.

## II. THE OBJECTIVE

**F**ULL control or reign is the objective of each of these two forces. Then new man desires the throne and so does the old man. "For if by one man's offense *death reigned by one*; much more they which receive abundance of grace and of the gift of *righteousness shall reign in life by one, Jesus Christ*" (Rom. 5:17).

(Continued on page 61)

**C**ONVERSATION  
*these days seems to be  
rife with talk of  
"War." Jones capitalizes on  
this popular subject and gives  
us a glimpse of the most  
important war of all—that  
of the old and new natures  
warring against each other  
for the possession of the soul.  
Here is the kind of study  
which is calculated to bring  
the deepest, richest, and most  
intelligent understanding of  
the inner battles of the soul.*



# The Power of Choice

by RALPH E. OBITTS

**"B**EHOLD, I stand at the door and knock; if any man hear My voice, and open the door, I will come in . . . ." (Rev. 3:20).

There's a Saviour Who stands at the door of your heart,  
He is longing to enter—why let Him depart?  
He has patiently called you so often before,  
But you must open the door.

He has come from the Father salvation to bring,  
And His name is called Jesus, Redeemer, and King;  
To save you and keep you He pleads evermore,  
But you must open the door.

He is loving and kind, full of infinite grace;  
In your heart, in your life, will you give Him a place?  
He is waiting to bless you, your soul to restore,  
But YOU must open the door.

—Ina Dudley Ogden

It is said that a great artist once painted a very beautiful picture of Christ standing outside a door and knocking. When the picture was finished, he showed it to a friend. After the friend had gazed long upon the painting, wrapped in admiration of its beauty, he thought he discovered a flaw.

"But where is the handle of the door—the latch?" he inquired.

"Ah, that is just the point," replied the artist. "It is on the inside!"

Even so, the latch to the door of every heart is on the inside. Every man's heart, or soul, opens only by his own choice. Christ does not open the door. "If any man . . . open the door, I will come in." How beautifully this says that a man's will is respected by God. In reality, God does not override any individual's power of choice. Even though God yearns to see all men escape eternal torment, yet God never forces a man to escape, or to choose heaven against his will. The Lord has given each individual soul the right to make his own choices, the power to say either yes or no.

The Lord's willingness to leave inviolate the human will, is sharply in contrast with Satan's attitude. Satan is unfair; he deceives; he takes men captive; as a roaring lion he seeks to devour. And he is far stronger than man. But God has seen to it that man, although

far weaker than his Enemy, is insured the power of choosing between Satan and God. Man need not be enslaved by evil against his will: he has power to choose otherwise. As it is written, a man may "refuse the evil, and choose the good" (Isa. 7:15). And again, "I

have set before you life and death, blessing and cursing: therefore choose life . . ." (Isa. 30:19). And yet again, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4:7).

Inasmuch as it is man himself who makes the choice that determines which way he takes, man alone is responsible for the results. The individual responsibility is ignored by Mohammedanism with its fatalistic resignation to "whatever is to be." Man's responsibility is likewise hidden from the eyes of the extreme predestinarians like Arthur W. Pink who allow God's sovereignty to obscure the individual soul's power of choice. But what saith the Scripture? "My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). In heaven every man shall be rewarded according to his works; and in hell every man shall receive retribution in just accordance with his works. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). In other words, God holds every man responsible for how he exercises his soul's power of choice.

**A**LTHOUGH our wills are not subject to coercion by the Lord or the Adversary, our wills are subject to influence. When we allow him, the Adversary influences us with his tools. And when we allow Him, the Lord influences us through His means. If we give heed to the world, the fleshly nature, or the demons, we subject ourselves to evil influence. And forthwith, like Eve in the garden of Eden, we become fooled by the Serpent's subtlety into making wrong choices. But if we give heed to the Word, to the new nature, and to prayer, we subject ourselves to good influence. And thereby we are helped to choose aright.

We should, then, turn away from evil influences and seek the Lord's help. Even in the midst of temptation we can turn to the Lord for help. When our will power seems weak against evil, and we feel strong influences drawing our soul toward sin, we should cry out, as Peter did when he began to sink into the water, "Lord, save me!" (Matt. 14:30). And just as Jesus immediately stretched forth His hand and lifted Peter up, so also He will help us. He will immediately enable us to make the right choice. Thus we shall learn why God's Word says, "It is God which worketh in you both *TO WILL* and to do of His good pleasure" (Phil. 2:13).

Men who seek to be entirely independent of God boast of their freedom, supposing that they are doing only their own will. William Ernest Henley boasted, in his poem, *Invictus*,

I am the Master of my fate;

I am the Captain of my soul.

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**T**HIS valuable study by Obitts gives us some very searching thoughts for our meditation and mutual benefit. His discussion centers around that faculty of the soul called the Will.

# Did Jesus Meet God's Demand?

by THE EDITOR

(Continued from December issue)

## III. GOD DEMANDS A RESURRECTED MESSIAH

THE types are an integral portion of the Word of God. What God puts in His marvelous types must be fulfilled. A type is a divine statement, or unfoldment, or prophecy in picture. The types are just as much inspired as any other portion of Scripture. There are teachers who have uttered a most subtle cavil against typology by crying out, "We must never base a doctrine on a type." This is most dangerous. It would appear to be superficially wise and safe, but is in fact a thoroughgoing misapprehension. For the fact of the matter is, the Holy Spirit, speaking through Paul in the book of Hebrews, bases some of the most important doctrines upon Old Testament types to prove the doctrine being presented. The very practice which some men decry and forbid, is the method employed by the Holy Spirit Himself in inspiration. The Holy Spirit's method of handling the Word of God is sure to be the right method. Evidently, we do well when we turn to the types for their teaching concerning the great doctrines of God's truth.

And the types require that when God's Messiah at last shall appear, He shall be able to demonstrate Who He is by the miracle of a resurrection. Because this requirement of a resurrection is so clearly seen in the Old Testament types it becomes one of God's demands.

But resurrection is humanly impossible. Just as the first two demands of God, the demand for a virgin birth, and the demand for a perfect life were completely out of the reach of man, just so this third demand is so fully impossible from the human standpoint that if a man is found who meets the demand, that fact in itself would constitute such glorious and satisfying identification, that doubt would flee away like mist before the noonday sun. But in spite of its utter human impossibility, God is demanding in the Old Testament types that the then coming Messiah must be a Man Who rises from the dead.

The Jonah type furnishes an example of this demand for a resurrected Messiah. The story is familiar. God speaks to Jonah, ordering him to take a certain preaching trip. Jonah felt that such an exercise of centralized authority gave him altogether too limited an opportunity for self-expression. In fact, it seemed to cramp his style. So he took a boat going in the other direction. The record is particularly careful to tell us that he paid his fare. When we run away from the will of God, we are sure to pay the fare, in one way or another. When the ship got under way there came up such a storm as to alarm the entire crew. It was the

Lord Himself Who sent the storm because His disobedient servant was on board the vessel. Presently the mariners cast lots to discover for whose cause the storm had come upon them and the lot fell to Jonah. After some delay, Jonah was cast overboard and instantly the waves stood still and the storm ended. It is at the moment that Jonah is cast overboard that the type begins.

Now the Lord had prepared a great fish to swallow up Jonah. This feature of the story, so frequently used by enemies of the Bible, does not present any insurmountable difficulties. Some advance the claim that a whale could not swallow a man because his throat is too small. This skeptical protest completely breaks down when we remember that the Bible does not say the fish was a whale, and when we face the plainly declared fact that God *prepared* the fish. It is self-evident that the God Who could create fishes big and little, would encounter small difficulty in *preparing* one of the beings of His far-reaching creation for a temporary special service. God *prepared* a fish.

The Divine preparation of the fish was sufficient for the fish to perform his part of the program without inconvenience or difficulty. The record reads: "And Jonah was in the belly of the fish three days and three nights." During those three days and three nights Jonah had plenty of time to think over the advisability or inadvisability of disobedience to God. Evidently Jonah had given his life to God for service, for from the belly of the great fish he cried unto God and said, "I will pay that I have vowed!" No sooner had he uttered these words of promise than "the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Thus stands the story. To infidels it furnishes opportunity for long-winded disquisitions carefully explaining how it could not happen. To Modernists it gives a fine field in which to rationalize that which is at least seemingly miraculous. To believers it presents a splendid opportunity for the simple exercise of naked faith. While to God Himself, this striking and unusual incident is a type. A type full of meaning, of message, of blessing, and of prophecy. It is a type of the resurrection.

And this is exactly the way it is used by our blessed Lord Jesus Himself.

THIS is the concluding installment of another valuable Bible study by our Editor. His profound knowledge of the Word together with an illuminating style of writing makes his studies peculiarly interesting and instructive. —E. E. L.



Certain ones of the scribes and Pharisees had asked that our Lord should give them a sign.\* This was distinctly a Jewish request. The Saviour immediately lets them know that He would not give them any sign except "the sign of the prophet Jonah." Then in order that that expression should create no mystery in their minds, He expounds to them how they may recognize the sign of the prophet Jonah. He says, "As Jonah was three days and three nights in the whale's belly (the correct translation is "belly of the sea monster." The word for "whale" is not in the Greek); so shall the Son of man be three days and three nights in the heart of the earth."

The very next verse shows Jonah preaching and calling on the men of Nineveh to repent. The Jonah who spent three days and nights in the belly of hades (Jonah 2:2) came forth alive and carried on in obedience to the Heavenly Father. The Saviour's interpretation of the type is too clear to make disagreement likely. He is saying to them in effect, "Jonah entered an experience akin to death—so shall I. Jonah came out of that experience of death after three days and nights—so shall I. I shall rise from the dead." In other words, the Saviour places the divine (and consequently the correct) interpretation upon the Jonah story. He shows that Jonah's experience was a type of the resurrection. The sign of Jonah is the resurrection from the dead.

Since we now see that the Jonah incident is a type and that the Messiah must needs fulfil that type when He comes, it becomes clear to noonday radiance that the type demands that the Messiah shall rise from the dead.

Another sample of an Old Testament type demanding a resurrection is found in the story of Abraham and Isaac. Isaac is one of the types of the Lord Jesus. This is shown by the Holy Spirit's references to him. He is said to be the only son (Gen. 22:2) of his father. He is the one in whom the seed is to be called (Heb. 11:18; Rom. 9:7), and his father offers him as an offering upon the altar (Jas. 2:21). Wondrous adumbration of the One Who is the only begotten of the Father, the One in Whom are all the gifts and calling of God, the marvelous fulfilment of the promises of God, and the gift of God upon the altar of Calvary for the sins of a fallen race. Isaac is indeed a beautiful type of the Lord.

But no sooner is this type recognized among the wonderful pictures of the Saviour in the Old Testament than we will be forced to admit that it demands a Messiah Who can perform a resurrection just as definitely as did the Jonah type, for Isaac was typically raised from the dead.

The story is simply told in the inspired narrative. God com-

mands Abraham to offer his son Isaac as a burnt offering. Abraham moves to obey God. He and Isaac go to the place where the offering is to be made. They build an altar, the wood is laid in order upon the altar—and then, Abraham obeys the voice of Jehovah. He binds Isaac his son. He places him on the altar, the place of death, and he stretches forth his hand in the very act of slaying. And God is satisfied. His word of special commendation to Abraham shows that God accepted the offering of Isaac as though it had been completed, for He says, "Thou hast not withheld thy son." In the eyes of God Abraham had offered his son, Isaac, as a burnt offering, hence when God provides a ram in the thicket (Gen. 22:13), and Isaac is released from the altar and once more stands at Abraham's side, the picture sets forth a rising from the dead. When Isaac lay upon the altar, that depicted death. When Isaac was restored to Abraham's bosom, that depicted resurrection.

This interpretation of the passage is verified in Hebrews 11:17-19:

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, EVEN FROM THE DEAD; FROM WHENCE ALSO HE RECEIVED HIM IN A FIGURE.

Abraham in the beautiful type, received Isaac from the dead, and Isaac is a type of Christ. Hence the type demands a resurrected Messiah.

By means of two of the most prominent types in the Scriptures we have shown that God demands a Messiah Who shall rise from the dead.

Did Jesus meet God's demand?

The testimony of Scripture leaves no room to doubt the answer. The angel cried aloud on that memorable morning when the women visited the tomb, "He is not here, but is risen!" The apostles stampeded both Jews and Gentiles in the early days of the Church with their astounding declarations of the resurrection. The apostle Paul names a group of indubitable witnesses to the resurrection and declares that if it be not true our hope is vain. And in the last book of the New Testament we have the voice of our blessed Lord Himself victoriously announcing, "I am He that liveth, and was dead; and behold, I am alive for evermore!" The agreement in the testimony ignominiously sweeps all gainsayers into the discard. Jesus arose! God's third demand is fully and absolutely met. Not only was our Messiah virgin born! Not only was our Saviour perfect! Yea, He is all that is required by God's first two demands. But He is yet more. He is victor over death. He is stronger than the grave. He arose, mighty Conqueror over him who has the power of



*The body is but  
dust, the soul is the  
bud of eternity.*

—Culverwell

(Continued on page 67)

\*See article entitled "The Signs of the Times" by President Fowler in "Grace and Truth" for February 1935, page, 39.

# Fundamental Facts of the Faith

## No. 14--Preservation

by THE EDITOR

*THE knowledge of the eternality of all that which God does for His people focuses the attention of the Christian on the importance of every doctrine of the Scripture. In this connection no thought to be found in all Scripture is more enjoyable than the persuading reality of the "Eternal Security of the Believer." Here is a well planned presentation of this impelling doctrine.*

—H. J. J.

*T*HERE is perhaps no truth taught in the entire Word of God which is more hated by Satan than the truth of the Preservation of the Saints. This mighty teaching of God's Word is better known by at least two other names. Some call it the doctrine of "once saved always saved," and by the great majority of Christians it is known by the beautiful name "the eternal security of the believer."

This truth, so greatly beloved by those who have come to realize its presence in God's Word and its blessedness in the lives of His saints, is so bitterly hated by those who have been stirred up by the enemy of souls that the best way to discuss it in this brief study is to simply present what God's Word doth declare. We believe that the Holy Spirit gives power to God's Word, consequently, we place unbounded confidence in both.

We first consider John 10:28-29.

*T*HIS remarkable statement was made by our blessed Lord Jesus Christ Himself. It takes a good deal of hardihood for one who claims to be a Christian to contradict the statements of Him Who is the Divine Teacher, Who was without sin, Who claimed to be one with the Father, and Who bore our sins in His own body on the tree. This wondrous all-seeing and all-knowing One said in this passage to which we have referred:

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand.

But those who object to the eternal security of the believer say, "Yes, that's it, Jesus says no *man* can pluck us out of His hand. It is true that no man could, but Satan can do it," and then they add, "It is Satan himself who snatches the weak Christian away." If this were true, it would make Satan stronger than Christ, which is not the case. In fact, the Bible teaches definitely that Satan has already been defeated and judged and

that the execution of the sentence will take place at the Second Coming, and that the Second Coming is close at hand.

It is interesting that these objectors to eternal security truth should seek to break the force of this passage in John 10:28 by basing their argument on the word "man," for that word is not in the Greek text, and when the passage is correctly rendered, the ground for their argument is completely swept away. The passage should read,

I give unto them eternal life; and they shall never perish, neither shall ANY pluck them out of My hand.

The word "*any*" when used thus by Jesus is bigger than mere man. It includes every sentient being. It includes angels and demons as well. He was declaring in clearest terms that not *any* BEING of any kind, angels (Satan is an angel), demons, or men could pluck His sheep from His hand.

But still another objector to eternal security might say, "Yes, that is true, neither the angels, nor the demons, nor men can get God's sheep away from Him, but if you sin, the Lord Himself will cast you out." Our Saviour anticipated this cavil in John 6:37 and bluntly gave His answer:

Him that cometh unto Me I will in no wise cast out.

And there the matter stands in the teaching of the One Who spoke as no other man. Summarized, His position is simply this:

Created beings (angels, demons, and men) are not ABLE to cast us out and God WILL NOT!

Let us turn to another passage in the teaching of our blessed Lord. This one is found in John 6:39. His statement of the eternal security in this passage is from a slightly different angle, but it is none the less definite and effective. His words are:

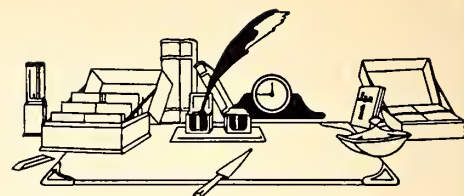
And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

This direct way of saying it is delightfully convincing. Jesus Himself says that after once the soul is saved, He shall lose nothing. It is as though our blessed Lord had entered into the doctrinal battle which is raging this very hour, and how refreshingly clear His words are: "I shall lose nothing." And when those who teach the wicked doctrine that Christ will let slip a soul that has once been saved, simply because that soul has drifted away, speak forth their unscriptural

(Continued on page 63)



# THE EDITOR'S MAIL BAG



That different phases of the testimony of "Grace and Truth" are being used of God to bring special help and blessing to His people is evidenced by the letters which come to the Editor's desk. We give below extracts from these refreshing letters. We trust these testimonies will become a "talking point" to our family of readers as they seek to enlist others into the ranks of consistent students of the Word of God through the many avenues offered in "Grace and Truth."

Here is a friend who enjoys the devotional aspect of the magazine and the Sunday-school lesson expositions:

I do so appreciate the magazine, "Grace and Truth," for what it really means every way. I have nothing that comes to my home that I appreciate any more. It enriches my soul and gives me a deeper appreciation of our blessed Lord and Master, and for His wonderful revelation of Truth and I want to be a better servant because of this wonderful publication that comes to my home every month. I certainly would hate to do without it. I appreciate the Editor so much and all others who help make it up. The Sunday-school lessons are so fine, as well as all the rest of the fine articles.

This member of the family also speaks of blessing received through the study of the Sunday-school lessons:

We are taking your magazine "Grace and Truth" and enjoy it very much. We read it from cover to cover and have never had any paper to equal it. Your comments on the Sunday-school lessons are very helpful and give greater spiritual insight into the lessons.

The Bible study phase of the magazine appeals to this brother living in Ohio:

I am grateful for the many helpful Bible studies found in your paper. Many Bible passages which have been misunderstood by many, have been cleared up through your paper "rightly dividing the Word of Truth."

This earnest Christian woman, devoting a great deal of her time to Bible teaching in her community, writes:

Your magazine is of real value to me in many ways and I am using it almost daily either in reading, reference, or in preparation for teaching. It is a most helpful magazine in Christian work.

Realizing the inspirational and doctrinal value of "Grace and Truth" this friend sends it out to missionaries on the field for their help and enjoyment:

I want them (missionaries to whom she is sending the magazine) to get the message of "Grace and Truth." It is so inspiring and helpful.

A California reader speaks a word for the "Youth's Page" and the magazine generally:

I am enjoying "Grace and Truth" very much. The Young People's page is fine. The magazine is of great value to me in my Bible study.

The false religions number was used to strengthen this reader's convictions concerning the various "isms" of the day:

I received "Grace and Truth" yesterday and I sat down and read every one of the messages on false religions and know they are all true.

This pastor uses "Grace and Truth" as a reference file:

I must speak a word of appreciation for "Grace and Truth." I file all copies and find them more valuable in my ministry as the days go by for as they accumulate, their teaching multiplies. They are one of my best reference sources.

This subscriber not only has spread the testimony of the magazine by a gift subscription, but feeling that an article in a back issue would bring blessing to others, he made copies of it and sent them to his friends:

We are sending "Grace and Truth" as a gift to Mrs. ——. She is the sort that will appreciate it very much as she is interested in the things your paper stands for. I hope that you will continue the things that you are publishing in your magazine as it is so true, and we need such messages these days . . . I'm wondering if it would be possible for the article "Rapture and Revelation" by the Editor to be published in tract form. It is, to my mind, one of the clearest things I have ever read on that subject, and cleared up my mind on a number of points that have been hazy. I've thought it well worth the effort of running off copies of it on my typewriter and sending them to my friends.

A missionary, serving the Saviour in the Belgian Congo, not only reads the magazine herself, but passes it on for the blessing of other workers on her field:

"Grace and Truth" is always read with interest and sent on to the — and the —. It is very kind of those who thus make it possible to send out this helpful paper.

From California an enthusiastic subscriber testifies concerning her enjoyment of the monthly visits of the magazine:

I think so much of "Grace and Truth" I don't like to miss one copy. It is so rich in spiritual truth.

Another enthusiastic subscriber living in Tennessee writes:

I am a subscriber to your wonderful paper and enjoy it so much.

A pastor's wife, living in Colorado, writes:

"Grace and Truth" is indeed the best Christian magazine that comes to our home. It is always filled with rich food for our souls, bringing much blessing.

An enthusiastic reader in Indiana considers "Grace and Truth" a spiritual feast:

It is like sitting down to an abundant feast; it is food for the soul.

# IN THE HARVEST FIELD

Conducted by ELMER SEGER

A missionary from the Congo Belge, Africa, writes, "I have been following the progress of the two ladies—Mrs. Amie and Miss Johnson (B. A. M. missionaries) toward their coming out here, and often are they borne up in prayer for the Lord to direct them and those coming with them . . . "Grace and Truth" is always read with interest."



Rev. R. S. Beal, pastor First Baptist Church, Tucson, Arizona, was called to the bedside of his aged father, Sidney Beal, of Denver, on December 14. Mr. Beal is quite seriously ill. Rev. Beal contacted many of his friends at the Denver Bible Institute during his stay in Denver.



President Clifton L. Fowler, accompanied by three D. B. I. students, Ivan Olsen, class of '36, Hilland Stewart, class of '37, and Kenneth Jones, class of '38, spent three days at Thanksgiving time at the Stewart home in Portis, Kansas. Besides the delightful social fellowship and the bountiful Thanksgiving dinner which they enjoyed, they held two meetings in the local church, and did a little paleontological exploring.



Just before the Christmas vacation students and workers at D. B. I. are especially busy with meetings and Christmas programs. This time the schedule was:

- Dec. 17—Gospel team in special evangelistic meeting at Watkins
- Dec. 19—Burlington Gospel Mission program
- Dec. 21—Superior Gospel Mission  
Eldorado Gospel Mission  
State Children's Home
- Dec. 22—Marshall Gospel Mission
- Dec. 23—Campus Gospel Center  
West Side Gospel Center
- Dec. 24—Berean Fundamental Church

The total attendance at these various meetings and programs was about fourteen hundred. The gospel message went forth once again. Only eternity will reveal the fruits.



President Fowler, with Ivan Olsen, Lloyd Olsen, Ruth Wood, Alice Wood, and Lillian Wright assisting him, took charge of a special meeting and social at the Fremont Gospel Mission, Clyde Shaffstall superintendent, on December 13. A large number of people attended the service, being greatly blessed by the program of music and the fine message by President Fowler.



Rev. Ralph E. Obitts, Glen Lindquist, Paul Whaley, Wayne Robertson, and Paul McDowell spent the Christmas vacation holding special meetings at Victor, Colorado. Street meetings, church services and personal calling work kept them very busy, which proved to be indeed a delightful way to spend the vacation, it being not only a diversion from the regularity of school routine, but a blessed opportunity to spread the good news of Jesus Christ our Saviour.



Rev. E. K. Friedemann, student in some of the first classes of D. B. I. many years ago, was instantly killed in an accident at St. Joachimstal, Czechoslovakia, according to a cablegram sent to a mission board in Chicago which has helped to support the Friedemanns, and thence

## WHERE IS THE CLASS OF '24?

*Ruth Norris Goodman*

*Pastor's wife, Linsey, Calif.*

*W. Ray Gorsage*

*Pastor, Tempe, Arizona*

*G. R. Tureman*

*Pastor, Hudgins, Virginia*

sent to Mr. and Mrs. A. L. Snyder of Boulder, Colorado, parents of Mrs. Friedemann. No further details are as yet available. A son, Elliot, staying with his grandparents in Boulder, and the wife, Mrs. Friedemann, who also studied at the Denver Bible Institute, survive. The Friedemanns have been engaged in missionary work in Rigo, Latvia, and Czechoslovakia, part of the time under the Russian Missionary Board, but in recent years independently. Mr. Friedemann has not been in the United States since seven years ago. Mrs. Friedemann was here three years ago. Special prayer is requested for her, that a

way may be opened up for her to return to her home.



In response to an invitation from Rev. Max Kronquest and the members of his church at Svea Dahl, North of Brady, Nebraska, John Goodmanson and other members of the Berean Fundamental Church of North Platte, Nebraska, also the pastor and members of the Swedish Baptist Church of Gothenburg, motored to Svea Dahl for a New Year Watch Night meeting with that church. Testimonies, songs, refreshments, a helpful message, and a time of prayer as the old year went out and the new year came in, made it an evening of special blessing.



Miss Frances E. Paul, missionary to the Holy Land for the past five years, and Mr. Donald A. Dey of Estes Park, Colorado, were united in marriage by Rev. Joshua Gravett on January 1, 1936, in Denver. Both Mr. and Mrs. Dey have been students at the Denver Bible Institute. They are at home at Otisco Lodge, Estes Park, Colorado. Let us pray that God will open the way for them to continue the work in Syria started by Mrs. Dey.



## CHRISTMAS GREETINGS AND GIFTS

Addressed to D. B. I. Faculty and Workers Council

Rev. Norman and Maude Renn, Holyoke, Colorado  
Mr. Ambrose Bandow, Stoughton, Wisconsin  
Rev. and Mrs. Archie Yetter, Pomona, California  
Misses Grace and Alvina Edmondson, Tucson, Arizona  
Mr. and Mrs. George Palm, Cook Station, Missouri  
Mrs. H. J. Smith, Denver, Colorado  
Mr. and Mrs. Arvel S. Payne, Denver, Colorado  
Mr. and Mrs. Nicholas Lazar, Lakewood, Colorado  
Rev. and Mrs. Von Stillhammer, Denver, Colorado  
Mr. Bob Woodburn, Flagstaff, Arizona  
Mrs. C. Hardin, Denver, Colorado  
Messrs. Henry Dahl and Ivan Pulis, Wilsall, Montana  
Mr. and Mrs. LeRoy Sargent, Bronte, Ontario, Canada  
Miss Vera Whitchurch, Leoti, Kansas  
Rev. and Mrs. R. R. Boese, Colorado Springs, Colorado  
Mr. and Mrs. Duane Jacobs, Three Rivers, Michigan  
Mr. and Mrs. Ray Smith, Santa Fe, New Mexico  
Mr. and Mrs. George Grant, Hamilton, Ontario, Canada  
Mr. and Mrs. Joe Wright, E. St. Louis, Illinois  
Mr. and Mrs. Harvey Hammond and Ernest Fowler  
Riohacha, Columbia, S. A.  
Misses Ruby and Bonita Schrader, Denver, Colorado



# IN THE BOOK NOOK



Conducted by LEANDER S. KEYSER

## THE RETURN OF THE WISE MAN

According to this affecting piece of fiction, King Caspar, one of the wise men who followed the star at the birth of Christ, returned to Palestine after thirty years. What he saw and felt at that time is vividly described by the author. The story may be placed on the library shelf by the side of Henry Van Dyke's moving classic, "The Other Wise Man."

"THE RETURN OF THE WISE MAN," by Winifred Kirkland. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price, \$1.00.

## PRAYER AND THE BIBLE

"These two belong together, prayer and the Bible. They fit each other. They are complementary." So says our author in beginning his quiet talks. Here are more pithy sayings: "God answers prayer. That is the simplest and most dependable thing you can say about prayer. God bends over, and listens, and does as we ask because we ask." And note this for pith and point: "Prayer is not overcoming God's reluctance. It is taking hold of God's eager willingness." Thus Dr. Gordon's whole book is filled with choice epigrams that pierce to the heart and stick to the memory. If you want to know about all the many qualities of true prayer according to the Bible, get this book and study it.

"PRAYER AND THE BIBLE," by S. D. Gordon, D.D. Fleming H. Revell Company, New York, London, and Edinburgh. Price, \$1.00.

## THE ORIGIN OF RELIGION

With cogent argument and much scholarship Dr. Samuel M. Zwemer, so well known as a writer and thinker, presents his main thesis, namely, that the primitive religion of the human race was monotheism, and that it came by divine revelation, not by the process of evolution. His own investigations convince him that this contention is correct. Besides, he cites many scientific authors who hold the same view. He makes large use of that profound scientific book to which we have often called attention, Dr. Wilhelm Schmidt's "The Origin and Growth of Religion." Dr. Zwemer has done a vast amount of good for the cause of evangelical Christianity by the publication of this book, and has refuted many errors of our day. We sincerely expect this book to have a wide circulation and to exercise a wide influence.

"THE ORIGIN OF RELIGION," by Samuel M. Zwemer, D.D. Cokesbury Press, Nashville, Tennessee. Price, \$2.00.

## HERESIES EXPOSED

In another magazine some years ago we gave the first edition of this book a favorable review. It has proved so useful and popular that the eighth edition now lies before us. It has been revised and some new matter has been added to the previous editions. The author exposes the errors of twenty-five heresies. He has done his work well, and quotes from many other capable writers, besides presenting many arguments of his own. Perhaps he is a little more drastic in places than necessary. Most of the chapters are written by himself; but he sometimes makes use of contributions by other well-known authors.

"HERESIES EXPOSED," compiled by Wm. C. Irvine. Scripture Literature Depot, 263 Calvary Road, Bangalore, India. Price, 2s. (\$50).

## WHAT HAPPENS AFTER DEATH?

The problem of life after death is ever before us. It will not down! The author of this book proves abundantly from the Holy Scriptures that the soul survives after the death of the body. The real self is the soul, not the body. We think the author is somewhat confused in his psychology. He speaks of the spirit having a spirit FORM which he sometimes calls the "spirit body." Why should the spirit need a body which is composed of the same essence as itself? It is better, we think, to regard the various psychical terms in the Bible (about a dozen of them) as different aspects and functioning powers of the human mind or soul. However, the author of this effective book adduces many reasons for believing in the continuance of the real self, namely, the soul or the spirit, after the body has died. He also believes in the separation of the righteous and the wicked in the world to come. He argues for the resurrection of the body at the last day. Many quotations are given from noted writers of both poetry and prose to confirm the author's views. It is a book of much value on the problem of immortality.

"WHAT HAPPENS AFTER DEATH?" by Rev. William Striker. American Tract Society, 7 West 45th Street, New York, N. Y. Price, \$1.50.

## AGNES WESTON, THE SAILORS' FRIEND

There is no end to the work that God's grace can effect in transforming lives. Agnes Weston was quite worldly-minded in her early girlhood, and seemed to be hardened against religion. But the Holy Spirit at length convicted her, and the crisis called conversion completely changed her life. In consequence, she became the chief founder of those beneficent institutions known as the Royal Sailors' Rests at Devonport and Portsmouth, England, which have done so much for the temporal and spiritual welfare of the Jack Tars of the British Navy, whether on land or seas, in times of peace or war. Her devotion, as shown in this fascinating biography, ought to spur many people to consecrated activity of some kind. These Sailors' Rests are really faith institutions. Miss Weston has passed to her eternal reward, but the institutions she founded are a monument to her consecration, wisdom, and sacrifice.

"AGNES WESTON: THE SAILORS' FRIEND," by Jennie Chappell. Pickering & Inglis, 14 Paternoster Row, London, E. C. 4, England. Price, 1s. (\$24).

## THE EVIDENCES FOR IMMORTALITY

If Harry Rimmer has not absolutely proven by a rational process in this book that man is immortal, he has at least shown that it is a reasonable doctrine, and that the opposite doctrine—that of annihilation—is most unreasonable. He marshals his facts in a masterly way that carries conviction to both heart and intellect. Sometimes he may be a little drastic, but unreasonable views seem to deserve severe treatment. While he upholds the fact of immortality on the basis of pure reason in the first part of his book, later on he presents, in a most effective way, the biblical teaching concerning the future life—namely, that the soul goes to God after death of the body, dwells happily with Him during the intermediate state, and finally at the last day is reunited with the resurrected and glorified body. He has a strong chapter showing the errors of spiritism. As is the case with all of Harry Rimmer's books, this one is worth having, holding, and reading.

"THE EVIDENCES FOR IMMORTALITY," by Harry Rimmer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.



## STUDIES IN REVELATION

Dr. W. Leon Tucker, who passed to his eternal home in 1934, was the author of many "Studies" in various books of the Bible. When he died, he left the manuscript of the present volume practically complete. He regarded the Revelation of St. John as prophecy; therefore he takes what is known as the "futurist" view. "The last book of the Bible," he says, "witnesses the consummation of prophecy as the first book of the Bible records the commencement of prophecy. The book of Revelation is the final and finishing touch to the prophetic picture." On this basis he proceeds to interpret the wonderful symbols of the Apocalypse, making a marvelous picture of the future for all people whether believers or unbelievers.

"STUDIES IN REVELATION," by W. Leon Tucker, D.D. John Young, Publishers, Binghamton, N.Y. Price, \$2.00.

## RALPH NORTON AND THE BELGIAN GOSPEL MISSION

This is indeed a touching biography of a devoted and now sainted servant of Jesus Christ. If you can read it without having tear-dimmed eyes now and again, you can do more than the reviewer has been able to do. The narrative is also partly autobiography, for Mrs. Norton gracefully and modestly tells about her own part of the work in which she and her husband were jointly engaged. She traces both of their lives from childhood on. She tells in her simple way the story of their romance. Here is found much desirable information. She vividly describes the years while Mr. Norton and she were helpers in the Chapman-Alexander evangelistic meetings in this country, in Australia, in the countries of Europe, and around the world. Their experiences in England, France, and Belgium during the World War are graphically told. Then comes the climax—rehearsing the story of the founding of the Belgian Mission with which the name of the Nortons will ever be connected. God's saving grace and providing care are the major themes of this engaging book.

"RALPH NORTON AND THE BELGIAN GOSPEL MISSION," by Edith F. Norton. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, \$2.00.

## THE EPISTLE SELECTIONS OF THE ANCIENT CHURCH

Most aptly does the author of this monumental volume call his work "an exegetical-homiletical treatment" of the Epistle Texts of the entire Church Year. These texts (called pericopes) were selected by the ancient Church from both the Gospels and the Epistles of the New Testament for each Sunday and festival day of the round year. Many ministers of several denominations, including the Lutherans, preach on these selections from Sunday to Sunday. They are likely to use them at the Sunday morning services, and then use free texts for the Sunday evening services. Our author, so well known as a biblical student and theological teacher, first gives a careful exegesis of the Epistle for the day, always going back to the Greek text, and yet making his exposition clear for the non-Greek reader. Then he gives a number of choice homiletic outlines of the text. These outlines are very suggestive for both ministers and laymen, and are always rich and apt in practical suggestions for every-day living. As we have said of other books by Dr. Lenski, he commands a simple and lucid style which makes his books pleasant and comparatively easy reading. He does not use long and involved sentences which cause weariness to the mind. Here is an admirable combination of scholarship and simplicity. Here, too, is good spiritual food for Lutherans, and also for people of other communions.

"THE EPISTLE SELECTIONS OF THE ANCIENT CHURCH," by Prof. R. C. H. Lenski, D.D. The Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price, \$4.50. 932 pages.

## THE COMPULSION OF LOVE

This is another good and inspiring book of sermons in the series that the Eerdmans Company is issuing.

Using the thought of "the compulsion of love" as a guiding thought, the author analyzes and applies the narrative of Jesus' interview with the woman at Jacob's well. He finds in that incident many suggestions for the practice of the religion which Christ gave to the world. That religion, if truly believed and practiced, would break down all artificial social, racial, and religious barriers. So the author holds. One may feel a little doubtful, however, whether the problem of social harmony and church union is as simple as the author seems to think it is. Come to look at the problem as it actually is, it is a very complex and difficult one. But this brilliant author's suggestions are of much value.

"THE COMPULSION OF LOVE," by Rev. Paul J. Dundore, Ph.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

## CREATION OR EVOLUTION

According to this acute author, one cannot believe in both creation and evolution, for they are contrary the one to the other. It is a case of "either or" and not of "both." While the author argues cogently for the doctrine of creation against the theory of evolution, he is not abusive. He shows clearly that evolution has not been put upon a scientific basis, and presents many facts in nature and human experience that cancel evolution. The chapter dealing with the famous Java and Piltown men is most worthy of attention, because it shows how many contradictory views are held by the "official" scientists, so that even among them there is no consensus of view. At all critical points in the history of the universe divine acts of creation are shown to be necessary to explain adequately the grand effect. Our author proves that the Bible effectively explains all the major facts.

"CREATION OR EVOLUTION," by W. W. Otey. Firm Foundation Publishing House, Austin, Texas. Price, \$1.00.

## THE ACCURACY OF THE BIBLE

We are fortunate to live in a day when many competent and convincing books on Christian Apologetics are coming from the press. Among the best and most scholarly are the works of Dr. A. S. Yahuda. Some time ago we gave his first book, "The Language of the Pentateuch in Its Relation to Egyptian," a very favorable review. The present work is just as enlightening and forceful. The author is a master of the Egyptian language as well as of the Hebrew and other Semitic languages. Hence he writes with the authority of real scholarship. What is his chief line of argument? In his technical examination of the Pentateuch he finds that the writer had such a remarkable familiarity with the Egyptian language, customs, history, and religion that he must have written in an Egyptian environment and near the time when the events he describes occurred. Had the Pentateuch been composed centuries later, as the dissecting biblical critics contend, the writer would not have had this detailed and intimate knowledge of things Egyptian. Our author first deals with the Joseph narrative, and shows how strongly it is colored with Egyptian language and customs. He does the same in the next place, with the story of the Exodus. Then he takes up the narratives of the creation, the garden of Eden, the fall of man, and the Noachian Deluge, and shows that they have an Assyro-Babylonian element, as they should have, since Abraham came to Canaan from Ur and Padan Aram; but he also shows that those narratives have a strong Egyptian element, proving that they must have been finally composed in Egypt or during Israel's sojourn in the wilderness. Some of the parallels are really startling. Note what the author has to say about Paradise, so vividly depicted in Genesis I-III. The question might arise, Does Dr. Yahuda leave enough room for divine revelation and inspiration? Yet he shows that the biblical writer was divinely led and guided, so that he elided from his descriptions all the pagan mythological and polytheistic elements; and we take that to mean divine inspiration. The Bible—at least, the Pentateuch—is here shown to be accurate.

"THE ACCURACY OF THE BIBLE," by Professor A. S. Yahuda. E. P. Dutton & Co., 300 Fourth Ave., New York, N. Y. Price, \$3.00.

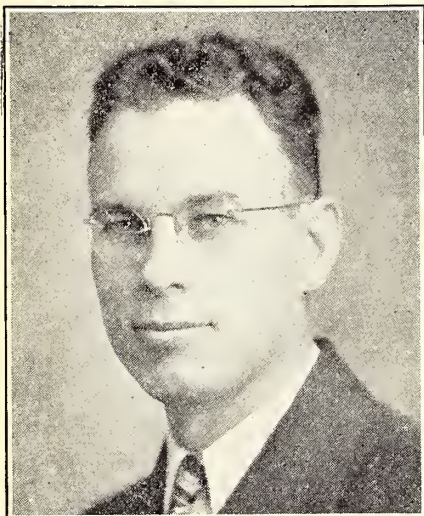




# THE BEREAN AMERICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, *Secretary*



Mr. Lindquist

SUN	MON	TUE	WED	THU	FRI	SAT
				3		
		9				

Perhaps the Lord would have you, dear reader, help by pledging a day in one of these calendars. And then there is a great and present need in the general fund.

Miss Watson

SUN	MON	TUE	WED	THU	FRI	SAT
		1				

Thirty-one days must be pledged for each missionary before he or she leaves for the field. Transportation, situation, and habitation must be had and established.

Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2			
		8		10		
13		15		17		
20				24		
	28					



Mrs. Amie



Miss Johnson

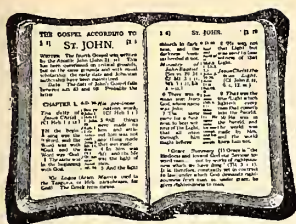
We present herewith a pictorial summary of the results achieved to date for the support of the missionaries. Those actually under appointment, namely Mrs. Amie and Miss Johnson, already have their support pledged as a definite testimony of God's will for their lives, while the calendars of the other four are shown in various stages of completion.

Miss Whitchurch

SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	5
			9	10	11	
		15				19
	21			24		

Mrs. Amie and Miss Johnson have set April first as a tentative date for their departure for the eastern states where they will engage in further deputation work in the interest of the General Fund. Miss Whitchurch and Miss Watson are also planning a deputation tour of the South and West about June first.





# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## CONTENTMENT

### INTRODUCTION:

The centrality of the cross of Calvary

Gal. 6:9-14  
Eph. 4:31-32  
Ps. 116:16

Calvary is God's answer to every one of man's problems, and because of Calvary, God calls Christians to a life of contentment.

I Tim. 6:6

### I. CONTENTMENT IN OUR POSSESSIONS

I Tim. 6:8  
Heb. 13:5

### II. CONTENTMENT IN OUR POSITION IN LIFE

Gal. 5:26  
Phil. 2:3

### III. CONTENTMENT IN OUR LIFE WORK

I Cor. 7:20-24

### IV. CONTENTMENT IN OUR STATE

Phil. 4:11  
II Cor. 9:8  
II Cor. 12:8-10

### CONCLUSION:

Our contentment should be altogether with Him Who died on Calvary.

Gal. 6:14

—C. L. F.

## HANNAH

Text: I Sam. 1:1-2:10

### I. HANNAH'S PLAGUE

I Sam. 1:1-9

### II. HANNAH'S PETITION

I Sam. 1:10

### III. HANNAH'S PLEDGE

I Sam. 1:11-19

### IV. HANNAH'S PRESENTATION

I Sam. 1:20-28

### V. HANNAH'S PRAISE

I Sam. 2:1-10

—C. R. L.

## A B C OF THE GOSPEL

### I. A—LL HAVE SINNED

Rom. 3:23  
Gal. 3:22  
Eccles. 7:20  
I John 1:8

### II. B—E SURE YOUR SIN WILL FIND YOU OUT

Num. 32:23  
Isa. 59:1-2  
Ps. 90:8  
I Cor. 4:5

### III. C—HRIST DIED FOR OUR SINS

I Cor. 15:3  
Matt. 26:28  
Rom. 4:25  
I John 2:2

—C. I.

## NEW THINGS

Revelation 21:5  
II Cor. 5:17

### I. A NEW HEART

Ezekiel 18:31-36:26

### II. A NEW SONG

Ps. 40:3  
Ps. 69:1  
Ps. 144:9

### III. A NEW TESTAMENT

Matthew 26:28

### IV. NEW MERCIES

Lamentations 3:22-24

### V. A NEW NAME

Revelation 2:17

### VI. A NEW CITY

Revelation 3:12

### VII. A NEW HEAVEN AND EARTH

Revelation 21:1

—C. R. J.

## A SOUND CHRISTIAN

### I. SOUND IN MIND

II Tim. 1:7  
Prov. 2:7  
Acts 26:25

### II. SOUND IN DOCTRINE

Titus 1:9  
II Tim. 4:2-3

### III. SOUND IN FAITH

Titus 1:13  
I Tim. 1:19  
Phil. 1:27

### IV. SOUND IN SPEECH

Titus 2:8  
Ps. 19:14  
Col. 4:6

—C. I.

## THE GREATEST QUESTION

Text: Mark 10:26-27

### I. A QUESTION

"Who then can be saved?" (vs. 26)  
Acts 16:30  
Mark 10:17  
Matt. 27:22

### II. A FACT

"With men it is impossible" (vs. 27)  
Acts 4:12  
Titus 3:5  
Eph. 2:8-9

### III. A GUARANTEE

"With God all things are possible" (vs. 27)  
Rom. 10:13  
John 5:24  
Heb. 7:25

—E. E. L.





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON

## A SHEEP OUT OF PLACE

**C**HOKING dust was hurled into the air as sheep jostled against sheep. Noise and disorder prevailed. The dirty wool of the animals became grayer and dirtier. Deep, throaty calls of anxious mothers were mingled with the high-pitched "Baa's" of the younger sheep. All was movement, dust, noise, heat, and confusion, as the sheep crowded through the small gateway into the orchard. The flock had just come from a long, hard march in the hot sun, and were tired and excited.

In about an hour's time, however, order and quiet prevailed as the sheep rested, or quietly nibbled at the leaves of the lower branches of the apple trees.

As I watched I kept hearing a peculiar sound which I was sure did not come from the sheep. Listening closely and peering in the direction of the sounds, I made out two forms. The unmistakable shape of two big, fat pigs slowly wabbling toward the intruders in their orchard.

I had heard so much about the enmity between these two types of animals that I was interested to see what would happen. As I watched I noticed that whenever the pigs approached, the sheep shifted their position. The pigs didn't mind being near the sheep, but the sheep avoided the grunting pigs. They shunned them and kept as far away as possible. They walked clear around the muddy places in which the pigs had wallowed. They seemed to even lift their noses in the air, hating the very smell of the pigs.

The next morning the flock of sheep were gone. They were on the march again to their winter home many miles away. Only one little lamb was left as payment for the night's lodging for the flock. He looked so tiny, so lonesome, so out of place with these two big pigs. He was all alone in a strange world. Still shunning the dirty, grunting pigs, he ate by himself, drank from his own trough, and slept as far away as the opposite fence would permit.

I saw nothing more of these animals for two months. Then one day I chanced to go by the pig pen, and I could hardly believe what I saw. There were those two big fat pigs sleeping in the mire and mud, their bulky sides heaving up and down with their noisy breathing. Their rough hide quivered here and there as a fly pierced through the tough skin. There also was the lamb, grown a little larger, but still a lamb, lying in the sticky mud, its wool matted and caked. It was resting its little head upon the back of one of the pigs.

As I stood and gazed in wonder upon this scene and marvelled at the change, I thought of the verse in Isaiah 53:6—"All we like sheep have gone astray; we have turned every one to his own way."

At first this sheep would have nothing to do with the pigs; then gradually it began to adopt their ways, drink with them, follow them around, eat with them, and, yes, sleep with them in the dirt and slime of the wallow. It even smelled like a pig.

The pigs hadn't changed, that was evident, but the lamb had accepted the ways of the pigs.

What a picture this is of man. The sheep is the picture of the saved man who has changed and has accepted the ways of the unsaved. His standards are gone; his testimony is worthless. He is stained with the filth and mire of worldly pleasure and sin. He likes the mud and dirt of the worldly pig pen. He sees no farther than the fence of the pen. He is still a Christian, still a saved man, but he is bringing shame and dishonor to his Saviour. That any person who knows the One Who is pure and holy

should desire the tinsel, glare, and glitter of worldly pleasures which soon fade into shame and regret, is almost unbelievable. But we know that the god of this age blinds their eyes if they are not looking to the Saviour.

Are you a lost sheep today? Are you a sheep in a pig wallow, a saved man in the sin of the world? As the prodigal son in that familiar Bible story left the pig pen and went to his father's house, why not today turn your back upon the sins in which you have been indulging and come back to your Heavenly Father? He loves you and your life belongs to Him. He is waiting. The world won't change till Jesus comes back to reign, but you must change for Him Who loves you and gave Himself for you. Won't you come back to Him?



## AM I LIKE ISRAEL?

**H**AVE you ever asked for something of your parents that they knew you should not have? You kept on asking and begging (a thing which is very unwise) and finally you got it. Then when you had received the thing you had demanded, you became worried and somewhat afraid.

Back in the Old Testament we are told that Israel had demanded that God give her a king. She did not want the Lord to reign over her, for all the other nations had kings, and she wanted one. She demanded one.

So God chose Saul for her king. Israel was just like we are, for when she received the thing she asked for she then became afraid. Open your Bibles to I Samuel 12:19 to 22. Let's read it together.

And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain;

For the Lord will not forsake His people for His great name's sake.

Because Israel was afraid she hurried to Samuel to ask him to pray for her. Samuel gives her good advice. He says, "Yes, Israel, you have sinned, but don't stop serving the Lord because you have done this thing and are afraid. But rather serve the Lord with all your heart, for God will not forsake His people. Even though you have sinned, the Lord is gracious and will forgive, so serve Him more whole-heartedly than ever."

That is good advice for us also, isn't it? When we have failed and have sinned, as we all sometimes do, let's remember Samuel's advice to Israel. "Turn not aside from following the Lord, but serve the Lord with all your heart." When you have gone against your parents' wishes, and realize you did wrongly, then turn from the wrong and gladly do what is asked of you. Only in turning again to willing obedience can you please your parents and also the Lord.

So many times we say, "Well, I just can't please the Lord; I just can't have victory. I have failed so many times. What is the use of trying again?"



"Turn not again from following the Lord" is for you, dear Christian, no matter how many times you fail. Every moment is a new beginning. A hundred times a day you may turn from your evil way and begin again to "serve the Lord with all your heart."

Let nothing discourage you. Let no failure, even though repeated many, many times, and indulged in for a long period of time, keep you from turning back to Him for "He will not forsake His people." If you have accepted Him as your personal Saviour, you are one of His own and this promise given to Israel, hundreds of years ago, is just as true now for you as it was for them. Spiritual truth is the same in every age.

This coming year perhaps some of you will want to take this portion of I Samuel 12:20 as your verse: "Yet turn not aside from following the Lord, but serve Him with all your heart."



## HOW A VERSE CHANGED A LIFE

"I AM so sorry, sir, that I broke this vase. I don't have any money just now with which to pay you back for the loss, but as soon as I can save up enough I will give it to you," said little Johnny, the new errand boy, as he stood, cap in hand, with a look of regret and fear on his face.

"Get out of here," stormed Mr. Moore, the owner of the broken vase, his face red with anger. "You are the clumsiest boy I ever saw; didn't like your looks when I hired you. You're fired! . . . Get!!!" His anger mounted higher as he spoke.

For an instant the errand boy hesitated. "Please sir, I have to support my mother and she's—she's sick."

"Get out of here, you sniffing kid," and he arose as if to put him out.

"I am not crying, sir, but I will go and gladly. I don't care to work for anyone so hard-hearted and unkind as you! You don't know anything about forgiveness." And he left.

Stamping angrily to the window Mr. Moore pulled back the curtain to gaze in astonishment at Johnny who squared his shoulders and sought to carry his head high as he determined not to go home before procuring another job.

"Hard-hearted! Called me hard-hearted, did he? Unkind! Maybe I was, but he broke my vase. The clumsy little vixen. Hard-hearted!" and he sat down in his chair to think it over.

Then in a puzzled tone of voice he repeated, "Unkind, hard-hearted, unforgiving. Those words are linked up in my memory somehow. Let's see—. 'Be ye kind.' Humph. My mother, bless her heart, she used to quote that to me over and over again. I believe—yes, it is—it's from the Bible. 'Be ye kind one to another, tender-hearted . . .'. Can't remember the rest, but it is something about forgiving. Funny how those words come back to me."

Jumping up quickly, he rushed to the front door and looked up and down the street. "Where did that boy go? Don't blame him for trying to get out of my sight. Don't see why I was so gruff. Just that old temper again. It will be my undoing yet." Still in his shirt sleeves, he hurried to the sidewalk, and was surprised to see the boy coming from a building across the street.

"Hey, boy! Johnny!" he called. "Come here."

Not knowing what to expect, Johnny obeyed. He wondered if his recent employer was going to make him do something to pay for the vase before he would let him go. When he reached Mr. Moore, he was astonished to hear him say, as he led the way back indoors, "You didn't try to get a job over there, did you? Don't you dare work for that old miser. He's the crankiest, hard-hearted—" Then he stopped and laughed, recalling how recently he had been called hard-hearted. Drawing the boy inside, Mr. Moore seated Johnny in a big chair, then began to search in the shelves for a book. It took some time, but finally he located what he was looking for, on the top shelf among some books he never used.

Taking a black-covered book down and carefully dusting it with his white handkerchief, he sat down opposite the boy, and without looking up said in tones Johnny had never heard him use before, "This used to be my mother's. She died years ago, and gave this to me, asking that I would read it. I never have. I am sorry now that I haven't. Might have done me some good." Then glancing at the puzzled boy he said, "Today, Johnny, something you said made me remember this old Book." He smoothed its pages gently as he spoke. "You called me unkind, hard-hearted, and unforgiving. I was. Those words sounded familiar, and a verse came back to me that my mother used to quote over and over."

"I wonder if all mothers are alike," said the boy quietly.

"You know, son, as a boy I used to get mad so easily, and the habit has just grown on me. It doesn't get any better, but it gets worse."

"I have lots of bad habits too, mister," said Johnny understandingly.

"I wish I could find that verse. Let's see, where was it?" He scratched his head but the intervening years of business and greediness for gain had wiped it from his memory.

"Maybe I could help you, mister. What is the verse?"

"'Be ye kind one to another, tender-hearted . . .'"

"Oh, let's see—I know. Ephesians 4:32. I read it to mother just the other night, and she said she always wanted me to be that way."

"Ephesians 4:32. Now just where could that be?"

"I think it is somewhere in the New Testament, but say—there is a sort of index in the front of my mother's Bible where it tells you where to find what you want."

Opening up the front page, the old man ran his finger down the list, Genesis, Exodus, Leviticus. Finally he found Ephesians. Turning to the page indicated, he located the fourth chapter, and started reading the thirty-second verse.

"Here it is, son, just as my mother used to say it to me. 'Be ye kind one to another, tender-hearted, forgiving one another, even as God—'" His voice trembled as so many memories came flooding back to him. He saw vividly the little country church where, as a boy, he had taken Christ as his Saviour. "'Even as God for Christ's sake hath forgiven you.'" Taking out his handkerchief he wiped the tears from his eyes.

"Johnny," he said, placing his hands on the youngster's knees. "I was unkind; I was hard-hearted; I was unforgiving. When you first told me that I was that kind of a man, I was furious, but I know it is true. I fired you because you told me the truth. Now I ask you to come back and let me prove to you I am sorry. A Christian man shouldn't act that way, Johnny. Will you forgive me and come back and work for me again?" Tenderly the kind blue eyes looked into the younger brown ones.

"Sure, I forgive you. I deserved what you gave me for breaking your vase. I am sorry for breaking it; will you forgive me?"

"Forgive? Yes, a thousand times, yes. I am glad you broke it. Glad you called me what you did, for it brought me back to my mother's Bible and back to my Saviour."

"I must go now, sir, for my mother will be expecting me home to get her lunch," said Johnny, rising.

"What! You have to do the cooking?" asked Mr. Moore, surprised.

"Oh! Yes. We have lots of fun. She tells me how to do it, and I put the stuff together somehow," said Johnny smiling.

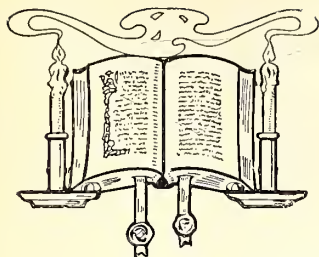
"Wait a minute, son." Ringing the bell he ordered dinner for three, packed ready to take out. He also ordered his car sent around.

Soon a big basket was brought in and Johnny, who had not heard the order given, was surprised to see Mr. Moore get his hat and coat.

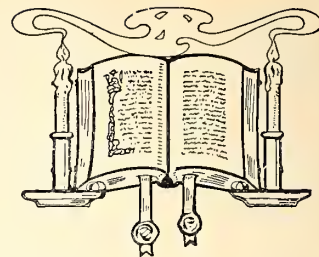
"You're not coming too, are you, Mr. Moore?" asked the boy surprised.

"Yes, son, I am. I want to know your mother. I have an idea that perhaps I can begin to do some more of those good, kind things, Johnny, that my mother used to bring to me from the pages of the Book."





# LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by Miss ANNA BENTHIEN

Second Quarter, Lesson 1

Sunday, April 5, 1936

## JESUS INVITES ALL PEOPLE

Lesson Text: Luke 14:15-24  
Devotional Reading: Isa. 55:1-7

### Golden Text:

"Come; for all things are now ready" (Luke 14:17).

A more familiar title for the parable before us in this lesson would be, "The Great Supper," or "The Marriage Feast." In connection with our study, we shall also use the parallel passage found in Matthew 22:1-14. Some additional details are given in this portion of Scripture which will help us greatly. Our lesson will be handled strictly from the standpoint of interpretation. We are indebted to the Editor of this magazine for today's outline. It is as follows: (1) The First Invitation (Matt. 22:1-3); (2) The Second Invitation (Matt. 22:4-5); (3) The Third Invitation (Matt. 22:6-7); (4) The Fourth Invitation (Matt. 22:8-14).

### I. THE FIRST INVITATION

The key to the understanding of this parable is found in verse two: "The Kingdom of heaven is like unto a certain king." The Kingdom of heaven is not a figment of someone's imagination. Neither is it a progressive social order as the post-millennialists would have us believe. It is the seventh dispensation of time during which our Lord personally reigns upon the throne of His father David. Its duration is one thousand literal years (Rev. 20:6). The Kingdom is, of course, primarily for the nation Israel. At different times during her history she has received Kingdom offers or invitations to accept the earthly blessing which the Lord had for her. Today, we shall study concerning these Kingdom offers.

The first invitation is indicated by the words of our parable. The certain king made a marriage for his son "and sent forth his servants to call them that were bidden to the wedding." This is, without question, the original Kingdom covenant given to King David in II Samuel 7:12, 16.

Additional scriptures on this Kingdom covenant to David unfold the fact that the Kingdom entrusted to and offered through David was God's own Kingdom. "But I will settle him in Mine house and in My Kingdom forever" (I Chronicles 17:14). Also Psalm 22:28: "For the Kingdom is the Lord's." So the Kingdom, concerning which we are studying, is a divine institution prepared for the nation of Israel.

Solomon continued the fulfilment of God's Kingdom on earth. The promise concerning David's heir was: "I will set up thy seed after thee . . . and I will establish his kingdom" (II Sam. 7:12). (See also God's own word to Solomon in I Kings 2:12). Then in such passages as I Chronicles 28:5, 29:1, II Chronicles 2:1, and 2:12, God reiterates the fact that the Kingdom, over which Solomon was the earthly ruler, was really God's own Kingdom of which He was King. However, God's man, Solomon, failed. He disobeyed God and the division of the nation under Jeroboam and Rehoboam took place. This break has continued even until this present day. The Kingdom consequently had to be postponed.

This initial Kingdom offer was also given through the prophets Isaiah, Jeremiah, Haggai, Zechariah, Malachi and their contemporaries. The offers mentioned may be found in Isaiah 11:1-12; Jeremiah 7:13; Haggai 2:7-8; Zechariah 9:10; Malachi 3:10-12. We have seen Israel's rejection and thus quickly understand our Saviour's own words in our parable, "and they would not come" (vs. 3).

### II. THE SECOND INVITATION

Our God is a very patient Father. When His children turn their backs on Him, He still continues to call. Since the first invitation, or Kingdom call to Israel, failed, He gave them still another. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready" (vs. 4).

This, the second invitation, is found in the Gospels. The first note is sounded by John the Baptist, the forerunner of Jesus, in Matthew 3:2: "Repent ye: for the Kingdom of heaven is at hand." John the Baptist was able to persuade a few to believe in the coming Kingdom, but so far as getting a national acceptance, he missed the mark a long way. And as far as being successful in this matter, Jesus Himself met no better response. When He began His public ministry in Capernaum, He, too, preached the Kingdom: "From that time Jesus began to preach, and to say, Repent: for the Kingdom of heaven is at hand" (Matt. 4:17). And when Jesus instructed His disciples as to what they should preach, He said, "As ye go, preach, saying, the Kingdom of heaven is at hand" (Matt. 10:7). And thus we see that the second invitation was given by John the Baptist, by the King Himself, and His own twelve disciples.

In this case, too, there was no acceptance except on the part of a few. "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not" (Matt. 11:20). And in the words of our parable, it is said of the invitation, "they made light of it, and went their way" (vs. 5).

### III. THE THIRD INVITATION

This invitation, as given by the apostles in the book of Acts, is very clear. However, the statement of the invitation as set forth in the parable is not quite as clear as the others. In fact, verse six merely gives the rejection of those to whom the invitation was given. The Saviour does not give a statement of the actual offer, letting us see that the offer has been made because a third rejection occurs.

The first public offer of this third invitation was given on the Day of Pentecost by the apostle Peter, who was the spokesman for the day. Peter's first words were, "Ye men of Judah, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the prophet Joel" (Acts 2:14-16).



The passage referred to by Peter (Joel 2:28-32) is distinctly a Kingdom prophecy. Peter continued, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Many accepted the Kingdom offer. Verse forty-one tells us that about three thousand souls were added that day. This, however, was a very small percent of the number of the Jews who actually heard Peter's message on the day of Pentecost. Some estimates have placed the number at something like one million souls.

Paul, likewise, preached the Gospel of the Kingdom during the Transition period, which period is covered by the book of Acts. His words in Acts 20:25 were: "And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more."

But this third Kingdom offer to Israel was also rejected. The rejection is graphically told in verse six of our text. "And the remnant took his servants, and entreated them spitefully, and slew them." However, this rejection was not without its punishment from the king. Israel was punished many times during her history, but none quite so severe as the destruction of Jerusalem in 70 A.D.

We quote from verse seven: "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." The prophecy is here given in terrible form, but we find it in a straight prophecy from the lips of our Saviour in Luke 19:43-44. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." The city that was burned was their Holy City, Jerusalem. The armies were the Roman armies under the generalship of Titus during the reign of Vespasian. The siege and fall of Jerusalem in 70 A.D. is regarded as the most terrible of all wars recorded in the annals of history.

#### IV. THE FOURTH INVITATION

Before studying the fourth invitation, we must take note of a dispensational gap which occurs between verses seven and eight. Verse seven ended with the destruction of Jerusalem in 70 A.D. Verse eight speaks of the wedding, or marriage feast, which is, of course, the Second Coming of our Lord at the end of the Tribulation. We know not how many years intervene because the Body age has not yet been completed. We are living near the end of that dispensation. The gap in this particular passage begins at 70 A.D. and continues through the Rapture and the seven years of the Great Tribulation. The Gap Principle is not an unfamiliar one to Bible students. We have already discussed such an example in these Sunday-school expositions. It occurred in the fourth chapter of Luke, when our Lord was reading the Scriptures in the synagogue. In verses nineteen and twenty of Luke four, we discover that He stopped His reading at the middle of Isaiah 61:2, and closed the Book and sat down. The reason He did this was that the first half of Isaiah 61:2 referred to His first coming and the second half to His second coming. The gap in the two passages is identical, with the exception of the first seventy years.

The fourth Kingdom offer is to be given forth by the "elect remnant" called the one hundred forty-four thousand. They are instructed to go into the highways and byways and to gather as many as could be found and bring them to the wedding feast. The injunction is given, by way of prophecy, to the twelve disciples, who are types of the one hundred forty-four thousand. "But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the Kingdom of heaven is at hand" (Matt. 10:6-7). Further scriptures concerning these preachers of the Great Tribulation are Revelation 7:4-8, 12, 17, and 14:1-5. Their responsibility was, in the words of our parable, to gather "together all, as many as they found, both bad and good" (vs. 10).

The Second Coming of our Lord, which occurs at the end of the Tribulation, differs from the Rapture in several respects. In the Rapture only believers are judged at the Judgment Seat of Christ. At the Second Coming or Revelation, we have the judgment of the living nations (Matt. 25:31-46). It is here that the goats are separated

from the sheep. The goats are unbelievers, going to everlasting punishment. The sheep are Christians going to eternal life in heaven. That is why we have the reference to the bad and good in verse ten. The goats, or unbelievers, are referred to as "not having a wedding garment" (vs. 12). The wedding garment, in type, is the covering of the righteousness of the Lord Jesus Christ, and one cannot enter heaven without that covering.

Although Israel throughout the years of the three other invitations steadfastly and consistently rejected the Lord, they now have at the last come to the end of themselves. What few are left of the nation at the end of the Tribulation will be quite willing to turn to the returned King and be fully restored. A direct reference to Israel's acceptance of the fourth invitation is found in Romans 11:26: "And so all Israel shall be saved."



#### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The following experience of a circuit rider, serves to illustrate "going out into the highways and compelling them to come in":

One night he found himself in a strange region on the spurs of the Cumberland mountains. At the house where he was putting up for the night, a dance was in progress. A large company had collected. As he was standing in the parlor pondering over his situation, quite at a loss to know what to do, whether to leave or stay around and run the risk of compromising his testimony, an attractive young girl spied him and invited him out to dance with her. His first impulse was to refuse because he was not only a preacher but a separated Christian. But on second thought he resolved to turn the tables on the devil, meet him on his own floor and preach the Gospel. So he feigned acceptance of her invitation.

They awkwardly walked out onto the dance floor, for he could not dance; and as they passed the fiddler, a colored man, he asked him to hold for a moment. As the music stopped he addressed the astonished merry makers with the words, "As a minister of the Gospel I have always made it a practice to pray when I find myself in a strange or unusual place. Thereupon he knelt down and prayed that God would give him strength to preach the Gospel clearer than ever before and that these souls for whom Jesus died would have the grace to believe. He arose and started to preach, not against the dance in particular but against the sin of unbelief. He asked how many were Christians and was shocked to find that over half of those present by their own admission were born again. God gave him grace to preach salvation to the lost, and separation to the saved.

The management could have thrown him out, but on the contrary, they too were convicted by the Holy Spirit and the result was that a dance was converted into a revival meeting. Fifteen souls were saved and eighteen Christians reconsecrated. A church was organized and the proprietor of the dance hall became the leading spirit in the new church. All of this came about because God's man dared to take advantage of an opportunity.



#### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Upon what basis are sinners given the covering of Christ's righteousness? (Rom. 3:22; 5:1; 9:30; 10:4, 6, 10; Gal. 2:16; 3:6; Heb. 11:4, 7)
2. Has provision been made whereby the covering of Christ's righteousness may be offered to all men? (Heb. 2:9; John 1:29; II Cor. 5:14-15; I Tim. 2:6; Isa. 53:6; I John 2:2)
3. How will God deal with all who reject the covering of Christ's righteousness? (Matt. 22:11-13)
4. What outstanding prophecy for the Church age must be fulfilled before the final Kingdom offer will be made? (I Thess. 4:16-17)
5. What are some of the outstanding distinctions between Christ's coming at the end of the Body age and His coming at the opening of the Kingdom. (cf. I Thess. 4:16-17; Col. 3:4; I Cor. 15:51-57; Phil. 3:20-21 with Rev. 1:7; 19:11-16; Zech. 14:4-9; Matt. 25:31-46; II Thess. 1:7-10)



6. To whom will the final Kingdom offer be made? (Matt. 10:5-7)

7. Why will the Kingdom offer be made to that one particular nation? (II Sam. 7:8-16; Ps. 89:34-36; I Chron. 17:1-14; II Chron. 13:5; 21:7; Isa. 9:6-7; 16:5; Jer. 23:5-8; 33:15-26; Luke 1:32-33)

8. Is the Kingdom message for this age? (Eph. 3:1-9; I Cor. 12:12-13, 27; Col. 1:18, 24-27; Rom. 16:25-26)

9. Is the message for this age restricted to the Jews only or commanded to be given to the Jews primarily? (Acts 13:46-48; 10; I Cor. 12:13; Gal. 3:27-28; Eph. 2:11-22; Col. 3:11)

10. What blessings await those who shall be privileged to "eat bread in the Kingdom of God"? (Luke 14:15; Rev. 19:9; Luke 12:37; 22:29-30; Ps. 72:2-16; Isa. 11:3-10; 32:1-2; 33:17; 40:10; Micah 4:3-5; Rev. 20:4, 6)



### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Would you like to have an invitation to a great feast? All you need to do is to say yes to the invitation, and you will receive every good thing without cost. Our lesson is found in Luke 14:15-24. In the lesson we read of a man who invited people to a great feast. But some of the people instead of saying yes, gave all kinds of excuses for not going. Their excuses were not the kind that would be accepted by the man who gave the feast, for they were selfish ones and showed that their interest was in what they were doing instead of in the one who was so gracious in giving them an invitation.

Look at the excuses some of them gave. One said, "I have bought a piece of ground, and I must needs go and see it" (Luke 14:18). His concern was about his possessions. They were greater in his sight than the invitation to the feast. Then another gave the following excuse: "I have bought five yoke of oxen, and I go to prove them"

(Luke 14:19). This man was interested in his business and let his business keep him from the feast. But another said, "I have married a wife, and therefore I cannot come" (Luke 14:20). This young man let the love of a wife come between him and the gracious host who had invited him to the feast.

After the host had been turned down by these men, he sent his servants out to bid the poor and crippled and blind to come to the feast. Although ordinarily a rich man never invited the poor, yet this man was willing to have everyone come to the feast, no matter what his position in life might be. The invitation was given, and all who would say yes were welcomed. Notice that the servant, after inviting many, tells his master that there is still room.

Now this is a story, or parable, but what does it mean? Jesus our Saviour invites every one to "come" to Him and receive eternal life. He invites us to a feast, a feast of good things which He has prepared for us. Many find excuses to offer in order to refuse the invitation. The Saviour does not stop giving the invitation just because some refuse to come. He keeps on inviting, and whosoever comes receives all the good things that God has prepared for them. Heaven is such a large place that it will never be necessary for Jesus to turn away His guests. There is room for every one who will say yes to God's invitation. If we do not enter, it will not be because there is no room for us, but because we have turned down the wonderful invitation which Jesus gave—"Come."

He bids you come just as you are. He does not seek to change you first and get you ready for that glorious feast, but takes you just as you are. Have you accepted His invitation to you? Or are you still busy with all the things this life holds? The way to be happy is to come to Jesus, and then let your life be changed so that you radiate His love to others. God's promise is, "Him that cometh to Me I will in no wise cast out."

Yours in the love of the Saviour,

Aunt Anna



Second Quarter, Lesson 2

Sunday, April 12, 1936

## JESUS TRIUMPHS OVER DEATH

Lesson Text: Luke 24:1-12

Devotional Reading: Rev. 5:9-13

### Golden Text:

**"Because I live, ye shall live also" (John 14:19).**

Our hearts are always made glad when we come to a lesson concerning the resurrection of the Lord Jesus Christ. It is not reasonable to us to worship a dead Christ, One Who still either hangs on the cross or lies in a sealed tomb. We believe not only in an empty cross, but an empty tomb as well. We worship the One Who was subjected to the cross and to the tomb, but is now seated at the right hand of the throne of God. Studying the story of the resurrection as given in the Gospel of Luke, we discover three things which will command our attention: (1) An Incomplete Faith (Luke 24:1-4, 11-12); (2) An Inadequate Tomb (Luke 24:5-10); (3) An Inescapable Fact (Luke 24:5-10).

### I. AN INCOMPLETE FAITH

The first fact that smites us as we read this portion of Luke is the unbelief of all those who heard about the resurrection of Jesus. The apostles, and collaborators, and the women who doubtless had heard Jesus many times, whom He had so carefully chosen and nurtured in the things of the Gospel, and whom He had taught on many occasions concerning His death and resurrection, had evidently not believed what He had told them. Matthew's Gospel records no less than four to six prophecies by our Lord concerning His own resurrection. We are not to assume from this that He did not tell them about this victory over death on many other occasions as well.

The first to arrive at the sepulchre very early in the morning on the first day of the week, was a group of

women. "Mary Magdalene, and Joana, and Mary the mother of James, and other women that were with them" (vs. 10), came to the tomb. They brought with them spices which were to be used to preserve the body of Jesus against the tropical heat. They had doubtless intended to get the assistance of the Roman guard in moving the stone away so that they could gain access to the body of Jesus. But when they arrived at the sepulchre, they found the stone had been rolled away. As they entered in they saw that the body of Jesus was not there. They had not expected anything like this, and were much perplexed and sore afraid. Had they remembered and believed what the Lord had told them concerning His resurrection (Luke 11:29-44), they would have left their spices at home and would have come with faith-filled hearts expecting to find Him risen from the dead. But their faith was incomplete.

For the sake of our discussion, we might let the women represent the laity. Because the laity is not so well instructed, we can concede that they might be more easily ensnared in unbelief. But surely the eleven disciples who had been with Jesus would believe the women's amazing report. The record is that when the women "returned from the sepulchre, and told all these things to the eleven" (vs. 9), "their words seemed to them as idle tales, and they believed them not" (vs. 11). Even the disciples, who had sat at Jesus' feet and had heard His words, did not believe. Not only did they not believe the resurrection, but they thought that the women who had witnessed the empty tomb were telling them "old wives fables." Since God judges according to light, He places more blame and responsibility on the disciples for their unbelief than on



the women (the laity). The disciples, His special servants, His chosen ones, those who occupied positions of leadership, were weighed in the balance and were found wanting.

At first Peter also disbelieved what the woman told him. But doubtless remembering the many mistakes he had made in his life time, he reconsidered, and arose and ran unto the sepulchre, "and stooping down, he beheld the linen cloths laid by themselves, and departed, wondering in himself at that which had come to pass" (vs. 12). Even Peter, one of the chosen three that Christ had permitted to be with Him on the Mount of Transfiguration and in the Garden of Gethsemane, after having verified the report of the women, still wondered "at that which was come to pass." His faith, too, was incomplete.

What a sad revelation these three groups present of the sin of unbelief. Paul warns us against this snare and its inescapable results. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

## II. AN INADEQUATE TOMB

When Jesus Christ was taken from the cross and placed in Joseph's newly hewn tomb, something took place, the like of which had never taken place before. When men are placed in a tomb, they are absolutely helpless. They are helpless in preventing death, and they are just as helpless in the clutches of death. But since Jesus was God, when He laid down His life He reserved the power to take it up again. No man had control over His life. He, Himself, said, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again" (John 10:18). When dead men are placed in a grave, they remain there until they are moved by some outside power. When Jesus submitted Himself to the tomb, He did so only for the prophesied three days, and then rose from the dead by His own divine power and choice as He had predicted before His death.

Jesus Christ was not only the Saviour of the world, but He was the Creator as well. Colossians 1:16 tells us, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." If the One Who is the Creator of the universe were to permit Himself to become subject to His own creation, then He could not be God. The Maker is also the Master. Jesus created the very wood that was used for the cross. He also created the stones out of which His tomb was hewn. But for the purpose of redemption, He willingly humbled Himself to the cross and the tomb. But the tomb was unable to hold Him. It could hold Him only so long as He saw fit.

The devil, the satanic imitator, has tried to imitate the resurrection on many occasions. The claim has been made many times by the dupes of false cults, that their deceased leader or founder would be raised from the dead the same as our Lord. Only a few months ago, the Full Salvation Union laid claim to this power. Holding forth in one of our larger eastern cities, a seventeen year old girl came under their influence and was slain, according to them, by the power of God. She lay in a trance for many days (which was really the power of demonism) and her recovery from this condition was supposed to be a resurrection. They even went so far as to claim that she had died for the sins of the whole world, and that upon her resurrection she would be sweeter and purer than she was before. What terrible deception in the name of Christianity! No wonder weak Christians turn their back on Christianity, and unbelievers scoff and deride anything that resembles religion. Although not responsible, Fundamentalism suffers the results and persecutions that come from such awful fanaticism as this.

## III. AN INESCAPABLE FACT

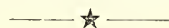
Why does the subject of the resurrection command so much of our attention? The answer to this question is that the Bible lays great emphasis on it and places in it great doctrinal importance. In Romans 4:24-25 Paul says, "We believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offenses, and was raised again for our justification." If Jesus had not been raised from the dead, then we would be of all men most

miserable. Our faith would be in vain. We would yet be in our sins. There would be no hope beyond the grave. To remove this inescapable and undeniable fact, is to remove the Gospel from the Christian faith. But because Jesus rose from the dead, we can say with Paul, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

The question may be asked, "Is there any further evidence of our Lord's resurrection than that of the women and Peter, given in our lesson text? Before turning to other parts of Scripture, it might be well for us to notice some external evidence to the fact of His resurrection. We turn to Josephus, one of the greatest historians the world has ever known, page 364. He says, "Now there was about this time, Jesus, a wise man. If it be lawful to call Him a man, for He was a doer of wonderful work, a teacher of such men as received the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets have foretold these and ten thousand other wonderful things concerning Him." It is gratifying, indeed, to have the testimony of such an eminent historian.

But now we turn to the fifteenth chapter of I Corinthians, where Paul speaks to the Corinthians concerning the resurrection as a lawyer discussing a much contested point. Doubtless there were many who disagreed with the truth of the resurrection. Beginning at verse three, we read, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; that He was buried, and that He rose again the third day according to the Scriptures; that He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles" (I Cor. 15:3-7).

The words of the angel, "He is not here, but is risen" (Luke 24:6), become the victorious announcement of the completed work of redemption. On the basis of this mighty truth the apostle Paul exhorts us to be "stedfast, unmovable, always abounding in the work of the Lord." THE EVIDENCE IS INCONTESTABLE. HE AROSE!



## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

The romance of medical missions has no more glorious page than that of Dr. C. H. Barlow, a Baptist missionary in China. Certain intestinal parasites, which baffled his highest skill, were ravaging Chinese sufferers almost by myriads. The death rate was something appalling, and the plague was spreading to other provinces. Finding it impossible to study the deadly organisms without suitable laboratory equipment, he cast about him for some means by which he could experiment with a germicide for these "flukes." The easiest and best way would be to bring to the United States some Chinaman already infected; that, however, was forbidden by our immigration laws. Seeing no other way, he concluded to inoculate himself and then hurry to America to a laboratory there. He put some 32 of the plague germs into a tumbler of water and drank the whole glassful, and immediately took ship for home and a hospital. As the parasites were rapidly multiplying in his system he presented himself to the bacteriological experts in Johns Hopkins Hospital, Baltimore.

Though amazed by the story of what he had done, the specialists experimented with almost frantic haste, until they found an antitoxin for that germ. To be sure they were right, Dr. Barlow ate and slept in the hospital, constantly watching the effects of their treatment, and noting down all results so as to preserve them for others in the event of his death. When they were all assured that the germicide was surely found by which the disease could be absolutely controlled and cured, he returned to China to save countless stricken victims from the terrible malady. And though he himself was restored finally, he had not only risked his life for the Chinese, but had actually undergone in dread anxiety all the horrors of living death—



all but a mere hint of what the Greatest Physician had done so long before for Dr. Barlow and our race.

—"The Canadian Baptist"



### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why were the apostles justified in expecting Jesus to rise from the dead on the third day? (Luke 24:5-8; Matt. 12:40; 16:21; 17:22-23; 20:17-19; Mark 8:31; 9:9; 14:27-28; Luke 9:22; 18:31-33)
2. What was the attitude of the disciples toward the prophetic utterances of Jesus concerning His resurrection? (Luke 24:10-16; Mark 9:9-10; 16:9-14; 8:31-33; Matt. 28:16-17; 16:21-23; Luke 18:31-34)
3. Is unbelief sin? (Rom. 14:23b; Heb. 3:12)
4. Would Christ's redemptive work on the cross of Calvary have been just as effective had He not risen from the dead? (I Cor. 15:12-19)
5. What change did Christ's resurrection make in the unbelieving and vacillating disciples? (John 2:22; Acts 2:14, 22-23; 3:12-15; 4:1-13, 33; 5:29-32; 10:34-42)
6. Is the literal, bodily resurrection of the believer in Christ Jesus a glorious certainty? (John 14:19; I Cor. 15:20-22, 42-55; John 6:39-40; 11:25-26; Phil. 3:20-21)
7. Is the resurrection of unbelievers to eternal damnation also a certainty? (Dan. 12:2; Rev. 20:11-15; Matt. 25:46; John 5:28-29)
8. To what extent did Jesus triumph over death? (Acts 2:24; Heb. 2:14-15; Col. 2:15; II Tim. 1:10; I Cor. 15:24-28, 51-55; Rev. 21:1-4)
9. What wondrous fact did the resurrection of Christ demonstrate? (Rom. 1:3-4)
10. What is the secret of victory over sin which the resurrection exemplified? (Rom. 6:1-11)



### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

We have heard the most wonderful story of how the Lord Jesus came as a little Babe to this earth. He was

born of a virgin, and although born of a human mother, was very God Himself, for He had no earthly father. When we think of Jesus' birth we think of the day in which we celebrate His birth. Do you know what day that is? Yes, it is Christmas. Christmas is the day in which we celebrate the birthday of our Saviour.

His birth means much to us as Christians, for we realize that had Jesus not come into this old world, we would have been lost. Then the Bible tells us of our Saviour and His love for us, how He loved us so much that He died on the cross of Calvary for your sins and mine. How much that means to us. Just think of all the sins which we commit from day to day, and then remember that Jesus paid for every one with His precious blood, as He hung on the cross of Calvary. But supposing the Saviour had just died. Would there be any hope for us with a dead Saviour? No, there would not. But as we come to study the lesson today, it brings hope to our souls.

Just as Christmas is the day in which we celebrate the Saviour's birth, just so Easter is the day in which we celebrate the Saviour's resurrection from the dead. Yes, Jesus died on the cross for our sins, but death could not hold Him there. Jesus could have wiped out of existence every human being and saved Himself from the death on the cross. But when Jesus came to earth, He came for the purpose of dying for every one because He knew they needed a Saviour. That is why Jesus died and did not want to save Himself. But after His death on the cross, where He paid for the sins of the race, He rose from the dead, showing that He had conquered the enemy. Although you and I must face death some time, we shall not remain dead, for after we believe on the Lord Jesus Christ as our Saviour, we receive the victory over death which He won. Instead of death holding us, we go to be with Him Who was raised from the dead, and there shall we ever be.

I am sure that the Easter message of resurrection will mean more to you as the days go by, when you call to remembrance that death could not hold your Saviour, and you, too, shall share with Him the blessings of victory over death. May Easter be a joyous time for you, not in celebrating as does the world with all the glamour of pretty clothes, but with a heart filled with joy because your Saviour conquered death, and has made life worth living.

Yours in a living Saviour,  
Aunt Anna



Second Quarter, Lesson 3

Sunday, April 19, 1936

## GOD, THE FORGIVING FATHER

Lesson Text: Luke 15:11-24  
Devotional Reading: Psalm 103:8-13

### Golden Text:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13).

The portion of Scripture before us is more familiarly known as that of the "Prodigal Son." After taking time to see the dispensational interpretation of this passage, we shall then quickly pass to the application to our own individual lives.

The father of the prodigal represents God the Heavenly Father, and the prodigal son himself, the nation Israel. God permits His chosen people Israel to have many things which are not good for them simply because they demand them. It is His permissive will operating, not His directive will. After years of backsliding and going after the gods of other nations, this nation will, at the end of the Great Tribulation, repent and return to her first love. Although greatly depressed and decreased in numbers, the whole nation shall participate in this return (Rom. 11:26). Jesus Christ, God the Second Person (Isa. 9:6), will go forth to meet them at that day, which will be the culmination of the Great Tribulation—the Second Coming of the Lord. God will bring forth the best robe and put it on Israel and Israel will be ushered into the Kingdom.

And now, since Israel is God's picture of the individual believing soul, and individual personal truth is the same in every dispensation, we are thoroughly scriptural

in applying this to Christians of this age. The prodigal, symbolizing Israel, therefore, becomes a picture of the individual backsliding Christian. We will study the lesson under four headings: (1) The Prodigal's Gratification (Luke 15:11-13); (2) The Prodigal's Prostration (Luke 15:14-16); (3) The Prodigal's Lamentation (Luke 15:17-19); (4) The Prodigal's Reconciliation (Luke 15:20-24).

### I. THE PRODIGAL'S GRATIFICATION

The first thing we see about this prodigal is his greed and selfishness. He is not willing to wait until he would receive his inheritance in the ordinary way—at the time of his father's death—but wants it immediately. His words are, "Father, give me the portion of goods that falleth to me" (vs. 12). The father, undoubtedly, is very regretful over the attitude of his son, but through grace gives him what he asks for. The son now gratified, gathers all that he owns and departs into a far country.

This is not an imaginative picture that our Lord has drawn concerning His permissive will, for the pages of the Old Book carry many such illustrations.

In the Book of Genesis we have the example of Abraham and his nephew, Lot. Abraham, being of a very generous trend of mind, offered Lot either the fertile valley of Jordan or the less attractive hill country for his flocks. Lot, being greedy, and looking out for the perpendicular pronoun, chose the plains of Jordan. This selfishness on



the part of Lot is only one step in his downfall. Notice Genesis 15:5: "And Lot dwelt in the cities of the plain, and pitched his tent toward Sodom." Sodom was a very wicked and ungodly city. Lot's second step was to pitch his tent toward Sodom, but his backsliding was not yet completed. Finally we find in Genesis 19:1 that "Lot sat in the gate of Sodom." And so this becomes a picture of a man who turned his back upon God. Lot got what he wanted, but the possession of it was about as comfortable as was the meat which God gave to the murmuring Israelites in the wilderness (Numbers 11).

We see God's permissive will working in still another instance. In the eighth chapter of I Samuel, we find the children of Israel crying to God and begging God for a king. This demand would not have been unreasonable if it had not been for a terrible sin that had been committed some nine generations before. The sin to which we refer is the shame of Judah (Gen. 38). One of God's laws (Deuteronomy 23:2) was that an adulterer should not enter the congregation for ten generations. It was also God's will that the king should constantly enter the congregation since he was the religious leader of the people. Hence, since the scepter could not depart from Judah (Gen. 49:10), ten complete generations must pass before Israel could again have a king by divine sanction. But after Israel cried for a long time for a king, God told Samuel to give them Saul. Now Saul was of the tribe of Benjamin, and therefore was disqualified on two counts. Only nine generations had passed, and furthermore, he was not of the tribe of Judah. Israel, too, got what she wanted, but a glance at her succeeding history in the days of Saul will show us a nation as sick of her king as the whale was of Jonah.

Moses, too, spoke of the pleasures of sin which last but for a season (Hebrews 11:25).

Backsliding is quite generally preceded by selfishness and self-gratification. "The backslider in heart shall be filled with his own ways" (Prov. 14:14).

## II. THE PRODIGAL'S PROSTRATION

The prodigal son found much pleasure in riotous living. He wasted his substance and in no time at all he had spent all his possessions. The pleasures of sin were attractive, but they only lasted for a season. Not having made any provision for a rainy day, either temporally or spiritually, "he began to be in want" (vs. 14).

All backsliders are exactly alike. For a time they enjoy sin and are content to be filled with their own way. But soon the glamour and glitter wears away, and they begin to count the cost even as Job: "How many are mine iniquities and sins?" (Job 13:23). They find that they have had the effervescent joy of sin, but not the joy of salvation. David knew this and petitioned the Lord in Psalm 51:12, "Restore unto me the joy of Thy salvation."

Paul, also, clearly taught the awful results of listening to the old man: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). There is no better time for God to work than when a man finds he has come to the end of his own strength.

## III. THE PRODIGAL'S LAMENTATION

After the prodigal son found himself destitute and broken, the Scripture says, "He came to himself" (vs. 17). The realization of his sin in leaving his father's house began to dawn on him. He was quick to recognize this, and said, "I will arise and go to my father's house, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Many times preachers and teachers of God's Word have made the mistake of saying that the prodigal son is a picture of the unbeliever, and that these verses just quoted refer to an unbeliever's decision to accept the Lord as his personal Saviour. This position, however, is untenable in the light of the relationship disclosed here. An unbeliever cannot call God his Father until after he has accepted Jesus as his personal Saviour. Then only can he say, "Beloved, now are we the sons of God" (I John 3:2).

The prodigal's repentance is exemplified in the life of the prophet Jeremiah: "Let us search and try our ways,

and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens" (Lam. 3:40-41).

Jonah was another one of those disobedient Christians who found himself undone and prostrated before the Lord. As he lay in the belly of the whale, he, too, began to repent. Notice what he said: "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice" (Jonah 2:2).

And we would not forget the penitent cry of King David: "Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies, blot out mine transgressions. For . . . against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Ps. 51:1-4).

## IV. THE PRODIGAL'S RECONCILIATION

There is no day quite so sweet to the fond parent as the day when their prodigal son returns home, no matter what his sin may have been. It is not logical for the truly loving father to refuse to take his own son back into his arms when he returns. The prodigal son of our story finds just such a father. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (vs. 20). The son began to explain his own unworthiness, but the father interrupted him with the words, "Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, kill it; and let us eat, and be merry: for this my son was dead, and is alive again; He was lost, and is found" (vss. 22-24).

God treats every returning backslider just so. Is there any question about God's forgiveness of sin? Look at I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Also Psalm 85:2: "Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sins." And surely the God Who advised men to forgive each other seventy times seven (Matt. 18:22), could be no less forgiving Himself.

We regret to say that some have injected an incorrect meaning into the word "backsliding." They have sought to make it mean loss of salvation. A more spurious interpretation could hardly be invented. The death of unbelief and the death of backsliding are as different as day and night. The death of unbelief will result in the person going to hell if he does not accept Jesus as his personal Saviour before he dies (Eph. 2:1-5). The death of backsliding (Rom. 8:6) cannot result in this. The Christian can lose his fellowship and communion but never his blood-bought salvation. David knew that he had not lost his salvation when he backslid. The proof of this is that he pleaded with God to restore unto him the JOY of his salvation and not the salvation itself. The latter he had never lost.

Jesus, in speaking of the eternity of blood-bought salvation, said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28).



## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A ship sailing from the Orient brought a large number of caged birds. At about mid-ocean one restless bird escaped from his cage, and in an ecstasy of delight swept through the air, away and away from his prison. But after many hours he appeared again, struggling toward the ship with heavy wings, and, panting and breathless, settled upon the deck. He had from over the boundless deep sought the ship again, now no longer a prison, but his dear home. So with the restless human heart that breaks away from the restraints of religion. If not lost on the remorseless deep, he comes back again with panting heart to church the HOME, and God the HOME.

—"Sunday School Times"

When Nansen the explorer tried to measure the depth of the ocean in the far North, he used a long measuring line, and then discovered that he had not touched bottom. He wrote in his record, "Deeper than that." The next day he tried a longer line, only to write again, "Deeper than that." Several times he tried, till finally he fastened all



his lines together and let them down, but his last record was like the first, "Deeper than that." He left without knowing the depth of the ocean at that point except that it was deeper than so many thousand feet. Thus we may try to know the love that transcends all knowing. We know what a young child's love may be, or that of a growing son or daughter, or of brother or sister, or of husband or wife, or of parents for their children, or a patriot for his country, or of a Christian for his God. But in each case the measuring line will be too short. We may even add all these measurements together and still we cannot measure fully this love of Christ. We may have relative knowledge only. We must say it is "Deeper than that." "God so loved."

—"The Watchman Examiner"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Who are the children of God? (John 1:12; Gal. 3:26; I John 3:1-2)

2. When men sin, do they sin primarily against themselves, others, or God? (Luke 15:18; Ps. 51:4; I Thess. 4:8)

3. Does backsliding result in the loss of salvation? (John 10:28-30; 3:14-16; 6:39-40; 8:35-39; II Tim. 2:13; Ps. 89:30-34; Jer. 31:37)

4. Why is it possible for Christians to sin? (Eph. 4:22; Col. 3:9; Rom. 6:6; 7:14-23; 8:5-8; Heb. 3:12; Gal. 5:17-21)

5. Is it also possible for Christians to walk in victory over their sinful nature and to live a consistent, godly life? (Jude 24; Rom. 13:14; I Cor. 15:57-58; Col. 1:10-11; I John 5:4; Col. 3:9-10; Eph. 6:10-18)

6. To what decision does God seek to bring every backslider? (Luke 15:18; II Cor. 7:9-10; I Kings 8:47-50; Job 33:27-30; Ps. 32:3-5; Ezek. 18:27-28; Jonah 2:1-7; 3:8; II Chron. 33:10-13; Jer. 50:4-6; Lam. 3:40-41; Hosea 14:1-4; Jer. 3:12, 22)

7. Is God a forgiving Heavenly Father? (Isa. 43:25; 44:22; Ps. 32:5; 85:2; 86:5; 103:3a, 12; 130:4; Isa. 54:7-8; Jer. 31:34; Eph. 1:7; Heb. 10:16-17; Col. 1:12-14; Rom. 4:6-8; Col. 2:13; I John 1:7-9)

8. On what basis can a just and righteous God, Who hates sin, love and forgive sinners? (Isa. 48:9, 11; I John 2:12; Eph. 4:32; I Pet. 2:24; Isa. 53:5-6; II Cor. 5:21; Heb. 10:12-14, 16-17)

9. What is the Christians responsibility toward backsliders? (Gal. 6:1; James 5:19-20; Isa. 35:3-4; II Tim. 2:25-26; Heb. 3:13)

10. What are the contrasting fruitages of backsliding and of walking with God? (cf. Ps. 107:9; 16:11; 63:5-6; Gal. 5:22-23; Prov. 14:14a with Job 10:1; Gal. 5:19-21; Col. 3:5-9; Prov. 14:14b; 27:20)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Today we shall study another one of the stories or parables which the Lord gives to us. This one is a familiar one to most of us. It is the parable of the Prodigal

Son, and is found in Luke 15:11-24. The story is easy to read, and is true to life. Here is a man who has two sons. The father gives them everything they need, but in our story we find the youngest son, even though he has all the blessings of life, becomes discontented. This son goes to the father and asks for his portion of the inheritance, and the father gives it to him. No doubt this young man thinks that now he can be happy. Perhaps you are thinking that if you had a lot of money you, too, would be happy. Well, money is not the thing which makes anyone happy. Money in itself is a good thing, but if we are expecting that money alone will keep us happy, we are mistaken. Let us follow this young man's life to find out if he is happier since he has his fortune than he was at home.

The boy takes the money and leaves home. He is willing to leave his father and the blessings of home in order to try to please himself. He goes into a far country and finds new friends. Some of his friendships last for a long time, and some just a short time. Before long, however, his money is gone, and his friends fail him. They are not interested any longer because the boy does not have his money. He has wasted his money. After he had spent all he had, there came a famine in the land, and he began to be in want. No one cared for his needs, and he finally resorted to feeding the swine. He fed them the husks of the corn, and as he fed them, he wished that he could eat their portion. This poor boy was in need, but no one helped him. In this condition of misery he calls to remembrance all of the good things which he had had at home. He remembers that even the hired servants at his father's house never go hungry, but here he is without money, and without food. The young man sees what a mistake he made and decides to return to his father's house. He knows that he has done wrong, and is willing to return home, but feels he can only be a servant and not a son. He leaves this far away country and goes back home.

Now let us look at the picture of home. Is the father tired of this son who left home because he was not satisfied? Will he tell him he cannot come back? No; the Bible tells us in Luke 15:20-24 that the father was looking for the son to return, and that when he saw him a great way off, he ran to meet him. Long before the boy had a chance to explain to his father why he had returned, the father with a heart of love had forgiven the wandering boy for everything which he had done. He was happy to have him back home, and ordered the servants to make a feast in honor of his return. He fed him and clothed him. There was nothing too good for him. All of the father's love was still there, and the boy had been forgiven.

This is just a picture of our Heavenly Father's love for His own. The moment we believe on Jesus as our Saviour we become sons of God, and nothing can change His love for us. Yes, we may wander away from His love many times, but He loves us just the same. He does not love our sin, but He does love us. We can never be anything else but His children when once we come to Him. To know the depths of His love should make us want to live to please Him, and make us desire never to stray off into sinful things.

Yours in His wonderful love,  
Aunt Anna

Second Quarter, Lesson 4

Sunday, April 26, 1936

## JESUS LOOKS AT WEALTH AND POVERTY

Lesson Text: Luke 16:19-31

Devotional Reading: I John 3:16-18

Golden Text:

"The rich and poor meet together: the Lord is the Maker of them all" (Prov. 22:2).

In view of the method which we will use in handling this lesson, a more appropriate title for the teacher to use would be, "The Rich Man and Lazarus." The words spoken by our Saviour in the passage before us are perhaps the clearest and most complete of any to be found within the sacred pages concerning the hereafter. Many allusions, as well as direct statements concerning that which follows death, may be found, but none quite so illuminating as this passage.

This portion is frequently referred to, sometimes with disparaging intent, as a parable of our Lord. Those who hate the truth of eternal punishment derisively allude to this passage as a parable, and therefore not to be taken seriously. In the face of such an accusation, it is good for the Sunday-school teacher to get a certain fact deeply ingrained into his own heart, and then pass it on to others. The fact is this: Luke 16:19-31 is reliable, authentic, and divinely inspired whether it is a parable or a narration of a true story. To take any other position is to accuse our blessed Lord of sophistry. But why should we even concede that this might be a parable? Verse nineteen says, "There was a certain rich man." Since



Jesus says there WAS, there WAS. This Scripture alone is sufficient to answer the accusers.

The three divisions which we shall make in studying this lesson are: (1) Two Classes of Men (Luke 16:19-20); (2) Two Places of Detention (Luke 16:21-23); (3) Two Kinds of Destiny (Luke 16:24-31).

### I. TWO CLASSES OF MEN

Verse nineteen clearly declares that there was a certain rich man in this story. Verse twenty tells us that there was another man, a beggar, whose name was Lazarus. Our Lord, however, does not see fit to give us the name of the rich man. We must not be so shallow as to say that the two classes of men illustrated here by the two characters used by the Lord Jesus refer to the two social divisions of humanity. Further reading of the story will disclose the fact that our Lord was trying to show His listeners that mankind is divided into two classes, namely: those who are saved, and those who are lost. Those who would work their way into heaven insist on another division: those who are good, and those who are bad. The bad, of course, are the unfortunate who go to hell.

Perhaps the reason the Lord used two men of such great social difference was to emphasize the great distinction between Christians and unbelievers. Another reason may have been because the evidence of history is that the rich are content to trust in themselves and their possessions rather than in God; whereas the poor, having no earthly goods and chattels upon which to lean, find it very necessary to come to the Lord and receive help, namely, salvation. The Lord once made the remark while on earth, that it was "easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God" (Matt. 19:24). Mark you, the Lord did not say that it was impossible, but merely that it was improbable. And even today, the rich and well-to-do as a whole have very little time for the things of the Gospel. The possession of riches in itself will not keep any man out of heaven. There is a danger, however, of its blinding him to his own unworthiness and need of salvation, so that in the final analysis his possessions will be responsible for keeping him out of heaven.

In order to demonstrate the two classes of men or the two divisions of mankind, we turn to Matthew 7:13-14 and take a look at the true position of mankind. The passage speaks of two ways, one which is broad and the other which is narrow. Concerning the broad path it says there are "many . . . which go in thereat." But concerning the narrow way, "few there be that find it." So here we have it. Two processions: one on its way to destruction (verse 13) and the other on its way to eternal life (verse 14).

We turn again to the passage concerning Cain and Abel in the fourth chapter of Genesis, verses three and four. We have here the familiar story of the two offerings by Cain and Abel. "Cain brought of the fruit of the ground an offering unto the Lord." Abel, his brother, likewise brought an offering, but his was "of the firstlings of his flock and of the fat thereof." The Lord rejected the first offering because it represented Cain's works. But He accepted the second because it spoke of Abel's admission of personal guilt and of faith in a coming Redeemer, symbolized by the shed blood of the lamb. One saved, the other lost.

But perhaps the clearest picture of all is given to us in the three crosses on Golgotha's brow. Jesus, the One hanging in the center, is the Saviour of the world, and because of that becomes the Divider of men's hearts. The division is illustrated by the thieves on either side of Him. The one thief, representing lost mankind, rallied on the Lord Jesus and taunted Him with the words, "If Thou be Christ, save Thyself and us" (Luke 23:39). The other, a true representative of Christianity, besought the Lord, "Remember me when Thou comest into Thy Kingdom" (Luke 23:42). Our Lord's answer to him was, "Today shalt thou be with Me in paradise" (vs. 43).

Thus the rich man of today's lesson becomes symbolic of all those who have not accepted Jesus as their personal Saviour, whereas Lazarus is a picture of all those who have done so.

### II. TWO PLACES OF DETENTION

The rich man, after his departure from this life through the avenue of death, made his abode in a place called

"hell" in verse twenty-three. "And in hell he lifted up his eyes, being in torments." The word here rendered "hell" should be rendered "hades." With this clearly in mind, we understand that the passage before us refers to hades, and not to hell.

Until Jesus ascended into heaven, sheol (Old Testament name) or hades (New Testament name) was the place of detention for both the saved and the lost. Its location is DOWN. The incident of Saul and the witch of Endor clearly shows us the location of sheol. I Samuel 28:3 says, "Samuel was dead, and all Israel had lamented him, and buried him in Rama, even in his own city." Now, after the fact of Samuel's death had been established, Saul, greatly excited over a military problem, and knowing Samuel to have great wisdom, went to the witch of Endor for help. Saul's words to her were, "Bring me UP Samuel" (vs. 11). Thus we see that before the ascension of Christ, those who died, whether saved or unsaved, went DOWN to sheol. However, we must not forget that Luke 16:19-31 indicates that there was a great gulf fixed between those who were saved and those who were lost. This gulf could not be crossed.

But since the ascension of Christ, there has come about a change. Paul's language in II Corinthians 12:1-4 indicates this. He says he was "caught UP to the third heaven . . . into paradise." Paradise, therefore, is now in the immediate presence of God. It is believed that Ephesians 4:8-10 indicates the time of the change. At His death, Christ "descended first into the LOWER parts of the earth" (vs. 9). But, "when He ascended UP on high, He led captivity captive, and gave gifts unto men" (vs. 8). Our Lord brought about the change. The unsaved side of hades retains its old location, and is, consequently, DOWN. But the paradise side containing all those who are saved has been moved to the very presence of God.

We shall now discuss the condition of the dead. Even though the location of paradise has been changed, that in no wise alters the character of this place of detention, nor those who are in it. The testimony of this passage in Luke concerning the consciousness of those who have passed on is quite contrary to the soul-sleeping heresy advocated by Seventh Day Adventism which says, "Death is an unconscious sleep." Verse twenty-three tells us that the unbelieving rich man lifted up his eyes, suffered physical torment, and saw Lazarus in Abraham's bosom. Verse twenty-four indicates that he used his mind to reason when he asked for water, and that he used his tongue in talking to Abraham. Verse twenty-five also shows that Abraham is fully conscious as he replies to the question of the rich man. This proves something very vital to us. The faculties, senses, and impulses of a man rest not in his body, but in his soul. The body dies, decays, and turns to dust, but the soul lives on forever in either conscious bliss or conscious woe.

There is one other thing of sufficient importance for us to consider here. The doctrine of "second chance" is a widespread belief among certain cults. They teach and believe that all the wicked dead will have another chance after death in which to repent. Abraham himself, quoted by the Lord in verse twenty-six, sounds the death knell to this unscriptural teaching. "And beside all this, between us and you there is A GREAT GULF FIXED: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." If verbal inspiration can be accepted, and if English words and phrases have not lost their meaning, this passage teaches that there is no such thing as a second chance for the wicked dead.

There is another false doctrine in regard to a detention place called "purgatory." The absence of this word or any kindred teaching on the subject from the canonical Scriptures is sufficient proof of its unscripturalness.

### III. TWO KINDS OF DESTINY

It is not at all difficult to get most people to believe that there is a place called "heaven." The Scripture teaches the fact of such a place as heaven and is equally as clear in its declarations concerning a place called "hell." Those who are now resting and being detained in paradise, or the third heaven, are awaiting their eternal destiny, which the Scriptures call "heaven." Their final goal is fixed. There is no possibility of their being removed from



the path on which they find themselves. This is likewise true of those who are now in hades. They too are awaiting their final destiny. But it is an awful existence spent in the lake of fire. Since there is no second chance, they are doomed to their final destiny, hades being only the vestibule to hell.

Note what false teachers, such as the Russellites, tell us concerning hell. "Hell is not a place of eternal torture. Hell means the grave." One or two passages from the Bible will be sufficient to show the unscripturalness of this position. Matthew 25:46 says, "And these shall go away into everlasting punishment: but the righteous into life eternal." The first group are the goats—unbelievers. The second group are the sheep—believers. Further light on this "everlasting punishment" is found in Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Also verse fifteen, "And whosoever was not found written in the Book of Life was cast into the lake of fire." Those whose names are not in the Book of Life are the unbelievers. The lake of fire into which they are cast is not a place of destruction, unconsciousness, or annihilation. It is a place of eternal torment "day and night forever and ever." Hell was prepared for the devil and his angels (Matt. 25:41), but unbelievers will go there too because of their rejection of Jesus Christ the Saviour of mankind.

Such a passage as John 14:1-3 gives us some insight into heaven. Jesus says, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Thus we have seen that there are two kinds of destiny. They are absolute, and represent states of consciousness. May we, who know the truth, do all we can to see that the proper warnings are placed along life's pathway so that none will unwittingly choose hell as their final fate. There is no reason for any man going to hell when Jesus has made salvation so clear. He said, "I am the Way, the Truth, and the Life" (John 14:6). "Him that cometh unto Me I will in no wise cast out" (John 6:37).

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A young man in a theological seminary was led to work for the Master among the colored people in the vicinity of the institution, and they looked upon him as their pastor. Among them was an aged woman known by her own race as "Aunt Judy." He knew that for many years of her life she had been a slave, that she was unable to read, and that she was extremely poor in this world's goods. But he had marked also her unquestioning faith and unclouded joy. One day he received a message that she was dying and wished to see him. He walked at once the mile to her hut and was surprised to see such utter destitution in the midst of wealth and culture and plenty. But she was so peaceful, so happy that she would soon be with her "blessed Lord," that he thought it might be well to probe her experience thoroughly. He said to her in substance: "Aunt Judy, you will not think it unkind of me to say that you are a poor, ignorant old creature, and nobody cares whether you live or die. When you are gone, the overseer of the poor will place your body in an unpainted coffin, and bury it in the pauper's corner of the graveyard, and there will not be even a plank to mark where you lie. But God is a very great God; He made the world, and He has millions of people to look after, some of them rich and mighty. You tell me you are sure He has saved your soul; but what good could it do this great God to save a worthless old sinner like you?"

She understood the import of the question in a moment, and, looking up with a smile that made her black and wrinkled old features almost beautiful, she raised her hand and eagerly answered, "God is gwine to pint the angels to me, an' tell 'em to see what His grace can do!" The student learned a great deal of theology that day, and sat with bowed head beside the dear old saint, who had been taught by the Holy Ghost the sublime truth communicated to the apostle Paul concerning the purpose of God in our salvation: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." —Condensed, "The Prophetic News"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Can eternal salvation be purchased with the wealth and riches of this world? (I Pet. 1:18-19; Ps. 49:6-8; Prov. 11:4; Zeph. 1:18; Rev. 6:15-17)
2. In what way could Lazarus be considered a multi-millionaire and the rich man a pauper? (Prov. 13:8; II Cor. 8:9; James 2:5; Prov. 28:6; II Cor. 6:10b; I Tim. 6:17; Prov. 16:16; Matt. 6:19-21)
3. If the rich man had spent his time, strength, and money in caring for the poor and needy, would his good works have changed his eternal destiny? (Eph. 2:8-9; Tit. 3:5; Rom. 11:6; II Tim. 1:9)
4. Does man determine his own destiny? (Rev. 22:17; Matt. 23:37; John 5:40; 1:11-12; 3:16, 18, 36; 5:24; 6:37)
5. In God's sight, how were the rich man and Lazarus clothed? (Luke 16:19 with Isa. 64:6; Luke 16:20-21 with Isa. 61:10)
6. Does the Bible teach the reality and eternality of hell? (Luke 16:23-26; Matt. 25:46a; Isa. 33:14; Rev. 14:9-11; Matt. 25:41 with Rev. 20:10, 13-15; Mark 9:43-44; II Thess. 1:9; Rev. 21:8)
7. Since eternal punishment in hell for lost sinners is a certainty, what is the responsibility and privilege of every sinner saved by grace? (II Tim. 4:1-2; Jude 22-23; II Cor. 5:11; I Thess. 2:4; I Cor. 10:33; II Cor. 4:1-5; 5:18-20; Matt. 4:19)
8. Are the dead conscious? Can they speak, see, hear, feel, reason, remember? (Luke 16:22-31; Rev. 6:9-11; Matt. 8:12; Mark 9:45-46)
9. Will lost souls be given another chance to accept the Lord Jesus Christ after death? (Prov. 11:7; Luke 16:26; II Cor. 6:2; Isa. 26:14; Job 27:8, 19-22; Ps. 49:10, 17-20; Prov. 29:1; John 3:36)
10. Does God give just and fair opportunity in this life for all men, including those in darkest heathendom, to accept the Lord Jesus Christ as Saviour? (John 12:32; 7:17; I Pet. 3:9 with Ezek. 33:11; Luke 16:29 with II Tim. 3:15-17 and Rom. 1:16)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Life is made up of choices. Everything you do you must decide to do. If you decide to go to town, you cannot sit in a chair and still say you are going to town. You decide to go, and then move toward town. When a sinful desire comes to you, you have to decide to do or not to do it. Whichever you do, you have to make the decision. You cannot say you did it not knowing what you did. Life is continually a series of decisions. If I were to ask you which way you would decide the question, "Shall I spend eternity in heaven or hell?" what would you say? I am sure that no one would want to answer "hell." Yet many decide to spend eternity there because of the decisions they make which can only send them there.

Every man in God's sight is a sinner, and is lost until he sees that Jesus died for his sin, and has given him the possibility of going to heaven. The way to heaven is not by the way you live here on earth, but by your decision as to what you are going to do with Jesus. Jesus said, "I am the Way, the Truth, and the Life." If you want eternal life, you must take Jesus as your Saviour. He is the Way, not the way-shower. He is the Truth, not truth-shower. He is the Life, not the one who shows the way to life. "He is not willing that any should perish, but that all should come to repentance." The Lord Jesus is desirous of every one being saved, but He leaves the choice with you. He makes the way plain, and then expects you to accept Him Who is the Way. This choice guarantees you a place in heaven. But should you reject God's way, your decision means you prefer hell to heaven.

The story of the rich man and Lazarus which is found in Luke 16:19-31 clearly shows us that both of these men had an opportunity of spending eternity in heaven with Jesus. The rich man had all of the blessings of life on this earth, and thought that his wealth would get him a place in heaven. Lazarus was a beggar in this life, and as poor



as poor could be, but he was trusting in Jesus to give him a place in heaven. He knew that he had nothing in this life, but he did know that he would have everything in the life to come. The story goes on to give us a glimpse of their position in life hereafter. The rich man had to leave his wealth and spend eternity in torment, while the beggar who suffered much in this life, found rest for his soul in the life to come. What a contrast! Both of these men were in their particular places of abode because they had made a decision during their lives on earth.

Let today be your decision day for Christ. If you have put off this important decision, thinking there might be a better opportunity later, just remember that the decision which you make now can count for all eternity. Do not go on through life without making this decision. To make it determines where you will spend eternity. Heaven is a certainty with Jesus as your Saviour. To fail to accept Him can only mean hell with all its horrors as your abiding place. Jesus came to save. Let Him save you from an eternity of torment, to heaven with all its blessings. Will you take Jesus today?

Yours in His love,  
Aunt Anna

## THE GREAT WAR

(Continued from page 39)

### III. THE BATTLE FIELD

CONCERNING the fall of Jerusalem, Josephus has this to say: "No other city ever suffered such miseries . . . The multitude who perished exceeded all the destructions that man or God ever brought on the world."

The city of Jerusalem was the chief representative city of the nation Israel. The nation Israel is typical of the individual believing soul (I Cor. 10:6, 11). And the soul is also likened unto a city (Matt. 5:14). What a picture, then, the battle-racked "city of peace" becomes of the battle field of the two opposing forces constantly at war with each other—the soul of the individual Christian. In Romans 7:23 we see that the soul stands in just this position in its relationship to the two natures. "I see another law in my members, warring against the LAW OF MY MIND (new nature), and bringing ME (the soul) into captivity to the LAW OF SIN (old nature) which is in my members."

### IV. THE WEAPONS

"THE weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4). What a shame that Christians resort to carnal weapons to fight their spiritual battles. It invariably spells defeat to do so. How much better to take the weapons which God has provided for assured victory.

The Christian has but two weapons given him for all the conflicts to be encountered in "the good fight of faith." They are "the sword of the spirit, which is the Word of God," and prayer (Eph. 6:17-18). Why encumber ourselves with a lot of unnecessary artillery and equipment which will only militate against the advances which the Captain of our salvation purposes for us? His weapons are perfect, sufficient, and effective.

### V. THE CONFLICT

THE strife of the two natures seeking to gain their objective of reigning over the soul is marvelously set forth by the apostle Paul in Romans 7:15-24. This portion of the Scripture gives to us what might be called the battle of the "I's." And if the student of the Word of God fails to see that there are three different "I's" in this conflict, he has missed the vital truth which the Spirit of God is bringing to us. Read these verses again and classify under the various occurrences of the personal pronoun "I" the "old man," the "new man," and the soul. You will find to your entire satisfaction the solution to the problem presented by this most difficult portion of Paul's writings. As an example, let us analyze together verses twenty-two and twenty-three: "For I (the soul) delight in the law of God after the inward man (new nature). But I (the soul) see another law in my members (in my

# DEMONS

Read Dr. Nevius' masterful treatment of this ever interesting and alarmingly current subject. Demonism is as rampant today as in the days of

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body, warring against the law of my mind (new nature), and bringing me (the soul) into captivity to the law of sin (old nature) which is in my members (in my body)."

The nature of this conflict is seen to be heated, subtle, and exceedingly desperate. Beginning with verse nineteen of this section, there is a veritable crescendo of intensity until the climax is reached in verse twenty-four. Here the soul in agony of desperation cries out, "O wretched man that I am! who shall deliver me from the body of this death?"

### VI. THE VICTORY

"THANK God through Jesus Christ our Lord" HE SHALL DELIVER ME FROM THE BODY OF THIS DEATH. Scholars assure us that the Greek ellipsis occurs at the end of the first sentence in verse twenty-five, thus giving us the authority from the standpoint of Greek construction, as well as biblical truth, to supply what has been omitted in words but not in thought.

Yes, thank God, our victory over the enemy of our souls is the Lord Jesus Christ Himself. Too many make victory a process rather than a Person, thus losing the sweetness of the simplicity of God's way out, in a hopeless attempt to handle the battle in self-effort.

In keeping with all of God's dealings with the race, however, although the provision for victory lies in Himself, in the Son He has given, yet the responsibility for the personal appropriation and enjoyment of that victory rests with the soul. It is the choice of the individual Christian himself which must decide which way the battle shall go. Knowing this, the enemy would seek by every deceitful method possible to buy the decisive ballot. But on the other hand woos the Man of Calvary, pleading the love which has left five unhealed wounds in His precious body that we might be spared the eternal destruction of hell. Can the soul hesitate for an instant in the rendering of his decision as to whom he would have to reign in his life?

Reckon . . . yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.



Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God (Rom. 6:11-13).

What a tragedy it is for a believer to go down in defeat in his or her Christian life! To do so he must first of all yield so fully to the lies of the enemy that he actually comes to desire defeat, and then, having surrendered that far, to deliberately turn his back on the victory already procured for him. O the shame of it!

"The Lord is at hand." O let us ever remember to "consider Him" and to take Him for our victory as well as for our deliverance from hell. The one is just as much a part of our salvation as the other. "Why will ye die?" To sin in the Christian life when the same One Who died to save us from eternal punishment stands ready to deliver from the sins which so easily beset, is not only inexcusable, but tragic. May God grant to Christians the willingness to accept His grace for this greatly needed deliverance from day to day, from hour to hour, yes, even from moment to moment. He is able. He is our Victory!

### VII. THE RESULT

THE desired result of battles fought and victories won in any realm is that undisturbed peace might follow.

But the result of the "good fight of faith" and its assured victory is more than that. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). What price would be too great for any nation to pay if, after having won a victory, those who fell in battle could be brought back to life to enjoy that for which they died? Peace is glorious, but there must be life to enjoy it. Such is the victory that our Saviour gives. He not only guarantees peace as the result of His conquest, but He also gives us life to enjoy it.

Christian, awaken to the reality of the war that is going on, on the battle field of your soul. Give no place to the "old man" whatsoever, but let the "new man" rule and reign in your life. Take God's two trusty weapons—His Word and prayer. Enter the conflict with a song of victory. Die daily to sin that you may come forth more than conqueror through Him who loves you. Enjoy the constant blessing of reigning in life with Christ Jesus, Who is our peace. Then, when a fellow believer asks, "How goes the battle?" let your reply be, "The battle is not mine, but the Lord's."

## THE HEART

(Continued from page 38)

praise and thanksgiving to God on the occasion of the ingathering of the materials of the temple, he refers to the heart as being the seat of the reason, will, thought, and desire. In the close of his petition, he prays, "Know also, my God, that thou TRIEST the HEART and hast pleasure in uprightness. As for me, in the uprightness of mine HEART I have WILLINGLY offered all these things . . . O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the THOUGHTS of the HEART of thy people, and prepare their HEART unto thee, and give unto Solomon my son a PERFECT HEART" (I Chron. 20:17-19).

That the heart stands identified with the active reasoning of the soul is revealed in Proverbs 14:10: "The HEART KNOWETH his own bitterness." Another familiar passage verifies the same fact: "If I REGARD iniquity in my HEART the Lord will not hear me" (Ps. 66:18).

Determination is also ascribed to the heart: "His HEART is ESTABLISHED, he shall not be afraid" (Ps. 112:8).

Decision comes from the heart: "My HEART is FIXED, O God, my HEART is FIXED: I will sing and give praise" (Ps. 57:7).

The heart of man is held responsible: "Forty years long have I grieved with this generation, and said, It is a people that do ERR in their HEART, and they have not known My ways" (Ps. 95:10).

Daniel purposed in his heart: "But Daniel PURPOSED in his HEART that he would not defile himself with the portion of the King's meat" (Dan. 1:8). The apostle Paul verifies this attribute: "Every man according as he PURPOSETH in his HEART, so let him give" (II Cor. 9:7).

The will and the power of choice are also attributed to the heart. Three writers of Scripture associate the will with the heart. Isaiah: "For thou hast said in thine HEART, I WILL ascend into heaven, I WILL exalt my throne above the stars of God, I WILL sit also upon the mount of the congregation" (Isa. 14:13). Solomon: "APPLY thine HEART unto instruction and thine ears to the words of knowledge" (Prov. 23:12). The apostle Paul: "Nevertheless he that STANDETH STEDFAST in his HEART, having no necessity, but hath power over his own WILL, and hath SO DECREED in his HEART that he will keep his virgin, doeth well" (I Cor. 7:37).

The power of choice rests with the heart. Referring to King Rehoboam, the Scripture declares, "And he did evil, because he PREPARED NOT HIS HEART to seek the Lord" (II Chron. 12:14). The Psalmist revealed his choice when he said, "I have INCLINED mine HEART TO PERFORM Thy statutes alway, even unto the end" (Ps. 119:112).

These are just a few of the many instances in which the heart stands directly associated with the faculties of the soul. The power to think, reason, and choose is attributed to the heart of man.

This brings us to our concluding fact pertaining to the heart, namely,

### IV. THE HEART STANDS IDENTIFIED WITH THAT IN MAN WHICH ESPECIALLY CONCERNS GOD—THE SOUL OF MAN

SOMEONE has aptly said that the Word of God is God's love letter to mankind. In this remarkable Book which we call the Bible, God seeks to reveal His love to a lost human race. In order that we poor, finite creatures might more fully understand God, He condescends to employ many figures of speech in declaring His own attitude, emotions, and desires toward us.

When the waters of the great flood had assuaged and Noah had gone forth from the ark to build an altar unto the Lord and to sacrifice burnt offerings thereon, two beautiful figures are employed which set forth God's attitude toward Noah. "And the Lord SMELLED a sweet savour; and the Lord SAID IN HIS HEART, I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth; neither will I smite any more everything living, as I have done" (Gen. 8:21). Even though man's sinful nature deserved punishment and judgment, yet God in love SAID IN HIS HEART that He would never again curse the ground or smite any living thing as long as the earth remains. Yes, God loves the sinner, and more than that, He loved the souls of all mankind to the extent that He was willing to give His BEST that He might redeem them.

A few choice passages will serve to demonstrate God's concern for the hearts of men.

First of all, because God is infinite, He looketh upon the heart rather than the outward appearance. "But the Lord said unto Samuel, Look not on his countenance, or the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). "He knoweth the secrets of the heart" (Ps. 44:21). Knowing the secrets of man's heart, He searcheth the heart. David revealed this fact when he counseled his son, Solomon: "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord SEARCHETH ALL HEARTS" (I Chron. 28:9). "I the Lord SEARCH the HEART" (Jer. 17:10). When God finds a willing soul, He not only opens the heart, as in the case of Lydia (Acts 16:14), but He also enlightens the heart. "For God who commanded the light to shine out of darkness, hath SHINED in our HEARTS, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).



Not only does God open and enlighten the heart, but He also transforms the heart of man. "A NEW HEART also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh" (Ezek. 36:26).

Last, but not least, God's concern for the soul of man constrains Him to make a twofold appeal for the heart of man.

First, in the words of Solomon, Wisdom appeals to the young man thus, "My son, GIVE ME THINE HEART" (Prov. 23:26).

In the words of the Psalmist, God appeals for the sacrifice of a broken and a contrite heart: "The sacrifices of God are a broken spirit: a BROKEN and a CONTRITE HEART, O God Thou wilt not despise" (Ps. 51:17).

May God constrain us by the great love wherewith He loved us to heed this twofold appeal; first, to "give our hearts to Him," to Whom they rightfully belong; and then moment by moment offer to Him "the sacrifices of a broken and a contrite heart."



## FUNDAMENTAL FACTS

(Continued from page 43)

idea, we can hear the blessed voice of Christ raised above the theological and forensic din, crying out, "I SHALL LOSE NOTHING."

Those who object to the eternal security regard their position as a special proof of their humility, and look upon those who believe in "once saved always saved" as most presumptuous. But as a matter of fact, those who reject the truth of the believer's security are saying in no uncertain terms to the Lord Jesus Himself, "You are going to lose some of us." But the Lord's reply is as clear as the noon-day sun, "I shall lose nothing."

Instead of those who reject the blessed fact of the believer's security being humble, they are taking a position which is arrogant. They are impudently contradicting the Lord of glory. But He is very loving and patient with them and keeps on saying, "I shall lose nothing." "I shall lose nothing."

There is a passage back in the Old Testament book of Ecclesiastes which is a happy demonstration of the eternal security. It is found in Ecclesiastes 3:14.

I know that whatsoever God doeth, it shall be forever.

What a blessed and majestic declaration of the permanence of the deeds of God. Our Lord does not expend His divine energies on the evanescent or the ephemeral. When God puts His hand to work, that work takes roots in eternity. "Whatsoever God doeth, it shall be forever."

This passage becomes an inescapable proof of the eternal security of the man who trusts in Jesus when we remember that the Lord said in John 10:28,

I give unto them eternal life.

When a man possesses eternal life it is because the Lord performed the miracle. He says definitely, "I GIVE ETERNAL LIFE." Thus we see that He is particularly careful to make it plain that the blessed salvation He offers is the WORK OF GOD. It is a work which no man is capable of performing. When eternal life is given to a soul, God must do it! No other power is capable of accomplishing so mighty, so stupendous, and so glorious a work. When Jesus says, "I give eternal life," that is equivalent to saying, "God gives eternal life," for Jesus plainly averred, "I and the Father are one."

How can any man question the teaching of the Bible on the eternal security when these two biblical facts are brought together?

- a. God gives eternal life, and
- b. Whatsoever God doeth it shall be forever.

To doubt or question concerning the great truth of the perfect preservation of the saints in the light of such radiantly clear passages from the Bible is to fling the lie into the teeth of God. The man who places his faith for salvation in God's Son, Jesus Christ, is saved forever, and shall never again be counted among the lost. He is God's

child forever, because "whatsoever God doeth it shall be forever."

If the sin of man could undo the salvation of the Lord, then the strength of poor puny man would be demonstrated to be greater than the strength of Almighty God. But this is not so, because "whatsoever God doeth it shall be forever."

To assume that man by his deeds is big enough to undo God's deeds is to throw the Scripture into the discard and to insult the God of all grace Who wrought for us salvation through the blood of His Son.

There is a very familiar statement made by our Saviour which statement is a ringing confirmation of the security truth we have found in the passages which have already come before us. The statement is found in John 5:24:

Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, AND SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life.

The entire statement is one which breathes the wondrous love and grace which characterizes God's dealings with men, but the words which particularly challenge our attention are,

shall not come into condemnation.

It is the Saviour's own promise. It is heaven's pledge to a world of needy sinners. If a man believes in the wonderful plan which God has perfected through Jesus Christ our Lord, he shall not come into condemnation. There is no condemnation for him. He is, consequently, eternally secure. God has covenanted, His Word is sure. He has given His promise and has not attached one single condition.

He that heareth . . . and believeth . . . shall not come into condemnation.

Saved forever by grace divine. This is the same truth which Paul so clearly declares in Romans 8:1:

There is therefore now no condemnation to them which are in Christ Jesus.

In this passage, as it is given in our regular Authorized text, the words

who walk not after the flesh, but after the spirit

stand at the close of the verse, but these words are not in the oldest Greek texts and are correctly omitted from all the leading translations as well as from the Revised Version. Thus Romans 8:1 stands a wondrous testimony to the eternal security:

There is therefore now no condemnation to them which ARE IN CHRIST JESUS.

And no conditions are superimposed. Just a glorious assurance from the Holy Spirit through the apostle Paul that if a man is in Christ there is no condemnation for him. And that's the reason our Lord could say so emphatically concerning believers,

Shall not come into condemnation.

What agreement and what proof of the reliability of Scripture! One passage by one writer gives us the mighty FACT.

Believers shall not come into condemnation.

Another passage gives us the thrilling reason:

There IS no condemnation to them that are in Christ Jesus.

And the reason there is no condemnation is given in II Corinthians 5:21:

God hath made Him (the Lord Jesus) to be sin for us.

This is the wondrous truth of the Gospel which the world is turning away from in this awful hour of spiritual declension and terrible apostasy.

JESUS BORE OUR SINS. Since He bore our sins, it follows that He took upon Himself our load of condemnation, our terrible mass of punishment. It means that the



guiltless One died for the sins of the guilty. And this is exactly what the Scriptures declare in I Peter 3:18:

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.

No statement could be more clear and satisfying. When Jesus died on Calvary it was the death of the innocent for the guilty, the death of the good for the bad, the death of the righteous for the unrighteous, the death of the pure for the impure, the death of the just for the unjust, that He might bring us to God. And this great truth is the very truth with which Modernism will have nothing to do.

The reason the believer cannot come into condemnation is because Jesus has borne all of the believer's sins and consequently all of the believer's condemnation Himself—result:

There is therefore now NO CONDEMNATION to them that are in Christ Jesus.

We have seen several striking and telling statements from God's Word on the eternal security of the believer.

1. No being, angels, demons, or man, can pluck the believer from the Saviour's hand.
2. Jesus promised not to cast the believer out.
3. Jesus declares, "I shall lose nothing."
4. God gives life and then says, "Whatsoever God doeth it shall be forever."
5. There is no condemnation to them who are in Christ Jesus.

Well might the soul of the Christian be happy and glad and free. He has found eternal salvation in Jesus Christ the Lord. Ah, friend, will you not trust Him this very moment?

The soul that on Jesus hath leaned for repose,  
I will not, I will not, desert to His foes;  
That soul tho' all hell should endeavor to shake,  
I'll never, no, never, NO, NEVER forsake.

Just now, dear troubled and trembling soul, step out by faith into the happiness and joy of the confidence and assurance which is the rightful possession of every one who believes in the Lord Jesus Christ. Enter into the ineffable delight of knowing your soul to be eternally secure—for the Bible teaches the eternal and endless preservation of the believer in Christ Jesus.

## THE POWER OF CHOICE

(Continued from page 40)

Little did he realize that whoever refuses to serve God thereby constitutes himself a servant of Satan, one of the vast multitude who are unwittingly "taken captive by him at his will" (II Tim. 2:26). There is no middle ground. According to Romans 6:16 and the context we souls are servants: at any given time we are either servants of sin or servants of righteousness. Failure to say yes to the Lord is automatically to say yes to Satan. In effect, it is equivalent to a choice against the Lord. Today, as in the days of old, our choice is merely a choice as to which of the two masters our soul prefers. "Choose you this day whom ye will serve" (Josh. 24:15). We can choose, not WHETHER we will serve, but only WHOM.

MANY Christians can recall experiences of years past that reveal the operation of the will in connection with habitual sins. At the inception of a sinful habit, there is a deliberate choice at each repetition of the sin. Then as the habit becomes formed, the choice grows less deliberate and more automatic. As the sinful habit grows stronger, the will grows weaker at that point, less able to say no. Finally the will power may become actually broken down concerning the particular sin. But the Lord's grace is sufficient for such a circumstance or condition of soul. His "strength is made perfect in weakness" (II Cor. 12:9). Even at the place where the will has become the weakest a man needs but to turn to the Lord for help, and he will be enabled to make the right choice. Then, as the right choice is subsequently repeated, the will becomes strengthened by exercise—built up by reversal of the process by which it was broken down. This strengthening of the will power to obey the Lord is one phase of a soul's growth in grace. And we are all exhorted, by the Word, to "grow in grace" (II Pet. 3:18).

Our wills should be surrendered to the Lord's authority. Because we were enemies of His to begin with, our wills are not naturally submissive to the Lord. We need, therefore, to determine once for all that we shall always say "I will" to His Word. In view of the Lord's boundless love for us, demonstrated by His Son's death for us at Calvary, such a surrender to Him is safe and wise. And in view of the weakness and gullibility of our souls apart from Him, such a surrender is very needful for our protection against the wiles of the Adversary.

Surrender of the will to the Lord's control should become our attitude of life. Every day, in every decision, we need to let the Lord's Word rule our choices. Our ideal should be the example of our precious Saviour and Lord, Jesus Christ, Who said willingly and without reluctance to the Father, "Not My will, but Thine, be done" (Luke 22:42). How better can we find perfect joy in this life and the life to come than by following the example of Him Who said, "I do always those things that please" the Father (John 8:29)?

LET us, then, yield ourselves anew to the Lord to say "I will" to His every expressed desire for us in His Book from henceforth. Let us say to Him, "Gracious Lord, help us to choose aright; help us to obey Thy Word. Do Thou work in us to will and to do of Thy good pleasure." Indeed, let us open our heart's door to Christ, God's Living Word. Although He abides forever in the hearts of His children, having promised never to leave nor forsake (Heb. 13:5), yet there is often in the soul, or heart, a certain room the door of which is closed to Him. Outside this door the Saviour stands and knocks. The door opens from the inside only, by our power of choice—mine and yours. O let Him in!

He is standing before your heart's portal today,  
Do not turn from His voice, never more delay,  
Trust Him now as your Saviour and follow His way,  
And open your heart's door to Him.

Tho' with sorrow and care you are often distressed,  
Tho' with burdens of sin you are sore depressed,  
There is comfort and peace, there is heavenly rest,  
When you open your heart's door to Him.

When you open your heart's door to Jesus,  
When you open your heart's door to Him,  
Heaven's joys o'er your soul will like sea billows roll,  
When you open your heart's door to Him.

(Song by W. R. Cole)

## THE SOUL

(Continued from page 36)

although "slain," are presented in the passage as thoroughly alive, yea, sparkling and alert. They constitute another insurmountable proof that souls do not sleep. The souls of the dead are conscious.

The Saviour Himself sets forth the same truth in the story of the rich man and Lazarus (Luke 16:19-31). Both the rich man and Lazarus die, and the Saviour's words concerning each one are filled with vital and valuable information. Concerning Lazarus, Jesus says, "The beggar died and was carried by the angels into Abraham's bosom." The two points of information are so clear that few students would miss them. First, our Lord says, "The beggar died." This describes what occurred to the body. Second, He says, "and was carried by the angels into Abraham's bosom"—and this describes what occurred to the soul. Concerning the rich man, Jesus says he "died and was buried." This is what happened to his body. But our Lord's next statement is, "But in hades he lifted up his eyes, being in torments"—here is the description of what befell the rich man's soul. This is in perfect agreement with the teaching we have found elsewhere in Scripture setting forth the fact that it is the body which sleeps in death, and the soul continues in fullest consciousness. This consciousness of the souls of the two dead men, the rich man and Lazarus, comes before us in a remarkable way in the concluding statement of the Lord. These men, both of whom are dead, are presented as carrying on an animated conversation. One of these dead men is enjoying "comfort" while the other agonizes in "torment." They both recognize one another although both are in a disembodied state. It is the voice of the Saviour and Redeemer



Himself saying to us in no uncertain terms—The souls of the dead are conscious.

What a solemn consideration. The soul of man incapable of unconsciousness after death and an endless eternity just around the corner! Well might God's Beloved Son, the Saviour of the world, fling out that terrific question to the hearts of men, "What shall it profit a man if he gain the whole world and lose his own SOUL?"

### III. THE SOUL IS THAT WHICH NEEDS TO BE SAVED

THE need of man's soul is appalling. But the loving provision of God through Christ Jesus to meet that need is ample, glorious, and satisfying.

The outstanding event of all biblical history and narrative is the death of Christ on Calvary. Although the Bible tells of many deaths, no death compares with His. Although Old Testament pages teem with lurid crimes, thrilling tragedies, and magnificent examples of sacrificial generosity—no crime is so horrid as the murder of the Son of God, no tragedy so heartbreaking as the betrayal and crucifixion of the Saviour, and no sacrifice so beautiful as the substitutionary and vicarious dissolution of the One Who loved us and gave Himself for us.

The Bible indicates to us that the great reason this event took place was because of the need of the souls of men. God saw that need. God knew man was unable to help himself. God met the need through Jesus Christ our Lord.

The fact that God regards the soul's greatest need to be salvation is shown by such a declaration as is found in I Peter 1:9:

Receiving the end of your faith, even the salvation of your SOULS.

The loving Father has laid down the plan. The result (or end) of faith is that the salvation so sorely needed shall be bestowed upon the SOUL.

And how strikingly the fact that God has met this need of the soul is set before us by James in James 5:20:

Let him know, that he which converteth the sinner from the error of his way shall save a SOUL from death.

Again the way of salvation for the soul is clearly proclaimed in Hebrews 10:39:

We are not of them who draw back unto perdition; but of them that believe to the saving of the SOUL.

The clarity of these passages, showing so satisfyingly that the soul's need has been provided for, gives special and delightful significance to the appeal of James 1:21:

Receive with meekness the engrafted Word, which is able to save your SOULS.

But when the Saviour Himself speaks up with that positiveness which characterizes His whole ministry and tells us that it was to save the soul that He came, there is not much more which needs to be said. His words are:

The Son of man is not come to destroy men's souls, but to save them (Luke 9:56).

There it stands. Jesus came to save the souls of men. The King James Translation unfortunately renders the word "lives." This has misled some students and has consequently served to obscure the glorious purpose of the coming of Christ to earth.

And thus the Scriptures reveal the need of the soul of man. Man's soul needs a Saviour and the salvation which the Saviour can bring.

But the world is too deeply inebriated with mechanized luxury to think of spiritual needs. Man is finding too much interesting excitement with dictators and "New Deals" to remember God. Far too many human beings are engrossed in Communism, Modernism, Socialism, and Atheism for the claims of Christ to have their proper recognition. Too large a percentage of the representatives of Adam's fallen race are pursuing the pleasures of sin for there to be much realization of the soul's need. But the soul of man is nevertheless woefully needy. The Scriptures declare that the need of man's soul is salvation.

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And our Lord told His disciples that He had come to seek and to save that which was lost. He came to save the SOULS of men.

### IV. THE SOUL DURING ITS EARTH EXPERIENCE IS SUBJECT TO CHANGE

THE Scriptures teach that man's old nature never changes. The old man is not only bad, but hopelessly so. In one passage Paul calls this evil nature which resides in man "the carnal mind," and says, "The carnal mind . . . is not subject to the Law of God, neither indeed can be." The old nature is not subject to change.

The same is true of the new man who has been given to every believer. He does not change. But the new man is Christ in us the hope of glory, and instead of being hopelessly bad, is unalterably good. The new man is equally as changeless as the old—but changelessly righteous forevermore.

The soul, which as we have seen, is the man himself, differs radically from the two natures in that it is capable of variation, fluctuation, and unreliability. The soul may be one moment walking in delightful intimacy with God, when some untoward event of life stirs an unfortunate memory, or awakens the sin which doth so easily beset, and lo, the soul may very quickly be swung into some one of the many manifestations of anger, indifference, sensitiveness, or personal resentment. Souls are naturally unsteady. But getting acquainted with God through faith in Jesus Christ will bring, even to souls which have been habitually vacillating, the strength, beauty, and steadfastness of the Saviour Himself. It is the joy of the Holy Spirit of God to transform yielded souls into the ineffable likeness of the blessed Son of God.

The fact that the soul is capable of glorious changes as well as heart-breaking changes is graphically set forth by the New Testament writers.

It is Peter who tells us of the savage onslaught being made upon the souls of men and indicates the sad danger



of the soul's capitulation to the things of sin: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the SOUL" (I Pet. 2:11). Surely Peter knew as well as any character of the New Testament the likelihood of the soul's drifting from its high intentions. His own experience had been a fine example of a wobbler. He had said so earnestly to Jesus, "I will lay down my life (Gr. psukee—soul) for thy sake" and the Lord Jesus had answered him, "Wilt thou lay down thy life (Gr. psukee—soul) for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice." Alas, how many like Peter have made seemingly such whole-hearted promises to God, and also, like Peter, have found it much easier to break their promises than to keep them. Although Peter understood the weakness of the soul he did not condone that weakness. When speaking of the corrupting and degrading effect of wicked leadership, he frankly refers to those who follow as "unstable souls" (II Pet. 2:14).

But what a joy it is when we find this same Peter commending his flock, saying unto them, "Seeing ye have purified your souls in obeying the truth." The same "soul" which is capable of "fleshly lusts" and being "unstable" is also capable, when God is given a chance, of stepping forth in the nobility of purification from evil and of obedience to the truth of God.

Although God knows the hideous depths to which a soul may toboggan into the filth of carnality, He also knows the blessed and glorious possibilities (in spite of race-wide depravity) which reside in the soul which had been turned over to God to be managed by Him. And the loving Father is yearning for just such a chance. He wants the whole soul given over to Him. He wants the man himself, that He might mould that soul, and train that soul, and bring that soul to the place where self-seeking is gone and where the one supreme aim and thought of that soul is the honor of the name of the Lord Jesus. Jesus makes it clear that God wants all of the man when He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy SOUL, and with all thy mind." And the wonderful promise attached to this complete giving over of the soul to God is found in the words, "He that loseth his life (Gr. psukee—soul) for My sake shall find it" (Matt. 10:39). This is only another way of speaking of that which Paul calls the "yielded life," and which he so beautifully alludes to as "doing the will of God from the heart" (Gr. psukee—soul).

Yes, all the possibilities of defilement and righteousness lie within the human soul. The soul may be yielded to Satan or yielded to God. The soul may descend into the depths of iniquity and shame or rise to the mountain crests of glorious abandonment to the sacred purposes of God. The soul may be degraded into the vilest performances of the enemy or lifted into the most exalted aims of Deity. The soul may be weak or strong, bad or good, satanic or godly, dependent upon its willingness to see its utter helplessness and powerlessness without the strength of the Lord. By nature the soul is wicked and wobbly. By grace the soul may become righteous and strong and steadfast. The Scriptures teach that the soul of man is capable of most amazing changes, shifts, and deviations.

#### V. THE SOUL OF THE BELIEVER IN CHRIST IS SECURE

SINCE we have learned that the great need of the soul is salvation, and that our Lord has so fully met and made provision for that need, and since we have found that the soul that yields to Him may be wondrously transformed into His likeness, it is by no manner of means inappropriate to raise the question that has been so frequently and with such wide variety discussed by teachers and theologians in the years gone by. The question to which we refer is, "If a soul accepts Christ as a Saviour, is that soul secure?"

Both Peter and Paul answer this interesting question by the use of beautiful symbols. Peter brings the assurance of our security by referring to our blessed Lord as the "Shepherd and Bishop of our souls" (I Pet. 2:25). The business of the shepherd is to keep the sheep, and the Saviour, speaking as Shepherd, gives the guarantee, "I give unto them (the sheep) eternal life . . . neither shall any pluck them out of My hand" (John 10:28). Thank

God, He is the Shepherd of the soul and none can break the grip of His hand. We have a Shepherd Who keeps. The business of a Bishop is to efficiently "OVERSEE" the work of God. Speaking as the Divinely appointed Overseer or Bishop, our Lord declares, "Of all which He (the Father) hath given Me I shall lose nothing" (John 6:39). And we have a Bishop also who keeps! What a declaration of our security indeed that the Lord Jesus should be spoken of as the "Shepherd and Bishop of our SOULS."

The apostle Paul employs a different symbol, but one which conveys with wondrous clarity the same blessed message of the security of the soul who has trusted in Jesus. He says, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." One translator renders the "sure and stedfast," "secure and strong." Could answer to inquiry be more satisfying? more indubitable? The security of the believer's soul is set forth with great plainness of speech. The hope which God has bestowed upon the believer is not a mere cob-web, tying him to God. Our salvation is not an easily broken spider web. Nay, our hope is a mighty anchor, secure and strong, and it is fastened within the veil, where Jesus our Forerunner has entered on our behalf.

Blessed security. Glorious solidity. Jesus is our Shepherd, hence we cannot be lost! Jesus is our Bishop, and we are saved forever. Our hope in Him is an anchor that is secure and strong. What indescribable bliss to know that the undying soul of the believer in Christ is made so changelessly solid that he shall in no wise be cast out! It would appear that Solomon spoke well when he said, "Whatsoever God doeth, it shall be forever."

#### VI. THE SOUL IS THE SPECIAL RESPONSIBILITY OF THE MINISTERS OF GOD

THAT which we have seen in God's Book concerning the soul is most awakening. We begin to understand how a recent writer could say with considerable fervor that "The human soul is the mightiest proof of the existence of God."

One of the most unique and interesting facts about the soul presented in the Bible is that God has made the soul the special responsibility of those who have addicted themselves to the ministry.

The job of the preacher has been grossly misinterpreted. The present day concept of a minister makes him almost anything except the humble servant of God watching over the souls of his flock. Modern churches want a preacher who can shine at a Ladies Aid Bazaar or lead the cotillion at the Saturday night Prom. He must be a good mixer so as to offend nobody, and should be able to train the young people in amateur theatricals. He should be ready to handle the platform managership of a Lyceum Program or entertain the Boys' Club with gymnastic tricks and stunts. He should be patient with a grouchy bunch of deacons, keeping peace in the family, and should also be able to walk off with the oratorical blue ribbon. All these items are prerequisites; beside, the pulpit committee will not consider him if he is over twenty-five years of age. Such is the present day idea of a preacher.

But God's idea is quite different. The Lord's plan for the preeminent task of his preacher is made plain. The preacher's job is a spiritual job. It is in Hebrews we find the statement,

Obey them that have the rule over you, and submit yourselves: for they watch for your SOULS, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you (Heb. 13:17).

The preacher is an under-shepherd of the souls of men. His task is to teach men who are ordinarily crass and carnal to trust in God and to look hour by hour to the Lamb of God Which taketh away the sins of the world. He should turn the souls of men toward the Bible. His task is to teach men to pray, to love God, to love one another, and to endure as seeing the invisible. With his heart aglow with a divine enthusiasm, he is to seek to mould and form the souls of men into the image of the Redeemer, knowing that he must give an accounting of his marvelous stewardship to the Heavenly Father.



A preacher is a man whose whole life is lived for God and Christ, and for the other world. He has been called of God to seek to teach others the lesson of how thus to live.

Have you ever met one of God's real preachers? In the midst of a heartbreaking multiplicity of modernistic time-servers and meal-ticket devotees, God has a lovely representation of seven thousand who have not bowed the knee to Baal. It is a joy to know one of these choice servants who watch for the souls of men as those who must give an account.

Human definitions of the soul collapse. Much more than we have thus far adduced is found in God's revelation concerning the soul. But that which we have already seen has demonstrated that the soul is the very man himself, and that he shall be forever conscious in either bliss or woe. This startling fact demonstrates the soul's far-reaching need and reminds us that Jesus died for the souls of men. Furthermore, the soul is shown to be capable of reaching to lofty heights or sinking to horrid depths, that the soul of the believer in Christ is secure in Him forevermore, and that faithful ministers of the Gospel are given the high task of watching for the souls of men. Such an amazing group of facts concerning the soul, while not constituting what might be termed a definition, is sufficiently impressive and illuminating to awaken any man to the great importance of making sure that the eternity question of the soul has been answered in harmony with the plan of God. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Our Saviour once raised a startling interrogation which demands the attention of every child of Adam: "What shall a man give in exchange for his SOUL?" (Matthew 16:26).

## Did Jesus Meet God's Demand?

(Continued from page 42)

death! He broke the bars of hades! He came forth from the dead. He fully satisfied God's third demand. HAL-LELUJAH! CHRIST AROSE!

### IV. GOD DEMANDS A MESSIAH WHO IS WILLING TO BE IDENTIFIED WITH MAN

THE Old Testament Scriptures make clear, both by prophecy and type, that God is calling for a Messiah Who shall become so thoroughly identified with man that even man's sin shall become His, even though He, the Messiah, be of Himself, sinless. And here is another demand which is instantly seen to be, so far as human power is concerned, utterly beyond the pale of the possible.

In Isaiah's wonderful prophecy, speaking forth his "Thus saith the Lord," he declares concerning the Messiah,

For the transgression of My people was He stricken (Isaiah 53:8).

He shall bear their iniquities (Isa. 53:11).

He was numbered with the transgressors; and He bare the sin of many (Isa. 53:12).

These are every one prophecies that He shall be identified with man. He shall stand in man's place. He shall assume man's responsibility. He shall suffer the consequences of man's sin. The prophecy unhesitatingly reveals that this shall be the glorious and mysterious task of the Messiah. The Worthy One shall become as the unworthy ones, and pay their sin-debt in the coin of His own precious blood.

The typical action of Scripture which God continually uses to signify this truth of identification is a "laying on." It may be the "laying on" of some object, or the "laying on" of hands, or the "laying on" of the entire body, but whenever and wherever a "laying on" takes place in Scripture the spiritual significance is identification.

In that remarkable book of typical teaching, the book of Leviticus, we are introduced to the offerings of Jehovah. These offerings, in the main, consist of animals which are brought to the gate of the tabernacle preparatory to their being slain on the brazen altar. Just before the

intended victim is actually killed there is an important and frequently alluded to portion of the ceremony or ritual. This is the "laying on" of hands.

He shall PUT HIS HAND upon the head of the burnt offering (Lev. 1:4).

He shall LAY HIS HAND upon the head of his offering (Lev. 3:2).

He shall LAY HIS HAND upon the head of the sin offering (Lev. 4:29).

These passages and others show how prominent a place the "laying on" of hands was given in the Jewish ritual of that early day. The reason is clear. The foregoing quotations are from God's inspired Law as to the performance of the offerings. Hence, God's Law required that the "laying on" of hands should take place just as the ram, or lamb, or bullock was to be placed on the altar. The "laying on" was the type of identification. Thus the offering, being a type of our blessed Lord and being identified by the "laying on" with the offerer, passes through the rejection which belongs to the offerer. And the offerer, being identified with the offering by the "laying on" passes into all the blessings which belong to the offering—that is, the Lord Jesus Himself. The identification type, with all its wonder and mystery, is beautifully set forth by the laying on of hands.

Again we find plainly set forth the significance of a "laying on" in the incident of the raising of the Shunammite's son. The Shunammite woman had befriended the prophet Elisha, and there came a day when the prophet was given an opportunity to manifest his appreciation to his benefactress. The son of the Shunammite died. Under the pressure of her sorrow the Shunammite called on Elisha for help. When Elisha came to the house, the child was dead. He went in, therefore, and shut the door and prayed. Then he LAY UPON the child and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child. The picture is a most instructive one. Elisha is a type of Christ, the child a type of Israel. Elisha LAYS HIMSELF ON the dead boy, picture of the Lord Jesus becoming identified with his people—and lo, the dead comes to life. In a derived sense we also see the Saviour becoming identified with the whole race of mankind. The two examples of "laying on" which we have seen convey the two sides of the Gospel story. In the example of the Levitical offerings we see that Jesus became identified with us RESULTING IN A DEATH. In the incident of the Shunammite we see that Jesus became identified with us, RESULTING IN A RISING FROM DEATH—life is the gift of God.

One of the most striking examples of "laying on" standing connected with identification and the blessed message which God has for us in identification truth is found in Isaiah 53:6:

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath LAID ON Him the iniquity of us all.

How the glorious message of identification looms up in such a passage.

From the material thus adduced from the Old Testament it becomes clear that God is requiring that the Messiah, when He comes, shall become identified with sinful man—made one with the ones who are in such an awful plight because of turning away from God.

Although this requirement, like those which we have been considering, is quite out of the range of human possibility, yet the New Testament writers reveal that Jesus met the divine demand by furnishing a perfect identification with man despite man's wickedness. Having become thus identified with undeserving man, He

Hath once suffered for sins, the Just for the unjust, that He might bring us to God.

Furthermore, the Scriptures show that this astounding thing we call identification was a full-fledged reality because God says,

He (the Father) hath made Him (the Son) to be sin for us!

This is identification with a vengeance. Thus, we see the



Scriptures show that Jesus hath met this last demand in a fashion which fully satisfies the soul.

### CONCLUSION

**D**ID Jesus meet God's demand? The answer of God's inspired Word is a ringing and decisive affirmative.

With a completeness which would have been impossible to any other, our Lord met the demands of God. In spite of the fact that all of God's demands were utterly impossible to man, our Lord Jesus demonstrated His deity as well as His love to mankind by fully meeting every feature of the divine requirements. The incredible and humanly impossible demand that the Messiah should have no human father was met with startling ease, with refreshing delicacy, and with sublime dignity. The demand that the Messiah should stand before God and man in utter, absolute, and unimpeachable perfection was so sweepingly and satisfyingly accomplished as to effectively shut the mouths of the most malignant gainsayers. The

thrilling and spectacular demand that the Messiah should actually stage a resurrection was put over under circumstances so convincing and with demonstrating evidence so conclusive that even His enemies were forced into reluctant acceptance. And the demand that He should become identified with man and bear his guilt with all its hideous results was so marvelously accomplished that nearly twenty centuries have been ringing with the glad tidings so needed by the souls of men.

God's demands are human impossibilities.

God's demands, however, were every one necessities if salvation is to be wrought for man.

Jesus came—met God's demands. Salvation is now provided for all. Whosoever will, let him come!

Thank God for a marvelous Saviour, Who, stepping into "our room and stead," met every one of God's demands, and now offers all of the accrued benefits to those who will believe in Him.

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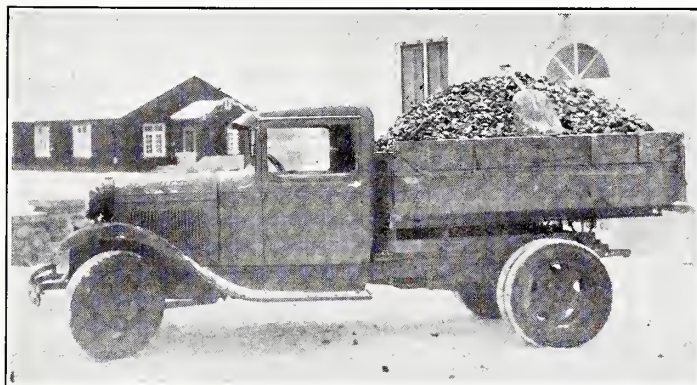
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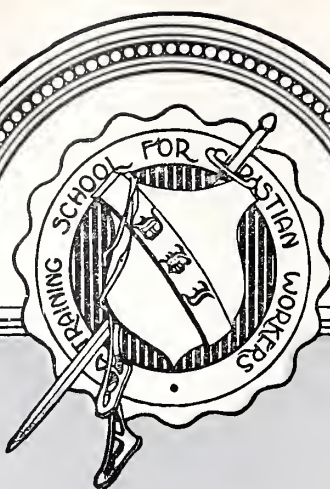
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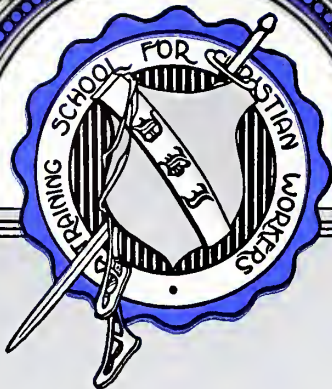




*And the Lord God  
formed man of the  
dust of the ground  
and breathed into  
his nostrils the  
breath of life;  
and man  
became a  
living  
soul.*

*Gen. 2:7*





# GRACE AND TRUTH

*Fifteen Cents the Copy  
One Dollar Fifty the Year*

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Memorial Number*

Clifton L. Fowler  
*Editor*



*March*

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"At the Helm"

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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.  
The virgin birth and deity of Jesus Christ—Luke 1:35.

### VIRGIN BIRTH

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

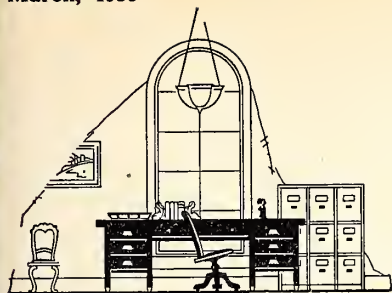
### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.





## AS THE EDITOR SEES IT

### *D. L. Moody Number*

**T**HIS is the year of the fiftieth anniversary of the birth of D. L. Moody. The Founder's Week Conference of the Moody Bible Institute, one of the greatest conferences in the history of that school, has just closed. It is an appropriate moment to present to our "Grace and Truth" family a special number as a memorial to that great man of God, D. L. Moody.

We extend our expressions of heartfelt appreciation to the members of the Faculty and Staff of the Moody Bible Institute who have by their cooperation made possible this D. L. Moody Number.



### *Christian Reader's Digest*

**S**OME months ago we spoke editorially of the soon to be published magazine *Christian Reader's Digest*. The first issue (March 1936) is now available. It is the official organ of the Omaha Bible Institute. Its editor is Rev. Harold A. Wilson, a graduate of D. B. I., formerly connected with the Denver Bible Institute Staff, and now Dean of the Omaha school. This new magazine seeks to perform that service in the field of the fundamental magazines which the widely read *Reader's Digest* does in the field of the secular magazines. It has a strong fundamental policy, is well edited, and printed in delightfully clear type. Such a magazine has a real mission to fulfil, and deserves the support of Bible-loving Christians everywhere.

At the risk of being accused of getting our metaphors slightly mixed, we extend to the new enterprise our hearty wish that she shall "stand like a rock," and that there shall be much strength "given to her elbow," yea, and "long may she wave!"

### *Founder's Week Conference*

**T**HE 1936 Founder's Week Conference of the Moody Bible Institute was a conference of large attendance, unparalleled interest, almost universal fundamental representation, unrivalled Christian fellowship, and delightful depth of spirituality. The fine chairmanship of Dr. Will H. Houghton, the President of Moody Bible Institute, coupled with his unfailing kindness in the handling of every situation, contributed just the necessary "binder" to hold together the gigantic eight day program of addresses, reports, appeals, Bible studies, surveys, testimonies, sermons, and splendid music. Such a conference is calculated to be an inevitable blessing to every school, mission, church, or other organization represented.

Praise God for the Founder's Week Conference of 1936. Better plan to go next year.

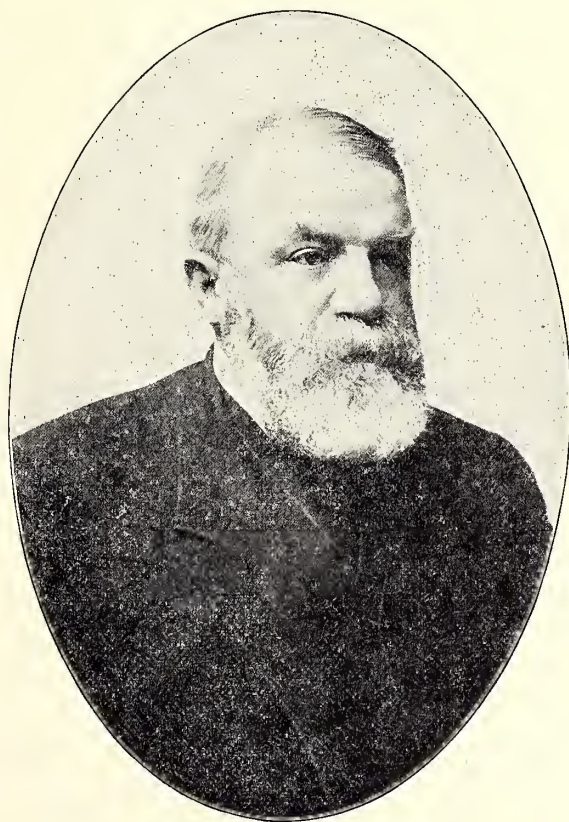
And in that connection—the Founder's Week Conference of 1937 is the Moody Centenary Conference and will be a time of special blessing and spiritual uplift. Mr. A. F. Gaylord, who is one of our "Grace and Truth" authors for this month, is the Director of the Moody Centenary arrangements. For

details of the plans of that great coming conference, write Mr. Gaylord, care of the Moody Bible Institute, Chicago.



### *The Bible Witness*

**T**HERE are many valuable and faithful periodicals which come to the Editor's desk, for all of which we are grateful to God. But we wish at this time to specially bring to the attention of our readers *The Bible Witness*, a monthly published in Great Britain and edited by Rev. Arthur H. Carter of No. 8 Springfield, Dundie, Angus, British Isles. This printed testi-



DWIGHT L. MOODY



many bears constantly such an atmosphere of unswerving loyalty to God's Word as to awaken enthusiastic admiration, and stimulate the spirit of contending "earnestly for the faith once for all delivered." *The Bible Witness* fully deserves the hearty support of Christians every where.

### Communism Shut Out

THE nations of South America are awake. They have unitedly recognized the terrible blight, governmentally, religiously, and morally, which the program of the Third International produces and have sent Communism back to Russia where it belongs. Uruguay, the only South American country which had actually recognized Russia, has handed the Soviet minister his passports. Communism is now destitute of official recognition anywhere on the South American continent.

The *St. Louis Globe-Democrat*, in remarking on this splendid action, says that it is

... the most severe setback Russia has encountered in several years, in its program of world-conversion to Communism.

This is exactly as it should be. The South American republics by their intelligent outlook on Communism, by their faithful efforts to safeguard their homes, their families, and their faith in peace and tranquility have set an example which puts our own beloved nation to shame.

Christians would do well to cry unto God for the hour when the United States shall withdraw her iniquitous endorsement of that abortive government which officially repudiates Christ, murders ministers of the Gospel, and openly exalts godlessness, dishonesty, and immorality.

### She Took Poison

AIMEE SEMPLE McPHERSON had a "Public Relations Counselor" which is merely a modernistic way of designating a common ordinary every day "press agent." Aimee's "press agent" got into a row with Aimee and it appears that Aimee (who so tenderly speaks of herself as "God's little handmaiden") gave the "press agent" such an emphatic piece of her mind that the "press agent" grew discouraged of life's "thorns and storms" and hastily *took poison*.

This interesting incident contains a revelation and reminder.

The incident is a sad *revelation* of the wonderful Christian spirit which prevails in the so called Four Square Pentecostalism; and

The incident is a startling *reminder* that all who have accepted either the McPherson variety of any other brand of Pentecostalism have done exactly what Aimee's poor stage-struck, pity-pulling "press agent" did. They have taken poison—and only the grace of God and the Word of God can bring about a recovery.

### He Is Able

THESE have been days of special blessing in the work of dear old D. B. I. God's provision has been most marvelous, bringing deepest gratitude to our hearts. However, there are still some big needs for which we bespeak the loving and faithful prayers of the members of our "Grace and Truth" family. Our confidence is in the God of all grace. We know that in spite of the Sanballats who may seek to hinder the work, our God is able. Pray for us, brethren.

### Smoking

THE startling increase of smoking in America has causing much comment throughout the nation. The Oregon State College has opened two smoking rooms for women. Many newspaper items are heralding infant prodigies of two, three, and four years who smoke cigarettes, cigars, and pipes. The Kansas State Capital building now boasts a beautifully appointed "club room" for female smokers. Three of the leading and most exclusive colleges of higher learning for women have recently introduced smoking rooms. Besides the disgraceful taking up of smoking by women, more men are smoking than in the years gone by, and the individual man smokes more.

In an age of decaying standards the believer in Christ Jesus finds himself more and more "out of tune" with the popular ideas and practices. But God's Word does not change, and God's Truth does not alter. The old Book lays down the Christian principle so plainly that there is little need of elucidation.

What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.

You would have a queer kind of Bible if everybody cut out what he wanted to.

—D. L. Moody



## Iowa Bible Teacher

THE Denver Bible Institute and Berean Fundamental Church of Denver are being favored with a series of meetings conducted by Rev. Victor Kelford of Waterloo, Iowa. Rev. Kelford, a teacher of popular Bible classes in and near Waterloo, is a man of God, a graduate of the Moody Bible Institute, and has an established reputation among Fundamentalists. He is stopping in Denver enroute to the west coast where a series of meetings will engage his time. He is to speak in the White Temple to the visitors at the San Diego Exposition.

Although the Denver meetings have barely begun as this goes to press, his ministry has been richly blessed of God and souls have been strengthened and upbuilt. Pray for this man who is a preacher of the old school, a champion of Fundamentalism, and a defender of the faith once delivered to the saints.

### ★ Appreciation

THE editorial staff of "Grace and Truth" wishes to take this opportunity to thank the Moody Bible Institute and the Bible Institute Colportage Association, both of Chicago, for their splendid assistance in making the present issue, dedicated to the memory of D. L. Moody, a possibility.

Requested articles were unhesitatingly prepared by Dr. A. F. Gaylord and Rev. Wendell P. Loveless of the Institute, and Rev. Geo. S. Schuler of the Schular Runyan Music Company, Chicago. The Bible Institute Colportage Association gave their gracious consent to reprint D. L. Moody's sermon on the *Seven Walks of Ephesians*, and the Moody Bible Institute gave permission for extracts from Bowles' booklet *Moody the Evangelist*, copyright 1926, to be used throughout the pages of this issue.

We thank them all in the name of our mutual Lord and Saviour Jesus Christ.

### ★ The Avalanche

EVERY year in the Rockies late winter brings that death dealing monster, the snow slide. Usually the slides occur in out-of-the-way places, carrying with them thousands of tons of rock, dirt, and valuable timber, but doing no harm to human life. However, woe be to the man that finds himself in the path of this uncontrollable avalanche of death.

The early part of February of this year saw just such a snow slide crash through a gold mining camp. The property loss was great but not nearly so tragic

as the sudden death of six company men who were ushered down the corridors of immortality in a moment of time.

The saddest part of this story is that the entire camp was fully aware of the imminency of just such a slide. Orders had been given to cease operations at the mill lest the seven foot field of snow on the mountain side above be set in motion. Those who met death, met it with the full knowledge that they could have escaped had they heeded the warning.

The terrible avalanche of divine judgment is impending. Every unbeliever stands in its pathway. Our business is to see that they are duly warned, and when possible, snatched from the on-rushing doom. Or to change the figure to the very words of the Saviour, the "fields are white unto harvest" and God's orders must be heeded: "I have set thee a watchman . . . thou shalt hear the word of My mouth, and warn them from Me" (Ezek. 33:7).

"Preach the word; be instant in season and out of season" (II Tim. 4:2). Paul the great apostle himself testifies, I "preach, warning every man" (Col. 1:28).

### ★ Needed--a Friend

DARWIN was never so sorely needed as he was the other day in the city of Los Angeles. A member of the monkey tribe took seriously ill and was rushed to the veterinarian but was refused treatment. Mr. Veterinarian, finding evolution a handy refuge, declined to give assistance on the ground that the monkey was too much like a human. Thereupon the fond owners of the poor what-ever-it-is rushed it to a hospital. Again it was turned down, this time on the ground that it was too much like an animal. If ever a monkey needed a friend, this was the time. Neither all animal nor fully human; sounds like the missing link.

It is a reflection upon man's intelligence if he is not able to decide the answer to the above riddle. God laid down a law in the book of Genesis that has never been, and never will be abrogated. He said, "Let the earth bring forth the living creature *after his kind*" (Gen. 1:24). A monkey is a monkey, and a man is a man. Let us stop monkeying with God's laws.

I defy any infidel to come forward and put his finger on any promise God has ever made that He has not kept.

—D. L. Moody

Faith is an outward look. Faith does not look within; it looks without. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done, that is the important thing for us to dwell upon.

—D. L. Moody



REV. VICTOR KELFORD  
IOWA EVANGELIST



# D. L. Moody, the Soul Winner

by WENDELL P. LOVELESS

Director, Radio Department, The Moody Bible Institute



*IN THIS swiftly moving discussion Mr. Loveless gives to us a valuable insight into the character and activity of D. L. Moody. We see Moody the soul winner—steady, faithful, loving, indefatigable—reaching out for the lost to pluck them by grace divine from the eternal burnings.*

*This is the kind of a message to stimulate men for God.*



MOODY was a man of many and varied gifts, but he had only one passion—the winning of souls for Jesus Christ. In these days of spiritual lethargy and desuetude, there is great need that the Christian church review the life and activities of this humble servant of the Lord, to discover and recover those objectives which are its prerogative and responsibility, the recognition and faithful pursuit of which placed Moody in the forefront of the evangelistic effort of his century.

A biographer, commenting upon the message of this evangelist, says: "Whatever may be the explanation of the fact, the Holy Spirit has been pleased to employ different truths at different times for the furtherance of the Gospel. There is ever a 'present truth.' Not to speak of the controversies that have agitated the Church from age to age, some of the great revivals prove and illustrate the point. In the days of the apostles the Holy Ghost appears to have largely used the fact of Christ's resurrection as sealing the truth of His atoning sacrifice. At the Reformation it was mainly Justification by faith alone. In the days of Wesley and Whitefield it was Regeneration, or the second birth . . . . In the recent movement the leading feature of the teaching was simply Grace, viewed especially in its freeness. This was pre-eminently the characteristic of the American evangelists (Moody and Sankey), both in respect of their preaching and singing the Gospel." Speaking further of the messenger, "His creed should be summed up in the three articles of the Apostolic Benediction—"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost . . ." The three R's—Ruin by the fall, Redemption by the Cross, and Regeneration by the Holy Spirit—were fully recognized and clearly taught. For man,

fallen, guilty, helpless, lost, there is no salvation but in the grace of God."

Small wonder that God honored such a message as that!

In the first chapter of Mark's Gospel, we find the record of the call of Peter and his brother, Andrew. They were fishermen, and, at the time of their meeting with the Lord Jesus, were busily engaged in casting a net into the sea. "And Jesus saith unto them, Come ye after Me, and I will make you to become fishers of men." It is interesting and significant that the title "fishers of men," is the oldest name given in the New Testament to the ministers of the Gospel, and its use by our Lord in designation of His representatives leaves no doubt as to His purpose for them.

In a peculiarly appropriate way, this title may be applied to D. L. Moody, as his entire life, and the full measure of his abundant energy were wholly devoted to the glorious task—fishing for men.

There are certain qualifications and characteristics essential to a successful fisherman, whether he be after real fish or fishing for souls, and we see that these abound in the life and work of the subject of this brief sketch.

A good fisherman is *prepared*. One who plans to catch fish must provide himself with the equipment necessary to such an objective. He must have rod, reel, and bait. Moody was prepared for his task, for he "put on the whole armor of God" and spent much time acquainting himself with "the Sword of the Spirit, which is the Word of God." Preparation is essential to the one who would catch men.

A successful fisherman is *persistent*. He is not easily discouraged. When he knows that he has cast his line into a stream where there are fish to be caught, he does not give up at the first signs of failure. D. L. Moody's work was characterized by Spirit-controlled persistence. He could say with Paul, ". . . I also labour, striving, according to His working, which worketh in me mightily" (Col. 1:29).

One who would catch fish is *patient*. He does not become impetuous or irritable. He who would catch men must be patient. This ambassador for Christ carried certain people upon his heart for many years, patiently talking to them about the Lord, and to the Lord about them. There is great need today for patience

(Continued on page 101)



*I WOULD rather save one soul from death than have a monument of solid gold reaching from my grave to the heavens.*

—Moody





# Why God Used D. L. Moody

by A. F. GAYLORD

Director, D. L. Moody Centenary and Moody Bible Institute Jubilee

**W**HEN Henry Varley said, "The World has yet to see what God could do with a person wholly yielded to Him," D. L. Moody said, "By the grace of God I'll be that man."

And that's the reason God used Dwight L. Moody. Mr. Gaylord's discussion presents seven features of vital importance which became beautifully manifest in the yielded life of Mr. Moody.

**I**N 1891 it was my privilege to first meet Mr. Moody when he was conducting meetings in Buffalo, New York. After spending some months in study at the Institute, he asked me to assume the responsibilities of Business Manager, hence coming in close contact with him up to the time of his death.

I count it one of the greatest privileges of my life to have known personally, and to have worked with Mr. Moody for those years.

I wish that I had the ability with pen to impress the readers of his vision and zeal for the Master's work. There are seven points that I desire to present as outstanding reasons why God used this sainted man in such a wonderful way in reaching the unsaved, and in strengthening the faith of believers.

First: A surrendered life. Henry Varley, the English evangelist, made a statement that the world has yet to see what God could do with a person wholly yielded to him. Mr. Moody hearing this said, "By the grace of God, I'll be that man." Time has proven what the grace of God wrought through this instrument; as Henry Drummond put it, "The greatest living human I ever met." Yes, he was impulsive, earnest, enthusiastic, but fully surrendered to his Maker. So often when the question is asked, "Do you surrender all, and turn over the keys to the home, to every chest and drawer, including the safety deposit box?" Frequently there is one private chest or drawer which is held back. Such was not the case with him, he was out and out, through and through, with all his zeal and energy for the cause of Jesus Christ.

Second: A man of prayer. He did not talk about it, but prayed. Prayer was real, he never used platitudes,

was definite in his asking, and expectant for an answer. During the Columbian Exposition in 1893, in the morning, we told him of a need of something over seven thousand dollars for the work of the Institute. We had definite prayer about it. The same day at the noon dinner table where he had his workers assembled for conference, there was a knock at the door and a telegram was handed him which he read to us. It was from Dr. A. J. Gordon, presiding at the Northfield Conference at Northfield, Massachusetts, saying: "Northfield Conference sends six thousand dollars in cash, fifteen hundred dollars in pledges." As was Mr. Moody's custom always to keep short accounts with God, he turned to Dr. Torrey then Superintendent of the Institute and said, "Lead us in prayer." I shall never forget this occasion. How real and definite was the experience of getting things from God.

Another occasion similar to the one just related: he had left Northfield enroute to fill an engagement in evangelistic meetings in the West, and there was a need for the schools at Northfield of ten thousand dollars. He stopped at a certain city and had asked from the one upon whom he was calling for a gift of ten thousand dollars, to which the party responded, "Don't you know, Mr. Moody, that I never give an amount exceeding one hundred dollars to any individual?" Mr. Moody promptly responded, "You are a successful business man, and I am trying to do my best in winning the unsaved for Christ. Do you want me to keep coming back here, stopping my evangelistic work, until I have received that amount of money?" The person saw the point and wrote a check for five thousand dollars and handed it to him. Whereupon Mr. Moody said, "I have prayed and have asked you for ten thousand dollars," and handed him back the check, asking for the full amount; and the party wrote and handed him the check for that amount.

He was not only a man of a surrendered life, a man of prayer, but he was a man of the Bible. The athlete is strong because he eats and exercises and studies to do his best. He read the Word, he studied the Word, he believed it, he acted upon its promises; it was a living Word and vital; it was to his spiritual life what food is to the physical. Some time ago I was reading a book put out by the boy scout movement on Colonel Lindbergh. It tells how he sought to master the air currents; second, every part of the airplane—its

(Continued on page 100)

**T**HE monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling about the salvation of Jesus Christ. —Moody.



# Mr. Moody and the Gospel Song

by GEORGE S. SCHULER

of the Moody Bible Institute—Author of "Evangelistic Piano Playing"

*M*ANY are under the impression that the gospel song was born out of Mr. Moody's evangelistic meetings. No, this is not quite the truth. That he had a great part in the bringing of the gospel song to the fore cannot be denied.

The gospel song existed some time before Mr. Moody and Mr. Sankey made their first visit to England. Mr. Sankey gleaned from the then existing song books of the United States the outstanding selections. He published them, but their sale was necessarily restricted to countries other than the United States because of copyright infringements. "How Firm a Foundation," "Lead, Kindly Light," and "When Morning Gilds the Skies," are typical examples of English hymns of that day.

But, when Mr. Sankey introduced the gospel song in the Moody meetings, and when Mr. Moody gave to the singing of these songs an important place in these services, very naturally the new style of song grew in favor as the meetings grew in interest and power.

And why should they not have been impressed? The style of the songs gave place to the stressing of fundamental evangelical truth in a way that was not possible in the old hymn-tune style. The old hymn was a sacred poem, setting forth doctrinal truths, worship, and devotional, as well as Christian, experiences. Indeed, more than one aspect of Christian truth and living was to be found in an old hymn. The gospel song poem differs from the hymn in this way: a gospel song poem usually has a chorus or refrain, which climaxes each stanza. For example, analyse such gospel songs as "There Is Power in the Blood," "Bringing in the Sheaves," "Lord, I'm Coming Home," and "There'll Be No Dark Valley When Jesus Comes."

Because of the text arrangement of the gospel song poems, it is quite possible for the music composer to stress the climax. Hence, the truth of the song can be driven home into the hearts of the singers in a way that is not possible in an old style hymn. This, in a measure, explains why the gospel songs in Mr. Moody's day brought such conviction to the soul.

*A BRIEF sketch of the history of gospel songs is given to us by Mr. Schuler, who is himself one of the foremost composers of this type of sacred music.*

In the light of the above, it is easy to understand why Mr. Moody so signally stressed the singing of gospel songs in his meeting, and why the study of them and their ministry holds a place of such importance in the curriculum of the Bible Institute bearing his name. It is significant to note that while Mr. Moody knew nothing of music technic, and could not carry a

tune in a basket (as the saying goes), he gathered about him such highly trained musical advisors as Ira D. Sankey, P. P. Bliss, George C. Stebbins, and James McGranahan. It is to such men as these that credit is due for keeping high the gospel-song standards.

The radio has wrought changes in almost every phase of expression, music included. Because of this, there is lurking in the mind of the present day song composer a sense of uneasiness with regard to the effect that such radical changes may have upon sacred music. Radio choirs are singing the old hymn-tunes and gospel songs re-arranged in the new radio style. Of course, the general public does not know what it is all about. Where the words are not understood, and the tune unfamiliar, it is just another song from some program. On the other hand, the trained musician rather looks askance at these new arrangements. One criticism is that of over-dressing a simple tune with extravagant trimmings (odd chords and progressions, accompanied with humming), thus taking the mind of the listener off the gospel message and turning the rendition into merely another entertainment. My personal feeling in the matter is that the criticism is rather too severe, and yet, honesty forces me to acknowledge the presence of a lurking danger, especially if the arrangements are overdone.

These radio arrangements—and some of them are extremely beautiful and interesting—would never have found a place in Mr. Moody's meetings, I feel sure. In the first place, the congregation could not sing them, and in Mr. Moody's mind, congregational singing was all-important. In the second place, the general run of choirs would not have the necessary background of training to be in a position to render such arrangements.

*SPIRIT-FILLED men will not shirk the hard places and seek their own ease and comfort. They will not put the heaviest burdens on others, but will lift them themselves. —Moody*



The reason for presenting the printed music accompanying this article is twofold: first, to make possible the comparison between the hymn-tune "How Firm a Foundation" and the gospel song "There Is Power in the Blood," with the radio arrangement of "Must Jesus Bear the Cross Alone?"; second, that one not conversant with the features of these new arrangements may be afforded an opportunity for their study and examination.



## MUST JESUS BEAR THE CROSS ALONE?

ARR. COPYRIGHT, 1936, BY HOMER A. RODEHEAVER IN "RADIO ARRANGEMENTS OF FAMILIAR HYMNS"  
 Thomas Shepherd George N. Allen  
 Arr. by Geo. S. Schuler

1. Must Je - sus bear the cross a - lone, And all the world go free?  
 2. The con - se - crat - ed cross I'll bear Till death shall set me free;  
 3. Up - on the crys - tal pave - ment, down At Je - sus' pierc - ed feet,

No, there's a cross for ev - 'ry one, And there's a cross for me (for me).  
 And then go home my crown to wear, For there's a crown for me (for me).  
 Joy - ful, I'll cast my gold - en crown, And His dear name re - peat (re-peat).

*WHEN the prodigal came home, Grace met him and embraced him. Law said, Stone him! Grace said, Embrace him! Law said, Smite him! Grace said, Kiss him! Law went after him, and bound him. Grace said, Loose him and let him go! Law tells me how crooked I am. Grace comes and makes me straight.*

—Moody

## D. L. Moody--An Appreciation

by THE EDITOR

*A* MAN of zeal! Rarely in the history of the church of Jesus Christ has there been a Christian worker or minister of the Gospel whose zeal was so unflagging, and whose fervid spirit was so tireless. He was not afraid of the task that was strenuous. If a soul was hanging in the balance, no service was too hard and no hours too long. He knew what it meant to be unwaveringly resolute for Christ—a man of throbbing enthusiasm; energetic, enterprising, ardent, and indefatigable. He was a pulsating, surging, overflowing demonstration of the inspired words of the apostle Paul—"diligent in business, fervent in spirit, serving the Lord."

A man of sympathetic understanding and tender love! His gentleness of soul, in spite of a sometimes outwardly brusque manner, was quickly and easily discernable by those who knew him. He was astonishingly susceptible to the unexpressed cry of the human heart. He had caught such a wondrous glimpse of love manifested by Christ at Calvary that that same love poured from his own life in a thousand blessed ways. He was a man of deep emotion, a man of heartfelt appreciation for the virtues in the lives of others. He was a man of sacrifice, of humility, of graciousness. Even when he deemed severity a necessity he was ever the man of delicacy, tenderness, and personal affection. So full and complete was the dominance of the Holy Spirit that in him was found the exemplification of the words, "let love be without dissimulation."

He was a man of selflessness. He was fully awake to his own need because of the depravity of the heart and handled himself with utter ruthlessness. He reckoned himself dead indeed to the old man and alive unto God. With magnificent abandon he lived for Christ and for the souls of others. With lavish forgetfulness of his own limitations, he lived a life of abounding generosity toward all saints. Ungrudgingly, unsparingly, unselfishly he poured forth his life in the service of God with freehand generosity. He had presented his body a living sacrifice to Christ and his every act cried aloud, "He must increase, but I must decrease."

A man of faith and a man of God: He endured as seeing the invisible. He looked for a city whose Builder and Maker was God. He trusted God with the implicit faith of a little child. While his feet trod the clods of earth his eyes beheld the Eternal in His glory. He recognized his own lost condition apart from the finished work of Jesus Christ. He placed his full confidence in the efficacy of the shed blood and claimed a blessed eternity on the merit of another than himself. He knew the Gospel and proclaimed it, and through the eventful years of a thrilling ministry he became the embodiment of Paul's pronouncement, "Without faith it is impossible to please Him."

And this is the servant whom God called to a day and to an hour—a man after God's own heart—D. L. Moody.



# The Seven Walks of Ephesians

by D. L. MOODY

*THE accompanying article by the great evangelist D. L. Moody with its characteristic spiritual uplift and pleasing style is presented through the courtesy of the Bible Institute Colportage Association of Chicago.*

## I. THE WALK OF OBEDIENCE

(Ephesians 2:1-2)

"**W**ITHOUT faith," we read, "it is impossible to please God," and without obedience it is impossible to please Him. You know that when you were a child and were disobedient to your parents you not only made them unhappy, but were unhappy yourself. There will be no peace in any soul until it is willing to obey the voice of God. I believe that the great reason there is so much trouble in this world is because we are living in disobedience to God's laws, God's commands, and God's Word. Luther said, "I would rather obey than work miracles."

Now, if we look around us, we see that our life is bounded by laws which bring suffering if we disobey them. We must obey the laws of digestion, or we shall become sick. A farmer must obey the laws of nature, or he will not have a good crop. If the laws of shipbuilding are neglected the ship will become a wreck. So it is in the intellectual and in the spiritual world. God has set laws which must be obeyed, or else we must suffer the penalty.

We are obeying something or other all the time—either our own carnal nature or God. The essence of sin is obedience to our own lusts and desires, and disobedience to God. Did you ever notice that everything but man obeys God? In the beginning God said, "Let there be light," and there was light. He said, "Let the sea bring forth abundantly," and the sea instantly obeyed and brought forth abundantly. He said, "Let the earth bring forth grass," and the earth instantly obeyed. When Christ was on earth He cursed the fig tree, and it instantly withered away. He spoke to the sea, and the sea instantly obeyed Him and was calm. He rebuked the wind, and the wind ceased immediately. But He spoke to man, and man would not obey. That is where all the trouble, and all the wretchedness, and misery, and woe came, and there will never be peace in

your soul and mine until we are willing to obey God. What God wants is prompt, literal, and cheerful obedience, and nothing short of that will please Him. As some one has put it, "Do *as* God commands, and do *all* God commands." Partial obedience is not enough. If the doctor's prescription were changed only a little it might mean death.

God cannot trust a man unless he is obedient. Before Abraham was called to found a new dispensation he had to learn to obey, though he did not know where it would lead him (Heb. 11:8). Over fifty times it is said of Moses that he did "as the Lord commanded him." This is the secret of God's confidence in Moses. Even Christ learned obedience in the things that He suffered, and being made perfect, became the Author of eternal salvation to all that obey Him (Heb. 5:8-9).

Remember, also, that blessing comes by obedience. As old Matthew Henry said, "If you live by the Gospel precepts, you can count on the Gospel promises." Not until Naaman had obeyed to the letter was his leprous flesh renewed. And we are told of the New Testament lepers that "as they went," in obedience to Christ's words, "they were cleansed." The reason that men are not saved is just because they will not obey the voice of God.

## II. WALK WORTHY OF THE VOCATION WHEREWITH YE ARE CALLED (Eph. 4:1)

**M**ORE depends upon my walk than upon my talk. Don't forget that. Talk is very cheap nowadays. "We talk cream, and live skimmed milk." It is a good thing to live better than you talk. Some people talk like angels, and live like devils. Some people, when they are away from home, are angelic, and yet they are like snapping-turtles at home. No one can get on with them. They snap at mother, brothers, and sisters, and if married, snap at their husbands. Every one around them has to walk very carefully for fear of offending them, they are so touchy.

*D. L. Moody, more than any other man who ever lived, came nearest reaching the world with his voice and with his pen.*

—Arthur T. Pierson, D.D.



We are called to a very high calling: "walk worthy of the vocation." Called to be sons and daughters of God, remember that! Paul was called suddenly to represent Jesus Christ, and from that time what a different man he was! When Lincoln was called to be President of the United States it was a very high call, and he walked differently from what he did before. When General Grant was called to the head of the American army, and afterwards to the White House, he walked worthy of the positions which he held. I heard one person say that it would be impossible for Grant to do it, but he did do it. But your call and mine is very much higher than Lincoln's, much higher than Grant's, much higher than that of any king or potentate, for we are called to represent the "King of kings, and Lord of lords." Therefore let us walk worthy of our vocation.

### III. WALK IN LOVE

(Ephesians 5:2)

**J**UDE says, "Keep yourselves in the love of God." I believe that if the disciples of Jesus Christ would keep themselves in the love of God for thirty days their number would double in no time. If this world is ever to be conquered, it will be conquered by love, and there is no way to preach love like living it in our actions. If we are full of love, we will be full of forgiveness; we will be clothed with humility. "Keep yourselves in the love of God."

The first thing that the Spirit of God does when He begins to deal with persons after they are willing to turn from their sins is to shed abroad the love of God in their hearts. You will find that it will be the same kind of love in all. I remember in '67 going to London, almost a stranger. I found the Christians there had the same kind of spirit and the same kind of love as in New York or Chicago. If I should go to China, or Africa, or the islands of the sea, I should find that every one born of the Spirit would have the same spirit of love. In the early church nothing astonished the pagans so much as the life of love lived by the Christians. "Behold, how they love one another," they said; "they love each other without knowing each other." God is love, and when we are born of God we get God's Spirit. When we have that

Spirit, it will be natural for us to love, just as it is the nature of the dove to be gentle. "If any man have not the Spirit of Christ, he is none of His."

Spurgeon once went into the country to visit a friend who had built a new barn, and on the barn was a cupola upon which they had put a weather vane with this text of Scripture on it: "God is love."

Spurgeon said to the man, "What do you mean by putting that text of Scripture on the weather vane? Do you mean that God's love is as changeable as the wind?"

"Oh, no," was the reply; "I mean to say that God is love whichever way the wind blows."

I pity any man's religion that is affected by the climate: it is only skin deep. A man got up in one of our meetings some time ago and said that he had once been a Christian for about six months, but he spoke in prayer meeting and an old deacon got up and threw cold water on him, and then he gave the whole thing up. I said, "If a bucket of water took it out of you, your Christianity was not very deep." True religion will strike deeper than that. It will take a good many buckets of water to take it out of you if you are filled with love.

Andrew Murray has said that most Christians are ready to pray for the Holdy Ghost for power in service, but that we seldom pray for Him as the Spirit of love. We have almost forgotten that love is the first fruitage of the Spirit's indwelling. Love is the fulfilling of the law. When sin entered, it broke the bands of love, and we find the spirit of hatred leading Cain to

murder his brother. Oh, for a baptism of love, uniting us altogether in one Spirit!

The love of God taking possession of our hearts—that is what we want. Are you walking in love? If not, make up your mind that you will do it from now on. Move into the thirteenth chapter of First Corinthians. Many people take an occasional journey into that chapter, but few live there. Then you will be long-suffering and kind, free from envy and pride and selfishness and bad temper, thinking no evil. May God fill us all with love!

(Continued on page 102)

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**I** CAN imagine that when Christ said to the little band around Him, "Go ye into all the world and preach the Gospel," Peter said, "Lord, do you really mean that we are to go back to Jerusalem and preach the Gospel to those men that murdered you?"

"Yes," said Christ, go hunt up that man that spat in my face; tell him that he may have a seat in my kingdom yet.

"Yes, Peter, go find that man that made that cruel crown of thorns and placed it on my brow, and tell him that I will have a crown ready for him when he comes into my kingdom, and there will be no thorns in it.

"Hunt up that man that took a reed and brought it down over the cruel thorns, and tell him I will put a scepter in his hand if he will accept salvation.

"Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that." —Moody

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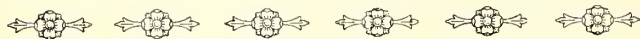
# Fundamental Facts of the Faith

## No. 15--Restoration

by THE EDITOR

*THIS month our Editor brings to "Grace and Truth" readers a study which we are sure will assist you to become more adept in the study of the Word. The doctrine of "Restoration" brings forth many searching questions. They are completely answered for you in this article which is one of our regular every-month presentations of the "Fundamental Facts of the Faith." We urge careful and thoughtful study of the entire content of this article.*

—H. J. J.



**B**ACKSLIDING is much more common among Christians than is ordinarily thought. But what do we mean by backsliding? The word is usually employed in connection with those Christians who have drifted into coarser and more vulgar sins of mankind. When one is spoken of as a backslider it almost invariably implies that he has been overtaken in some one of the seemingly greater sins. This is not the meaning with which we use the word in this study. We shall employ the word "backsliding" to mean any drifting from closest communion with God, be the drifting ever so slight. We shall recognize anger as a manifestation of backsliding, even though the anger last only a moment. Little irritations, coldness, indifference, envy, jealousy, worry, peevishness, selfishness—all of these seemingly decent sins and their kindred vices are little foxes which spoil the vine of the Christian life and reveal that backsliding has set in. Backsliding is not a necessity for a Christian, but it is unfortunately frequent. Since backsliding is admittedly frequent, restoration becomes a necessity.

We first consider

### RESTORATION DEFINED

**W**HAT is restoration? Restoration is that blessing of God's grace whereby a backslidden believer is brought back to the place of trustful communion in which he began, and the period of backsliding blotted out.

Restoration is of grace because no backslidden Christian can return to the Lord by his own strength. When David came back to God after his sin, he said,

He restoreth my soul (Ps. 23:3).

It was not David that restored his own soul, nor was the restoration accomplished by the priest in the temple. It was all of God; it was a manifestation of God's grace-dealing with His child. He, *He*, *HE*—restoreth my soul.

Restoration involves a decision, a definite act of the will on the part of the drifted soul. This is shown by the frequency with which the Holy Spirit employs the appeal, "Repent," in connection with restoration. "Repent" means to change the mind. God calls on the backslidden nation, Israel, and on the sin-deceived soul to change their minds and return to the Lord. The change of mind must occur. The decision must be made.

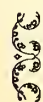
Restoration brings the drifted one back to trustful communion. The normal life of the Christian (notice we did not say average life) is a life of communion with the Lord, a life of daily, yes, hourly, happy looking unto Him. Backsliding is the losing of this blessed communion. To backslide is to become centered in self instead of God. The evil deeds which follow are the fruitage of the lost prayer-life and communion.

God forbid that I should sin against the Lord in ceasing to pray (I Sam. 12:3).

When the soul is restored, it simply returns to the place of trustful communion with its Lord. The place of communion is the place of power and peace and victory.

Restoration is a coming to the place where the soul began its knowledge and touch with God. That place is the place of prayer, the place of communion. Abraham found it so. When he entered the promised land he builded an altar at Bethel. There was his place of communion. But he feared the famine and the giants and soon wended his way to Egypt. After a period in Egypt in which the Holy Spirit mentions no altar and no communion, he returns to the land which God had shown, and back to the very place where "his tent had been at the beginning," and there he "called on the name of the Lord" (Gen. 13:3-4). Abraham thus becomes an impressive illustration of God's glorious restoration in which He brings the drifted one back to the place of communion where he was at the beginning. And restoration also implies the complete blotting out of the period of backsliding because God says,

I, even I, am He that BLOTTETH OUT thy



**A**MAN once wanted to sell me a book of "Wonders." I took it and looked it over and could not find anything in it about Calvary. What a mistake! A book of wonders—and the greatest wonder of all left out.

—Moody





*IT IS a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can secure a hundred men who can teach Greek and Latin well where I find only one who can teach the Bible well.*

—Moody

transgressions, for Mine own sake, and will not remember thy sins (Isa. 43:25).

When the drifted one returns, God pledges His own word that He will not remember the sin that so cruelly separated Him from His child and that He will *blot out* that sin. When we place a piece of blotter paper over a freshly written line we *blot up* the superfluous ink, but God does not blot up the superfluous, He *blots out* the sin, eliminates, annihilates the sinful deeds and days of His restored one. This is indeed grace.

So we find from the inspired Word that restoration is that blessing of God's grace whereby a backslidden believer is brought to the place of trustful communion in which he began, and the period of backsliding blotted out.

Second we consider

#### RESTORATION PROMISED

*THE* Bible promises the blessing of restoration to that Christian whom Satan snares into sin. The familiar passage in I John 1:9 holds out the promise:

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

What a comforting promise of restoration! And in it God reveals a threefold condition. First, restoration is for *believers* because the passage says, "If we." The "we" can only allude to believers—"we" who are of the household of God. Second, restoration is for *sinners* for it says, "If we confess our sins." So we see that restoration is for believers who are *sinners*! This is most illuminating, for there are many who feel that there is little chance for a believer who is defeated in the battle with sin and goes down after having professed Christ. Thank God, there is special thought, special love, and special promise for the believer who fails. And, third, restoration is for *confessors*, because the declaration of the passage is clear, "If we *confess* our sins." Hence, God's promise to "forgive us our sins and to cleanse us from all unrighteousness," a glorious unfolding of restoration, is to the *sinful believer* who confesses. This throws the true light of God's Book on the subject of confession, revealing the tremendously important position which God gives to that truth.

Restoration is promised. All God asks is that a man qualify. The qualifications are: he must be a member of the family of God who has strayed away into sin and who is willing to break before God in humble confession.

Third, there comes before us

#### RESTORATION TESTIFIED

*TESTIMONY* is a good thing. Testimony reveals experience. Man, by his very nature, stands in need of testimony concerning all that he would inves-

tigate. God, because He is infinite, can penetrate the depths of any mystery by His own knowledge. Man, because he is finite, is dependent upon testimony from every available source. So God furnishes us, in His Book, with the testimonies which our poor human minds must have.

David's testimony to restoration is an outstanding one because of the terrible character of his sin. Swept away from his moorings by the horrible surge of passion, David falls into the double sin of murder and adultery. His backsliding is heart-breakingly complete. But he becomes awakened to his sin, he turns to God with as contrite and sweeping confession as is to be found in all Holy Writ, and God graciously restores him. In one place we find him with these exultant words of testimony on his lips, "He restoreth my soul."

Could testimony be more simple, explicit, or more convincing? Restoration is what the backslider needs. Restoration is what the backslider gets. David says so without the use of any superfluous words. He unequivocally declares, "He restoreth my soul."

Drifted, depressed, and despondent child of God, look up and be of good cheer, for God doth plan and purpose thy complete restoration. He will restore the light which the night of sin has dimmed. He will restore the joy which the pleasures of the world have blighted. He will restore the peace which a lying old nature has destroyed. He will restore all the spiritual treasures you lost when Satan snared you away from God. Only give God the chance, and you will be testifying with David, "He restoreth my soul."

Fourth, we consider

#### RESTORATION DEMONSTRATED

*THE* most astonishing feature of this wonderful restoration which God promises and in which He brings the drifted one back to the place of communion in which he began, is to pledge to blot out the sins and iniquities of the restored one. Or to state it otherwise, God promises to blot out the period of backsliding.

What gracious boon is this? Those hours of sin to be blotted out by divine operation from the Christian's record! That period of shame expunged from the memory of God! Oh, boundless grace! Was ever the loving-kindness and tender-mercy of our Lord more vividly exhibited than by this promise to the backslidden:

Thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins (Isa. 43:24-25).

I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto Me: for I have redeemed thee (Isa. 44:22).

These words were spoken to the backslidden nation of Israel. Israel is God's photograph of the individual

(Continued on page 100)





# THE BEREAN AMERICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, Secretary

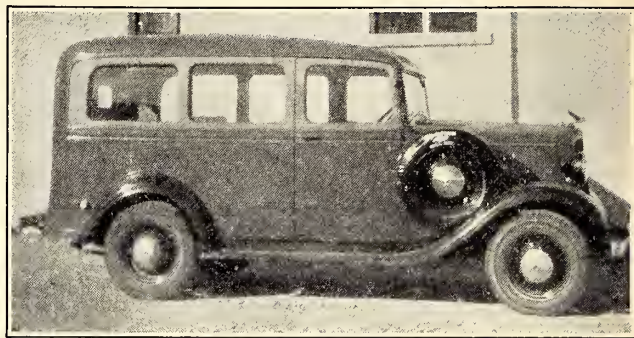


Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
				3		
			9		11	
				31		

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	

Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

Miss Whitchurch						
SUN	MON	TUE	WED	THU	FRI	SAT
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27				31		



Our readers will be interested in the above picture of the B. A. M. Carryall which has been described in a recent issue of "Grace and Truth." This car was acquired through the gifts of several people interested in the Berean American Mission. It comfortably accommodates nine passengers, and, when necessary, the center and rear seats can be easily removed for the transportation of supplies. This also makes it possible to use the car as an emergency ambulance with ample room.

The fact that this car is actually in the hands of the Berean American Mission Board is certainly tangible evidence that God can and will supply the needs if we but ask. Do not cease to pray!

The need now foremost in connection with the car is the gasoline for the trip east as the first group of missionaries, namely, Mrs. Amie and Miss Johnson, leave with the car for New York from whence it will be shipped to Belgium and thence to the Congo. Mrs. Amie and Miss Johnson will embark at the same time and will spend some time in Belgium where they will be coached in the language and in mission activities, especially the medical side of the work. Also during their stay in Belgium they will further the preliminary work and negotiations necessary for the entrance of our work in the Congo.

Meanwhile, the other members of the group will continue their deputation work and such preparatory training as can be secured in the homeland. Mr. Jansen is even now on an extended tour of the South and God is blessing his work; results are forthcoming to him as can be seen in the steady progress he has achieved in securing his support as indicated by the days on his calendar. Miss Whitchurch, a graduate nurse, is engaged at this time professionally, as further preparation is desired for the medical work with which she will be occupied in the Congo.

## RECENT GIFTS TO THE MISSION

Friends of the work have responded to the specific needs as evidenced by the gifts of articles which are very useable, a few of which we enumerate:

- Piano accordion with instruction lessons
- Carpenter tools
- Machinist's tools
- Butter churn
- Cooking utensils
- Mirror
- Sewing supplies
- Wardrobe trunk

To the donors we say, in the Saviour's name, Thank you!

God continues to bless in the securing of days in the above calendars of the missionaries. Just another evidence of God's faithfulness is the action taken by the student body of the Denver Bible Institute in a recent meeting in which they pledged a day for each of the calendars appearing above.

## THE GENERAL FUND

Let us not forget the present need in the general fund that the preparatory work may progress unhindered by the lack of sufficient funds.

## MISSIONARY ACTIVITIES

The missionary group composed of the accepted B. A. M. candidates and those under actual appointment have enjoyed visiting and giving their testimonies at the various gospel missions which are under the supervision of the Denver Bible Institute.

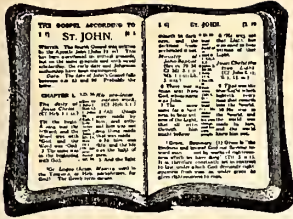
On Sunday, January 12, they spoke at the Fremont Gospel center at the invitation of Mr. Shaffstall who is in charge of that mission. Their next appearance was made at Superior, Colorado on January 26. The mission is conducted by Mr. Ruf. The following Sunday, February 2, Mr. Seger of the Campus Gospel Center gave the missionaries an opportunity to give their testimonies concerning God's will for their lives and the anticipated work in the Belgian Congo. On Sunday, February 9, a joint meeting of the Eldorado and Marshall Missions were held at Marshall with the missionaries as the principal speakers. Mr. Glen Lindquist and Mr. Parcel, respectively, are the leaders in this work.

These opportunities afforded by the various D. B. I. missions with their leaders have been greatly appreciated by the present personnel of the B. A. M. group. They trust that in these appearances they may have kindled in the hearts of those who listened, a deeper understanding of the problems involved in this new work as well as the blessing which will accrue to those who support the work either materially or in bearing the work and the workers to the throne of grace in prayer.

## NEW APPLICANT

The Berean American Mission Board has received one new application recently and there are others who have made known their interest in the work with the possibility that the Lord may burden them for Africa.





# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## THE ALL-SUFFICIENT CHRIST

John 14:1-7

### I. CHRIST—THE WAY

A. Man has gone out of the way

Isa. 53:6

Rom. 3:12

B. Christ—the Way to God, Victory, Access

John 14:7

I Cor. 10:13

Heb. 9:8; 10:20

### II. CHRIST—THE TRUTH

Man is seeking. He must first know the Way.

A. Truth a characteristic of God

Deut. 32:2,

Ps. 31:5

B. Christ is Truth

II John 2

Eph. 4:21

### III. CHRIST—THE LIFE

A. Christ the Author of physical life

Col. 1:16

B. Christ the Author of eternal life

I John 5:11-12

John 1:4

John 10:28

—C. R. L.

## BOUGHT WITH A PRICE

I Cor. 6:19-20

### I. A BLESSED FACT

"Ye are bought with a price"

I Pet. 1:18-19

Heb. 9:12

### II. A PLAIN CONSEQUENCE

"Ye are not your own"

II Cor. 5:15

Ps. 100:3

### III. A PRACTICAL CONCLUSION

"Glorify God in your body"

I Pet. 2:9

Phil. 1:20

—C. H. S.

## THE SCRIPTURE

II Tim. 3:16-17

### I. HOW WE GOT IT

"ALL scripture is given by inspiration of God"

II Pet. 1:21

Exod. 20:1; 24:4

### II. WHAT ITS PURPOSE IS

"And is profitable for":

1. Doctrine—John 7:17; Prov. 4:2; I Tim. 4:16

2. Reproof—Prov. 6:23; II Tim. 4:2

3. Correction—Job 5:17; Prov. 3:12

4. Instruction in righteousness—Prov. 4:1-2; Ps. 32:8; I Tim. 6:3

### III. WHY IT WAS GIVEN

"That the man of God may be perfect, thoroughly furnished unto every good work"

Ps. 19:7; 119:98-102, 126-128

—J. R. J.

## SIX LOOKS AT JESUS

### I. A LOOK OF LOVE

Mark 10:21

Eph. 3:19

I John 4:19

### II. A LOOK OF APPROVAL

John 1:47

Phil. 4:18

Heb. 13:21

### III. A LOOK OF ENCOURAGEMENT

Luke 19:5

John 1:48-49

### IV. A LOOK OF COMPASSION

Luke 7:13

Ps. 86:5-15

### V. A LOOK OF REPROOF

Luke 22:61

Matt. 16:1-4

### VI. A LOOK OF SOLICITUDE

John 19:26

I Pet. 5:1

—H. P.

## THE WOMAN OF SAMARIA

### I. CONVICTION COMMENCED

John 4:7

John 1:45

### II. CONFIDENCE GAINED

John 4:15

Acts 16:30

### III. CONSCIENCE REACHED

John 4:18, 19

I Tim. 4:2

I Tim. 1:19

### IV. CONVERSION EFFECTED

John 4:26

Acts 16:31-33

Acts 8:37

### V. CHANGE MANIFESTED

John 4:29

I Thess. 1:9

—W. J. M.

## FOUR "ONE THINGS"

### I. SALVATION—"One thing thou lackest"

Mark 10:21

John 3:3-7

Acts 4:12

### II. ASSURANCE—"One thing I know"

John 9:25

II Tim. 1:12

Rom. 8:38-39

### III. COMMUNION—"One thing is needful"

Luke 10:42

I John 1:6-7

### IV. DEVOTION—"One thing I do"

Phil. 3:13-14

Heb. 12:1-2

Ps. 27:4

*IF YOU wish to know the secret of our success, it lies in this: that we have stood fair and square on the Bible doctrine of substitution. Ah! that is what is needed by a dying world.*

—Moody





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON

## A FEAR

HERE goes the bell again, one, two, three, four, five, six, seven, eight, nine, ten—ten years old!!

Just as old as I. Oh! how I wish that bell wouldn't ring when some one dies. To think just ten and dead. Makes me scared. Makes me shake. Hope I get consumption or somethin' that will take a long time to kill me, so I'll know when death is comin'. Death sure is an awful monster. Wonder when he is comin' after me? What if I'd be the next?

He seemed frozen to the sidewalk. From the church across the street the people were beginning to file out.

"Last time the bell rang seventy times. I counted every one. Wish I could live that long. Wasn't half as scared as I am today when it rang just ten times. Makes me cold all over. Why—why! I'm shaking. Seems like a cold hand is holding me. Think of it! They'll take him to the graveyard, put him in the ground. Ugh! throw dirt on the coffin lid, cold dirt! The preacher will say, 'Earth to earth, ashes to ashes, dust to dust!'"

In his little mind he pictured it all as he had seen it many times in reality, and oftener in his dreams. Death was a terrible monster waiting to pounce upon him. He could imagine himself being put in the grave. Against his own will he followed the procession to the grave yard, his eyes filled with fear.

But as this boy grew older that fear left him and he was able to exclaim, "Ah! death, where is thy sting?" and he said it seemed that the answer came rolling down from Calvary, "Buried in the bosom of the Son of God."

That boy who had such a fear of death but later knew that, "Absent from the body" meant "present with the Lord," was

Dwight L. Moody.

## A LASTING DECISION

THE Sunday-school lesson that day was about Moses and the miracles he performed under God's direction in Egypt. One of the boys in the class had puzzled the teacher for some time. He was so silent, never voicing his opinion or asking a question. Today, however, he seemed to be especially interested in the story, and when the teacher paused for a moment, said: "That Moses was what you call a pretty smart man, wasn't he?" Right then Mr. Kimball, the teacher, resolved to visit this boy and talk to him about the Lord.

He entered the store where this pupil worked and walking over to where he was, laid his hand upon his shoulder in such a friendly manner that the boy never forgot his touch. After some questions, Mr. Kimball said, "Will you not give your heart to Jesus?"

That question and the friendly concern of this Sunday-school teacher touched the lad's heart and he realized he did want to be a Christian. "Yes," he said, "I will consecrate myself to the service of God." That decision was made in earnest, and step by step he grew in the Christian life. It was a decision that influenced his life not only for this earth but for all eternity.

That Sunday-school pupil was Dwight L. Moody and his life from the time of that decision until his death bears testimony to the fact that God took him at his word and began working in and through him.

## A CONQUERED CIRCUMSTANCE

A YOUNG lad came to Chicago, and being a Christian, joined the Plymouth Congregational Church. No sooner had he entered than he was called upon to speak to the young folks in Sunday-school and at socials. Some of the older folks objected because his language was many times so uncouth, but even they had to admit the force and originality of this new boy. His energy and enthusiasm seemed never to tire. He was not content as are so many boys to just come to church himself, but he hired four pews in the church and "went out into the high ways and by ways and compelled them to come in."

Even bringing in others to hear the Word did not satisfy the energetic youth, he wanted to be teaching the Word also, so he began hunting for a small Sunday-school where he could teach. Finally, one day he entered a little Sunday-school on North Wells Street, and going up to the superintendent said, "Would you like, sir, to have another teacher here?"

"No, I thank you, we have almost as many teachers now as pupils."

Forlornly then the boy asked, "Then there is no chance for me?"

"Yes," said the superintendent, "there is, if you will bring your pupils with you."

This task did not seem so hard to the energetic youth, and on the next Sunday, he was there at the church with about a score of ragged children. None were too dirty or ragged for him to bring. He knew they all had souls and needed a Saviour.

You ask who this fearless lad was who was not discouraged by conditions but who seemed to make his own circumstances—it was Dwight L. Moody who throughout his life, over and over again, that demonstrated that God honours the man who is willing to work for Him.

## A LABOR OF LOVE

IN ONE of the worst sections of Chicago stood an old saloon. Gambling dens and haunts of notorious criminals were in abundance in this section of the city. Dirty, ragged youngsters peeked from sagging doorways. Refuse and dirt were in abundance everywhere.

Stepping into the saloon we could never have guessed that this was a Sunday-school. There was no furniture, except a few rough benches. Rude, unkempt, rollicksome boys and girls laughed, jeered, and fought each other. All was chaos and confusion. A few of the children stopped talking as a young man walked to the front and with a smile held up his hand for attention. Little by little the noise died away. Immediately I could see he loved and understood children. His patience was the means of finally winning their attention. Then he told them a story and even though I had read and heard this story many times from the Bible, I was held fascinated as this young man told it in his simple, original way. I was not surprised that these unruly children sat almost motionless until he had finished. Then bedlam and confusion reigned again.

A song was started which ended in din and shouting. Each child was then bribed by a stick of candy to keep quiet while the rest of the service continued.



Little by little I could see that this tireless youth was gaining the love and respect of these youngsters, and I realized as never before that only the Lord could put a love and desire in his heart to labor in that old saloon for those poor children.

They came from such miserable homes, and in themselves were so unlovely that naturally no one would love them. It reminded me of the condition of the world. We were all unlovely, rebellious, enemies of God, yet He sent His only Son to die for us on the cross of Calvary. God had given to Dwight L. Moody a vision of the lost and a love for their souls, so that he was willing to give his life in a labor of love to win the lost.



## A YIELDED LIFE

A YOUNG successful store keeper had at last arrived at a decision. He loved his work in the store. It fascinated him but he realized he loved another type of labor better. For some years he had attempted to carry on both lines of work, but at last he knew he must give up his store job and give his full time to the service of the Lord.

He went to a friend and said, "I have decided to give God all of my time."

His friend was astonished and exclaimed, "But how are you going to live?"

"God will provide for me, if he wishes me to keep on," said the dauntless young man.

He wasn't looking at money, he was not looking for fame, but his eyes, yes, and his heart were fixed on those poor ill-fed, bare-footed, dirty children who lived in the North Market district. His one aim was to start a school for these children that their minds and souls might be trained.

Soon he had won the confidence and love of the boys and girls. Many times, however, he had to flee for his life from the ill-famed haunts of their parents.

One time he was looking after some of the wild little urchins, when he was confronted by three ruffians who sought to kill him. Facing them calmly, he said, "Look here, just give a fellow a chance to say his prayers."

"Go on," they shouted.

So kneeling down he prayed, and the prayer was so direct and earnest that they left him and he was free to go on in his thankless task of seeking to bring the Gospel to these children whom he loved.

Already you know who this young man was, for it was so like him. We expect to find Dwight L. Moody doing just this sort of thing, braving hardships, even death, for the souls of men.

Eagerly I ask the question, "Why can't we expect to find all Christians just as willing, just as industrious as he was?" We have the same Lord, the same strength to call upon, the same grace to help us over the hard places, and we are not looking for souls, lost and undone, yes, dying with eternity ahead. Perhaps God is waiting for you to go and tell them of Jesus.



## AN EXAMPLE

PRESIDENT Lincoln was coming to Chicago for the first time since he had been President. Dwight L. Moody at this time had a school called "The North Market Hall Mission Sunday School." There were about fifteen hundred children in this Sunday-school and President Lincoln accepted an invitation to visit the school on the condition that he would not be asked to speak.

As Lincoln was about to leave Mr. Moody said to the school, "If Mr. Lincoln desires to say a word, as he goes

out, of course all ears will be open." He reached the center of the hall before saying a word, then suddenly stopped and made a very appropriate Sunday-school address. In this address he referred to his own humble early life and ended by saying, "With close attention to your teachers, and hard work to put into practice what you learn from them, some of you may also become president of the United States in due time like myself, as you have had better opportunities than I had."

I imagine as he was talking that Mr. Moody was thinking also of his humble beginning. No money, little education, left home as a boy and made his own way in the world. But I am sure D. L. Moody didn't stand there feeling sorry for himself because he hadn't been brought up in a rich family, gotten a good education, and made a fortune in business. I am confident he didn't pity himself but that his heart went up to the Lord in thanksgiving for the privileges he had of serving Him. He made the most of what he had and wasted no time in regretting he did not have more.

Abraham Lincoln became President of the United States because he was thankful for the things he had, and aggressively reached out for more knowledge and experience.

Can it be that there are any boys and girls, or perhaps men and women who read this magazine that have been feeling sorry for themselves? You haven't been treated as you think you should have been, so you go around with a long face, a sigh on your lips, a look of unwilling resignation on your face, and feeling that you are the most misunderstood, unappreciated, ill-treated person on earth.

Why waste the present because the past hasn't suited you? Perhaps your life has been hard. Perhaps you have been ill-treated and misunderstood. Most folks have been at some time in their life. If Abraham Lincoln had pitied himself and sat around moping because he had to split rails he would never have become president. If Dwight L. Moody had continually felt sorry for himself because he had to make his living clerking in a store, he would never have been used to win thousands of souls for the Lord and start a Bible School that would live after him as a memento of how God could use a man who was willing before Him.

If you spend your time bemoaning the fact that you have not had all the advantages that you think a person of your talent, ability, and good common sense deserves, you will stay in just the same circumstances in which you now are. And as long as you remain in this self-pitying frame of mind you do not deserve any better. You get just what is coming to you. You have been lulled to sleep by the Adversary who has blinded you to the fact that naturally you deserve nothing.

"Awake thou that sleepest and arise from the dead." Anyone who is lost in the depths of self pity is asleep—dead spiritually. Their eyes are turned inward. They need a vision of Jesus who was willing to walk the humble paths here upon the earth. God Almighty, the Creator of the universe, was willing to become a little babe and be born in a manger. To think of such a powerful One being confined to the body of a baby fills us with amazement at His humility. There was no thought of self pity in His soul, no resentment of the treatment He had received, but only love for those who reviled and spat upon Him as He hung upon the cross. He was the most humble of all men. He was humbleness itself. He came to do His Father's will and He wasted no time nor opportunity to carry out that will.

The Father has a plan for us, and we miss that plan if we throw away our time and opportunities by feeling sorry for ourselves.

Let us do as did Moody, forgetting the past, and "press on toward the mark for the prize of the high calling of God in Christ."



# IN THE HARVEST FIELD

Rev. Archie Yetter, D. B. I. '28, with his wife, son, and daughter, spent a few days at his Alma Mater during January visiting, and renewing old acquaintances. He spoke at the Berean Fundamental Church Sunday evening, January 12, his message bringing rich blessing to all those who heard it. The Yetters are now located at Pomona, California, in the Grace Fundamental Church.

Rev. Jesse Roy Jones, his wife, and son Sammy of D. B. I., spent two weeks time the latter part of January at Buckeye, Arizona, in The First Baptist Church. Rev. Patterson, former Tucson, Arizona, high school principal, pastor, reported a series of evangelistic meetings much needed in Buckeye, and much blessed of the Lord.

President Clifton L. Fowler of the Denver Bible Institute, attended the Founder's Week Conference at the Moody Bible Institute February 2 to 9, met many old friends, renewed acquaintanceships, handled Institute business, and after a week of numerous individual conferences, in spite of the severe cold, returned to Denver none the worse for the strenuous trip, and rejoicing in all that God had allowed him to accomplish through the trip.

Mr. Henry Dahl, D. B. I. '35, having spent the past summer and winter in evangelistic work in Montana, returned to D. B. I. February 14 for a brief visit; preached at the Berean Fundamental Church Sunday morning February 23, subject, "Has the Gospel Lost Its Power?" decided to stay at the Institute for a time while taking special treatment for a quite serious ailment. Pray for our brother.

Mr. Ivan Pulis, D. B. I. '34, having worked with Henry Dahl in evangelistic work for the past several months, underwent a minor operation on his throat. He is now resting at his home in Wilsall, Montana, preparatory to another series of evangelistic campaigns.

Lester Lehmuth, D. B. I. student from 1928 to 1931, frail in body, dauntless in spirit, unsuccessful in being accepted by any mission board, believing the Lord wanted him in Africa, set sail on October 19 on the steamer Exermont of the American Export Line, arrived in Africa November 1, writes, "And so we arrived at Casablanca, Morocco, Nov. 1, 1935. I was able to go on shore today and was glad to step on dry land again after being on the ship for almost fourteen days. In North Africa most of the buildings are white and they present a very beautiful and picturesque sight. I went through part of the native section, the Arab and the European section. The European section is like a modern American city with large apartment buildings, some as high as nine stories. They even have a five and ten cent store.

"The Arab and native sections were most interesting to me. The buildings are built side by side and look just like a jail. The streets are mostly of cobble stones and about ten feet wide. Along the street which is just a wide sidewalk there are little shops where you can buy everything from native and Arab merchandise to American and European. The ones who cannot afford to have a shop for

their wares just sit on the side with them. No one seems to be very interested or to have much ambition. Naturally the streets are very crowded, being filled with the different ones buying and selling, the children playing and the men and women coming and going. There is just a constant stream of humans coming and going and you wonder where they are going. Their dress is just a general mix-up and looks like they wear anything they can get. Of course those who can afford it wear the "full dress" of the Arabs. It is all very interesting but to the missionary, very sad, for each one of these humans has an immortal soul for which Christ died. In America as you watch the people go by they seem to be enjoying life and the "pleasures of sin" which last for a season, but these poor people don't even seem to be enjoying life, they just exist. Yet Christ died that they might be blessed with all spiritual blessings if they would only believe.

"From Casablanca, Morocco I had a very lovely trip along the western coast of North Africa and through the Mediterranean to Algiers. I arrived in Algiers on the sixth of November. It is a very interesting city and the surrounding country and mountains are beautiful. I am confident that the Lord has a definite work for me to do here for Him and so I am trusting Him to open the right door for me."

Our hearts go out to Brother Lehmuth and our prayers are lifted to the throne of Grace on his behalf that he shall be blessed and supplied with the necessities of life.

Rev. Elmer Seger, editor of this page for several years, has resigned his connection with the Institute. He is not sure of future plans but is seeking the Lord's guidance. The "Grace and Truth" and D. B. I. staffs wish him God speed and success in his new work wherever that may be. His months of faithful and sacrificial service at the Institute will not be forgotten. The D. B. I. faculty and student men attended a farewell party given in his honor at the home of Mrs. Paul Thompson (Night School '34) and presented him with appropriate and useful gifts.

Ralph Morningstar, class of '35, pastor of Osolo Community Church near Elkhart, Indiana, submitted to a thyroid operation on February fourth. His recovery has been normal and he has resumed his duties in his church. His brother, Forest, an accepted student at D. B. I., supplied the pulpit in his absence.

Miss Katherine Harder, former D. B. I. student, missionary in Africa for several years, is back in the United States on furlough, at present visiting with relatives in Minnesota, sent there by the doctor for recuperation and rest.

## D. B. I. FLASHES

President Fowler is teaching the Public Speaking course in the Day School; second and third year classes are being combined.

Mr. Henry Dahl is our new Superintendent of Men for the balance of the current year.

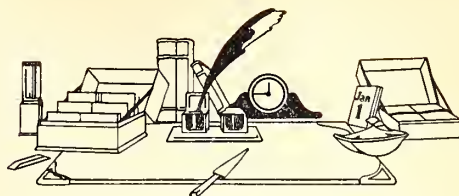
(Continued on page 103)

*THE world waited for the first coming of the Lord, 4000 years and then He came. He was here only thirty-three years and then He went away; but He left us a promise that He would come again; and as the world watched and waited for His first coming and did not watch in vain, so now to them WHO WAIT for His appearing shall He appear a second time unto salvation.*

—D. L. Moody



# THE EDITOR'S MAIL BAG



If you want to know of the blessing others are receiving from their perusal of "Grace and Truth" just spend a few moments reading the unsolicited testimonies found on this page. Such unfeigned praise comes from hearts that have been truly blessed by the Lord through the magazine from month to month. If you are enjoying the visits of this periodical, seek to interest your friends and relatives so that they too will want to join our happy family of readers.

This word comes to us from a missionary in Puntarenas, Costa Rica:

I have received it ("Grace and Truth") now for several years and it is the one magazine that I feel I could not be without. I appreciate all of the Christian magazines, they all fill their place, but as a study magazine there is none to compare with your paper. I find it such a help in the preparation of the S. S. lesson and all of its articles inspire me to deeper study. I would appreciate it if you would pass on my word of thanks to Mrs. . . . who so kindly subscribes for this magazine for me.

★

A layman, living in Kansas, says,

I read a dozen or more monthly Christian magazines and to my mind yours tops the list. I surely enjoy your expositions and wish that every pastor, Sunday-school teacher, and every Christian worker could read them.

★

Although a busy doctor, this subscriber takes time to study "Grace and Truth." He says,

I am lost without "Grace and Truth."

★

Another missionary, this time from Hawaii, writes:

"Grace and Truth" is the best Bible study magazine I receive. It honors the Lord and His Word from cover to cover and I must not be without it.

★

This friend is so enthusiastic about the "False Religions" number that he is sending copies to his friends:

Kindly send me seven copies of your November number of "Grace and Truth." Your articles exposing false religions are splendid and I want to pass these copies on to several of my friends.

★

From Nevada, Missouri came this testimony:

We surely enjoy "Grace and Truth."

★

This earnest pastor retains his copies of "Grace and Truth" for a reference file:

I surely appreciate "Grace and Truth." It is mighty helpful to me in my ministry. I often refer to old numbers for some of my sermon material as I have been taking the magazine since 1925.

Another faithful pastor, laboring for the Saviour in California, gives his word of commendation:

Thanks again for "Grace and Truth" whose monthly visits I deeply appreciate. It is not an easy thing today to adhere without any reservation to the truth as it is in Christ Jesus, because there is such a falling away . . . a paper such as yours is almost invaluable to ministers who are seeking to know the Word in a fuller and larger sense.

★

And here is the enthusiastic testimony of another stalwart defender of the Faith, who is fearlessly proclaiming the Word in Arizona:

Let me express my appreciation of the "Student" number of "Grace and Truth." It is a fine issue and exceedingly interesting. It seems to me that each month surpasses the former. Keep up the good work.

★

This missionary sends his testimony from Argentine:

We receive "Grace and Truth" regularly and enjoy reading its contents, and others, also, to whom we have sent it. You are certainly making a noble stand for the truth once delivered to the saints.

★

And a faithful layman and his wife, witnessing for the Saviour at every opportunity which comes their way, write concerning the monthly visits of "Grace and Truth,"

We couldn't get along without it.

★

A subscriber living in the state of Washington says:

I enjoy "Grace and Truth" very much.

★

This friend in Iowa spreads the message of the magazine by placing it in the foyer of his church.

Have been passing these publications along to others at church as I customarily leave reading matter in the foyer.

★

And from California we received this word:

So glad for "Grace and Truth." It surely brings me a feast of good things.

★

A pastor in Minnesota speaks of his enjoyment of the magazine:

I am surely grateful for "Grace and Truth" which I read carefully.

★

An earnest Christian woman residing in Colorado, writes:

I enjoy "Grace and Truth" and find it helpful in the study of the Bible.



# IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER



## THE SHADOW AND THE SUBSTANCE

In this book the author evidently uses the term "shadow" in the sense of symbol or type. He builds upon the Jewish Passover and the sprinkling of the blood of the Paschal lamb as a type of the redemption which Christ wrought by the shedding of His blood on Calvary. Between the two he finds many significant parallels, which prove Paul's saying: "Christ, our Passover, is sacrificed for us." Thus our author shows that the original Passover was the "shadow," while Christ in His atoning work is the "substance." The book is a vital one and affords the reader real stimulus and edification.

"THE SHADOW AND THE SUBSTANCE," by Sir Arthur Blackwood, K.C.B. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 1s. (\$24).

## BY WAYS APPOINTED

There are some thrilling situations in this Christian story. Of course, it has a decidedly religious element, but that only enhances its interest for the Christian reader. Two young men and two young women go to Carlton College, and falling in love follows. The young women are earnest Christians, while the young men are both agnostics; indeed, one of them bluntly calls himself an atheist. What is to be done in such a situation? Well, that is to be found out by reading the story. The author makes it enthralling enough. On pages 38-41 a number of apparent contradictions in the Bible are pointed out, and then are left to stand. We think it would have been well for the author to have resolved those difficulties somewhere in his book. But in spite of this one oversight, the story is well adapted to establish belief in the truth of the Bible and the transforming power of the Gospel of Jesus Christ.

"BY WAYS APPOINTED," by Briggs P. Dingman. The Bible Institute Colportage Association, Chicago, Illinois. Prices: cloth-bound, 75 cents; paper-bound, 20 cents.

## THE WAITING DRUMMER AND OTHER VERSE

Do you like rhythmic lines and melodious rhymes? If you do, you will enjoy this book of short poems. They are of miscellaneous character and touch upon a variety of subjects. Mr. Runyan is especially happy in portraying the beauties and phenomena of nature. It is probable that he lived in the country during some part of his life, and thus had direct access to the realm of nature. However, the author always sees God in nature. Indeed, all his verses carry a religious message. They are well adapted to cheer, comfort, and uplift. These poems prove that smooth and liquid verse makes a good medium for conveying religious truth. Mr. Runyan is connected with the Moody Bible Institute.

"THE WAITING DRUMMER AND OTHER VERSE," by William M. Runyan. Fleming H. Revell Co., 158 Fifth Avenue, New York. Price, \$1.00.

## JOHN AND BETTY STAM, MARTYRS

In view of their tragic death at the hands of Chinese Communists, Mr. and Mrs. Stam were indeed Christian martyrs; for they were put to death because they would not renounce their faith in Christ. The author has told the story of their devoted lives in a very interesting way. He has published his book with the full permission of the parents of both the martyrs. Thus the book is an authori-

tative biography. The preface is furnished by Jacob Stam, a brother of John; while the introduction is written by Dr. Will H. Houghton, President of the Moody Bible Institute.

"JOHN AND BETTY STAM, MARTYRS," by Lee S. Huizenga, M.D. Zondervan Publishing House, Grand Rapids, Mich. Prices: paper-bound, 40 cents; cloth-bound, \$7.5.

## CHRISTIAN ETHICS

What is the ultimate ground or source of right? What is the Highest Good (summum bonum)? What is the basis of moral distinctions? Why is one thing right and another wrong? These are the fundamental problems of Christian Ethics as well as of General Ethics. The only true foundation for an ethical economy is the theistic world-view. These fundamental facts are stressed in this notable volume on Christian Ethics. Perhaps they might have been more fully emphasized and developed. There is a good deal of dogmatics in the book, proving that Christian doctrine and morality belong together in a most intimate way in the biblical system of truth. The authors of this treatise have plowed deep; they have not glided over the surface. It is a joint work. Dr. Reu has furnished the part dealing with the fundamental principles of Christian morality, while Dr. Buehring has written the part dealing with the social application of those principles. The former reveals his scholarship in criticizing the various false conceptions of morality, both past and present. He has also supplied the extensive bibliography. All persons who desire to do some fundamental thinking should get and read this notable volume.

"CHRISTIAN ETHICS," by Profs. J. M. Reu, Th.D., Litt.D., and Paul H. Buehring, A.M., D.D. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Price, \$2.50.

## THE ESSENTIALS OF LIFE

Dr. Griffith Thomas, the author of this precious volume, passed on to his eternal reward several years ago. He was a man of excellent temper, very spiritually minded, and very happy in his exposition and application of the Word of God. A graceful foreword to this volume is furnished by Dr. J. Russell Howden, a devoted friend of Dr. Thomas. The book emphasizes and develops the essential principles of the Christian faith in an edifying way, so that the reader feels that he has dealt with foundation principles.

"THE ESSENTIALS OF LIFE," by W. H. Griffith Thomas, D.D. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, one shilling (\$24).

## THE LOVE LIFE

It is doubtful whether a more complete and uplifting essay on Paul's great song of love in the thirteenth chapter of First Corinthians has ever been written than this one by our well-known and much-loved friend, Dr. Scroggie. At times he is quite incisive and epigrammatic. He reveals the depth and power of Christian love, and shows how its practice would solve many of the perplexing problems of human life. Here are some of the outstanding characteristics of love as set forth in this volume: Love

All books of which favorable mention is made may be ordered from The Institute Book Nook, 2047 Glenarm Pl., Denver, Colorado.



is not hasty, but patient; not envious, but content; not arrogant, but humble; not rude, but courteous; not irritable, but good-tempered, etc.

"THE LOVE LIFE," by W. Graham Scroggie, D.D. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, one shilling (\$24).



### TALKS IN CRAYON AND CHALK

You do not need to be an artist and do fancy drawing in order to be a success in giving chalk talks to juniors. So our author claims in her friendly preface. She proves it in the body of her bright book. The first part shows how simple the drawings may be and yet make vivid illustrations of profitable lessons for the young. Part II brings out many practical truths about the boys and girls of the Bible, while Part III deals with boys and girls and their Bible. The last part gives valuable helps to teachers of boys and girls. We are glad to commend the book for its many wholesome and helpful suggestions.

"TALKS IN CRAYON AND CHALK," by Ella N. Wood. Illustrations by the Author and Ruth Wood Hoag. Fleming H. Revell Co., New York. Price, \$1.50.



### DUNCAN MAIN OF HANGCHOW

Who was Duncan Main? He was a gifted Scot, with a strong personality, who felt a divine call to missionary work in China, and so he went to Hangchow as a medical missionary. In that city there are many monuments to his devotion and that of his noble wife. He established a great mission hospital, leper settlements, convalescent homes, and founded a medical college of which he was the first principal. The story of his life and activities is told in a most interesting way in this biography. He was one of God's true noblemen. His rare gifts were unstintingly laid upon the altar of devotion to the healing of the bodies and the cure of souls. He was just as anxious to lead people to Christ for salvation as he was to minister to their bodily needs. The reading of this book will stir enthusiasm for the missionary cause.

"DUNCAN MAIN OF HANGCHOW," by Alexander Gammie. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 3s. 6d. (\$85).



### RULED BY THE RUDDER

A bitter feud between two schools located in a Scottish town forms what might be called the "scenario" for the characters of this story. As the town was located by the sea, the motto of one of the schools was, "He that will not be ruled by the rudder will be ruled by the rocks." Some of the boys in the story did not pay sufficient heed to this wholesome rule, and so got themselves and others into a good deal of trouble. For the most part, the story is a quiet one; but there are several adventures that are exciting enough to make you hold your breath for a few moments. The author has not cultivated a polished literary style, but tells her story in plain and simple language. We think that the slang of the school might as well have been omitted.

"RULED BY THE RUDDER," by Kathleen M. Macleod. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 2s. 6d. (\$60).



### PROPHETIC HIGHLIGHTS

According to the author of this book, when Jesus said to His disciples, "It is not for you to know the times and the seasons," He meant that they were not to know them for the time being, but that afterward they would be revealed; and they were afterward made known in some of the epistles and especially in the Revelation of St. John. On this basis the author proceeds to interpret the last

book of the Bible as a very definite prediction of coming events. He compares the prophecies of Revelation with the predictions of the Old Testament, especially those of Daniel. He advocates the usual interpretations of those who hold pre-millennial views. He gives many details of what is going to happen in the near future, and sees many signs of the speedy second coming of Christ.

"PROPHETIC HIGHLIGHTS," by J. M. Ritchie. Fleming H. Revell Co., New York, London, and Edinburgh. Price, \$1.25.



### THE PROMISE IS TO YOU

Not every Christian could or would venture as far as does this interesting writer. He has both courage and faith. He is an evangelist who believes himself to be called to stir up a spiritual awakening in all countries of the world. And so practically without scrip or purse, he visited many of the countries of Europe, and even went as far as Palestine, meeting Christians of like mind with himself, and holding services in which many sinners were converted and many saints led into a richer spiritual life and experience. He has recited his experiences in a racy style that holds the interest of the reader tense. In a remarkable way his financial needs were always supplied.

"THE PROMISE IS TO YOU," by J. Edwin Orr. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Buildings, London, E. C. 4. Price, 1s. (\$24).



### CHRIST FOR EVERY CRISIS

What is known as "The Lutheran Hour" over the coast-to-coast Columbia Broadcasting System has proved very successful and salutary. This is the second volume of sermons that have come to us from this source. Dr. Maier is a brilliant preacher; he has a clarion voice; he commands a vigorous style; he has an extensive vocabulary, and never seems to

hesitate in selecting the right words; he is drastic in condemning sin and error; above all, he proclaims "Christ for every crisis." Many times he depicts in vivid colors the stringency and anxiety of the times; but he always finds the voice of Christ saying to the troubled soul, "Fear not; I am with thee." It might be said that the preacher's uplifting motto is, "Earth has no sorrow that heaven cannot heal."

"CHRIST FOR EVERY CRISIS," by Prof. Walter A. Maier, Ph.D. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

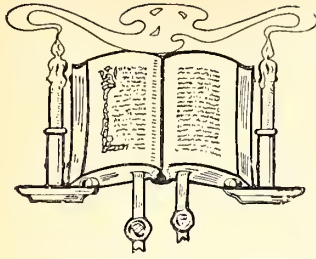


### NOTES AND NOTICES

Paul Hutchens always writes an interesting story. You may depend upon it that all his stories will have plenty of movement, a somewhat intricate plot, and a decidedly Christian purpose. All this can truthfully be said of a little paper-bound book entitled "The Compromise Road," which shows how wrong and costly it is to compromise with error instead of walking in the straight road. It is published by the Bible Institute Colportage Association, Chicago, Illinois. Price, single copy, 10 cents; 12 copies, \$1.00.

From the Scottish Prophetic Council, 141 Bath St., Glasgow, C. 2, Scotland, we have received the following pamphlets; all of them deal with biblical prophecy which is today receiving so much attention from biblical scholars: "The Promise of His Coming and Why He Delayed," by James Scott (two pence), "Prophecies and Dispensational Summaries," by James Scott (two pence); "The Anti-God Movement," by Walter J. Main (two pence); "The Prophetic Catechism," by James Scott (one penny). In each case the postage is extra. Special rates for orders in quantities.





# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by Miss ANNA BENTHIEN

Second Quarter, Lesson 5

Sunday, May 3, 1936

## JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE

Lesson Text: Luke 17:1-18  
Devotional Reading: Phil. 2:1-11

### Golden Text:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

The Sunday-school lesson for this Sunday is rife with good material for the Sunday-school teacher, whether he is dealing with young or old. Four different subjects are being dealt with and we shall consider them in the following order: (1) The Sinfulness of Promoting Evil (Luke 17:1-2); (2) The Standard of Forgiveness (Luke 17:3-6); (3) The Scope of Service (Luke 17:7-10); (4) The Sin of Ingratitude (Luke 17:11-19).

### I. THE SINFULNESS OF PROMOTING EVIL

It is bad enough for men to play with sin, indulging in those things which are evil, but God pity the man who consciously seeks to encourage others to do those things which are wrong. In the elucidation of the Saviour's teaching in these first two verses, perhaps it were well if we quote from the original Greek translation. "And He said to His disciples, It is impossible for snares not to come, but woe to him through whom they come; it would be better for him if an upper millstone were hanged about his neck, and he be thrown into the sea, than that he should ensnare one of these little ones" (Emphatic Diaglot). In essence, the Saviour is saying that snares or testings or trials are inevitable, but He places special blame and judgment upon the one who is responsible for the testing, that is, the deceiver.

In most cases the deceiver would be an unbeliever who is a tool in the hands of the devil, but sometimes the snare comes through a backslidden Christian. Almost everyone can remember the time when, as a child, some older malicious individual came to him and sought to entice him into sin. It may have been the enticement of a drink of liquor, a cigarette, or a moral sin. In any case the temptor was fully conscious of the evil he was committing. The judgment of such an one is bound to be severe. Occasionally, the one who is being tested is forced into sin when he refuses to respond to the enticement. This is a terrible thing, and one hates to think of the resultant effects upon that young person's life. Perhaps this wicked practice of leading a younger person into sin accounts for the fact that ninety percent of the inmates of our largest penitentiaries are of the ages of twenty to twenty-nine.

Another type of evil promoter is the conscienceless Christian. That important faculty of their soul is seared as with a hot iron. They know that picture shows, dances, gambling, card playing, and drinking are evil. They are intelligent sinners and are not content with sinning themselves,

they wish to drag other Christians with them. They subvert and deceive younger, innocent Christians into following them into paths of unrighteousness. Such an one can snare the "little ones" of the faith.

Another group who would promote evil things, whether consciously or unconsciously, come under the category of false teachers—those who cause divisions among Christians. Paul speaks of such in Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." These are they who seduce the brethren into believing those things which are unscriptural. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Timothy 3:13). John refers to such deceivers as having the very spirit of Antichrist: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (II John 7).

With these different examples before us of those who would promote evil among the brethren, let us consider something on the positive side. God's Word teaches us that we are to be an encouragement and example to the brethren. Sometimes this encouragement takes the form of exhortation (II Tim. 4:2), or it may be in the silent, consistent life which we live. This thought is brought to us in such a passage as Hebrews 10:24: "And let us consider one another to provoke unto love and to good works." Also I Thessalonians 1:7: "Ye were ensamples to all that believe in Macedonia and Achaia." And II Corinthians 9:2: "Your zeal hath provoked very many." Also II Corinthians 3:2: "Ye are our epistle written in our hearts, known and read of all men." This stimulation or provoking of one another to good works is a virtue which should be encouraged.

### II. THE STANDARD OF FORGIVENESS

One of the most complete vindications of the Holy Spirit's authorship of the Bible is the almost unattainable standard set down for man. Take, for instance, the standard of forgiveness.

If man had written the Bible, doubtless he would have counselled us to forgive a sinning brother the first time, perhaps the second, but certainly not after the third. In teaching the disciples in Luke 17, the Saviour exhorts them to forgive a trespassing brother. Then He lays down the divine standard: "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (vs. 4). In one of the other gospels the Saviour goes still a step farther. He says, "If a brother trespass against thee seven times seventy, thou shalt still forgive him.

*A MAN who has broken away from the great fundamentals is like a blasted tree in the desert.*

—D. L. Moody



The apostles were stunned by such words as these. They could not conceive of forgiveness reaching such proportions, so they replied to Him, "Increase our faith" (vs. 5). They thought, "If we are compelled to forgive a man that many times, certainly we will need more faith." The little touch of humor in this incident is very interesting.

Forgiveness should be so comprehensive as to include those who have done us the greatest wrong. We are enjoined to love our enemies. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (Matt. 5:44). Further instruction as to how to treat enemies is given in Romans 12:20, which is a quotation from Proverbs 25:21: "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head." And also in Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another."

Forgiveness should begin with the attitude of a man's heart. If someone does us a wrong the Christian spirit is to have an attitude of forgiveness so that even if the brother never asks for forgiveness, or repents of his sin, we will have forgiven him in our hearts anyway. However, the sinning brother, as the Saviour indicates, will not be capable of receiving this forgiveness until he repents. Our forgiveness should be without end, or, in other words, we should forgive as many times as the brother sins.

And what is the basis of this kind of Christian forgiveness? We find it in Ephesians 4:32: "Forgiving one another, even as God for Christ's sake hath forgiven you." Gratitude and appreciation for God's forgiveness of us will produce spontaneous forgiveness for others.

### III. THE SCOPE OF SERVICE

The teaching of the Lord in verses seven to ten is in essence this: servants or workmen have certain prescribed duties. It is expected that they shall be faithful to their regular duties, and they shall receive due commendation for serving well. "We have done that which was our duty to do" (vs. 10). A servant, however, should not receive special or extraordinary commendation until he does more than he is commanded to do.

This over and above or plusage service is the kind that pleases the Lord the most. Mary is asked to sweep the parlor. She sweeps the dining room also. John is told to bring in a bucket of coal and he replenishes the wood box as well. Mother is asked to call on the sick in the church. She not only does this, but brings four new members to church the following Sunday. This kind of service is the type which especially warms the Saviour's heart.

Two things in particular should characterize a Christian's service. It must first of all be of the voluntary rather than the reluctant variety. "If I do this with cheerful willingness, I find my reward therein; but, were it done reluctantly I should have to do it still, like a slave to whom his lord has entrusted the steward's office" (Way Translation, I Corinthians 9:17). And then our service should be as pleasing God instead of pleasing man. "Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Ephesians 6:6).

### IV. THE SIN OF INGRATITUDE

Our lesson thought changes again. We find this time ten lepers coming to the Lord Jesus and seeking help. We know not whether they were seeking healing or whether they merely were asking for alms. In any event, they said, "Jesus, Master, have mercy on us" (vs. 13). The Saviour had something for them which money could not buy. He did not offer them alms, but He offered them physical healing. He said, "Go show yourselves unto the priest" (vs. 14). But before they could arrive at the priest's place, "they were cleansed" (vs. 14). Leprosy is a very terrible physical disease and anyone cleansed of this infirmity should have been overwhelmed with gratitude and thanksgiving to the One Who healed him, but verse fifteen

*HUMILITY  
was always  
Mr. Moody's  
open door to God's  
fulness of blessing on  
his work.*

—J. V. Farwell

tells us that only one of them was grateful. "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God." The Lord Jesus was deeply grieved because of this display of human ingratitude and said, "Were there not ten cleansed, but where are the nine?" (vs. 17).

This unthankful spirit is also characteristic of the present apostasy. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to

parents, UNTHANKFUL" (II Tim. 3:1-2).

Gratitude should have a twofold manifestation. It should be toward man when merited, and always toward God. The Godward angle of gratitude is enjoined in such a passage as the fifth of Ephesians, verse twenty: "Giving thanks always for all things unto God and the Father of our Lord Jesus Christ." A Christian should never fail to be thankful unto God for everything. A striking example of the opposite of gratitude is given us in the story of Joseph and the chief butler in the dungeon in Egypt. While in prison Joseph interpreted the chief butler's dream, which was to the butler a great favor. Joseph asked the butler to remember him when he was released from prison and to speak a kind word for him. Joseph merited the chief butler's gratitude, but the record of the story is, "Yet did not the chief butler remember Joseph, but forgot him" (Gen. 40:23).

Another thought for us to consider is that gratitude should be expressed. Sometimes we fail to be the blessing we ought to be to others when we neglect to speak a word of appreciation to them when they deserve it. Paul made his gratitude public. He told the Philippians, "I thank my God upon every remembrance of you" (Phil. 1:3). He also expressed his gratitude to the Thessalonians (I Thess. 1:6-10).

Thankfulness to God is encouraged in such a passage as Philippians 4:6: "Be careful for nothing; but in everything by prayer and supplication with THANKSGIVING let your requests be made known unto God." Our gratitude to God for being healed of our sins should be so overwhelming that the song of our hearts will be,

"When I've been there ten thousand years  
Bright shining as the sun,  
I've no less days to sing His praise  
Than when I first begun."

—★—

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Through the international and interdenominational "Mission to Lepers," missionaries of America and Europe are doing a great work. Over eighty leper asylums, having ten thousand leper inmates, were in their care last year (1913) and of this number three thousand five hundred have been brought to Christ. In one asylum, where each leper receives eight cents a week with which to purchase all his necessities and luxuries, they contribute of their substance to the Bible and Tract Society, Christian Endeavor, and the national missionary. Truly they are a grateful as well as a stricken people. One missionary in India says: "A middle-aged, refined man came into our asylum on Friday morning. On the following Sunday we were having our usual service in a little grove of trees. The Indian pastor was preaching from the miracle recorded in Matthew 8:1-4, and was emphasizing the love that Jesus had for the leper. This chap sat literally at the feet of the preacher, squatting on the ground, his knees tucked up under his chin, his arms folded around his knees, face upturned, eyes and mouth wide open, listening to the wondrous story of the love of Jesus. He stood it just as long as he could. Then he said, 'Stop there, preacher. Am I hearing you right? Are you trying to tell us that there was someone once here upon this earth who loved a leper?' 'Yes, I am.' 'Well, who was it?' 'Jesus.' 'Who is He? Where does it tell about Him?' 'It tells about Him in this Bible.' 'Is that Bible written in Hindu?' 'Yes; and you shall have a copy.' And I heard him repeating to himself, 'Is it not strange. Someone once loved a leper.'"

—Tarbell's Guide, 1914



*A MAN once prayed for me that I might obtain eternal life AT LAST. I could not have said "Amen" to that. I obtained eternal life over forty years ago, when I was converted.*

—D. L. Moody

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How may stumblingblocks be turned into steppingstones to victory? (Ps. 25:15; 141:8-10; II Cor. 4:17-18; Heb. 11:27)

2. What should constrain Christians to shun being a stumblingblock and to seek to be a blessing to others? (Rom. 14:10-13, 19-21; II Cor. 5:10-11)

3. Against whom do we sin when we put stumblingblocks in the way of others? (I Cor. 8:12; Rom. 14:7-8; Matt. 25:41-45; Acts 9:1-5)

4. To what extent will we forgive others if we follow the divine standard? (Eph. 4:32; Col. 3:12-13; Heb. 10:17; Isa. 43:25; 44:22; Ps. 103:8-14)

5. Is grudge-carrying in the hearts of believers commended or condemned by God? (James 5:9; Lev. 19:18)

6. In what way do the lepers picture man in his natural condition? (Isa. 1:4-6; Rom. 3:10-23; 7:18; Isa. 64:6; Job 15:16; Ps. 51:5)

7. To Whom may sin-sick souls turn for cleansing and healing? (Rev. 1:5; I John 1:7; Heb. 9:14; I Pet. 2:24; Isa. 53:5-6)

8. Will God honor service performed with selfish motives? (I Pet. 5:2-4; Eph. 6:6-8; I Cor. 9:16-17; Col. 3:22-24)

9. How may we show our gratitude to the Lord for having washed us from our sins with His own blood? (Rom. 12:1-2; Prov. 23:26; I Cor. 6:19-20)

10. Why can the giving of the whole life to God be rightly called a "reasonable" service? (Rom. 12:1 with John 10:11, 15; 3:16; Matt. 20:28; Rom. 8:32a; Gal. 2:20; I Tim. 2:6; Gal. 1:4; Tit. 2:12-14)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Don't you like to memorize Bible verses, remembering that they are God's Word to you? Let us turn in our Bibles to Ephesians 4:32. This verse will be our memory verse for this week. Let us repeat it together. As we say it, let us start with the citation, "Ephesians 4:32: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Through this verse God is speaking to our souls telling us that in all things we should be kind to one another, tenderhearted, and forgiving. So often when some one does something which displeases us, we come back with a hard answer, and kindness is not there. Or if we think someone is trying to put something over on us, we become hard-hearted instead of tender-hearted as the Lord wants us to be. Then this verse also tells us to forgive one another even as God has forgiven us through the Lord Jesus Christ. Our natural tendency is to hold a grudge against our friends instead of forgiving them. Yes, sometimes it seems hard to forgive when there has been such a wrong done. Perhaps Mary or John has been telling your friends something about you which is not true. Is your first thought to get even with them? That is the way we will do if we keep the Lord Jesus out of our lives. But the Lord tells us, "Forgiving one another." How different that is to the way we want to respond.

It is only as we turn our hearts to the Lord Jesus and think upon His forgiveness toward our sinful lives, that we will forgive others of their wrong actions toward us. We have done many wrong things against our Saviour, yet He has given us full forgiveness. Now He asks that we have that same forgiveness toward others, when a wrong has been done toward us. Think upon this verse throughout the day. Let God speak to your heart through the verse, and then as you mingle with friends and loved ones, recall to mind the Saviour's desire for you. "Be ye kind one to another, tenderhearted, forgiving one another." An unkind word with a hard heart and an unforgiving heart will never turn your friends to the Lord. It is only as they see Jesus in you that they will want what you have. Let the Saviour teach you His way, and when occasions arise for you to show forth God's love to another, let the working out of this verse be found in you. "Be ye kind, tenderhearted, forgiving."

Yours in the Saviour's love,

Aunt Anna

Second Quarter, Lesson 6

Sunday, May 10, 1936

## EFFECTUAL PRAYER

Lesson Text: Luke 18:1-14

Devotional Reading: I John 3:18-24

Golden Text:

"God be merciful to me a sinner" (Luke 18:13).

It is just a little unusual for us to be studying the same subject so soon again, that is, the subject of prayer. On March 15 the lesson was, "Jesus Teaches His Disciples to Pray." In that lesson we discussed the five elements of prayer as found in the Bible, but today we shall consider several outstanding characteristics of prayers that please God. The subject of prayer is so important in the Christian life that we could well spend some time each week in discussing and encouraging intercession with God. Our lesson falls into two sections: (1) Prayer Should Be Habitual and Importunate (Luke 18:1-8); (2) Prayer Should Be Humble and Christ-centered (Luke 18:9-14).

### I. PRAYER SHOULD BE HABITUAL AND IMPORTUNATE

The opening words of the eighteenth chapter of Luke set down the divine injunction concerning prayer. "And He spake a parable unto them to this end, that men ought always to pray, and not to faint" (vs. 1). Some men pray long prayers and some short. Some pray much, and others little. Some pray in public, and others in secret. But what-

ever be a man's faith, or knowledge, or instruction concerning prayer, he is to heed the divine admonition, "Men ought always to pray." For those who lack instruction, it is a very simple matter to find out from the Bible how and in what manner they should pray.

These words which we have already quoted seem to indicate that God would have a Christian pray habitually. And why not? We believe in habit-forming. While the word "habit" has so long been associated with that which is evil, yet the word in itself carries neither the good nor the bad atmosphere. One may have the good habit of being cheerful, or courteous, or thoughtful, or of church attendance, or of Bible study and prayer. Those things which are new in our lives are oftentimes a bit burdensome, but continual repetition will produce spontaneity, which is an outgrowth of habit.

It is good for a man to become habitual in his prayers. The psalmist must have had just such an experience, "Be merciful unto me, O Lord: for I cry unto Thee DAILY" (Psalm 86:3). Nor was he content with praying daily. "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice" (Psalm 55:17). The psalmist evidently had gotten so well acquaint-



ted with his Lord that he could pray any time, anywhere, under any conditions. He did not need a prayer-mat, a church edifice, or even a closet in which to pray. All he had to do was to lift his heart to God in conscious fellowship and communion. This habitual type of spontaneous prayer is also brought out in the New Testament. "Pray without ceasing" (I Thess. 5:17). And also in Ephesians: "Praying always with all prayer and supplication in the Spirit" (Ephesians 6:18); and in Colossians: "Continue in prayer, and watch unto the same with thanksgiving" (Col. 4:2). So, from these Scriptures, we gather that God wants our prayers to be characterized by regularity, consistency, and continuity.

In the first eight verses of the lesson for today we have the parable of the Unjust Judge. In this parable of the Unjust Judge and the Importunate Widow, we find a lesson being taught. A striking contrast is made between the unjust judge and the True Judge, Who, of course, is God. The unjust judge would not grant to the widow, who came to him, justice on the grounds of the pure merits of her case. He withstood her for a time. But she, being an earnest soul, and knowing her claims to be justified, kept continually coming to this judge, seeking her rights. Finally, the judge, growing impatient, granted her the desired justice, saying to himself that by her continual coming she might weary him. The Saviour then draws the contrast, saying, "Will not God do justice for those chosen ones of His, who are crying to Him day and night? He is compassionate toward them" (Emphatic Diaglott, vs. 7). The logic presented by the Lord is that if an earthly, unjust judge, would grant a person his desires merely because of his perseverance, how much more would God the Father Who is the righteous Judge, grant to His children their legitimate requests.

Still another comforting thought is given to us in the eighth verse, which is a further contrasting point in the analogy. Whereas the unjust judge was slow in answering the widow, the Just Judge answers quickly. "I tell you, that He will speedily do them justice" (Emphatic Diaglott, vs. 8).

This principle of perseverance in prayer is given to us in direct statements, as well as by exemplification in the lives of Bible characters. We find such a statement in James 5:16: "The effectual fervent prayer of a righteous man availeth much." And also in Ephesians 6:18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Persistent perseverance and importunity in prayer is something that all of us should encourage more.

A very striking example of importunity in prayer is in the case of Abraham and his prayer for his backslidden nephew, Lot, living down in Sodom. In the story found in Genesis eighteen, God had told Abraham, through the angel, that He was going to destroy Sodom and Gomorrah because of the terrible wickedness of the people. Abraham said, "Wilt Thou also destroy the righteous with the wicked? Peradventure, if there be fifty righteous in the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein?" (vs. 24). God assured him that He would not destroy the city if the fifty righteous people could be found. About this time Abraham began to realize that it would be quite a difficult thing to find that many righteous people in Sodom, so he asked the Lord to come down five in the number. The Lord agreed. Then he asked Him to again reduce the number by five. The Lord complied. And then in rapid order he asked God to reduce the figures to thirty, and then twenty, and then ten. But when poor old Abraham got to the figure ten his faith failed him. He was afraid that if he got any lower the Lord would not say yes, and spare the city. Two things that impress us about this incident are: first of all, Abraham's perseverance on behalf of Lot, and second, God's marvelous grace in changing the conditions on which the city should be destroyed. Persistence on our part will prove to God that we are truly in earnest. We should not nag God, but we should keep praying about a certain burden until we find out definitely whether the answer of the Lord is yes, or no. Fervent, importunate prayer is effectual.

## II. PRAYER SHOULD BE HUMBLE AND CHRIST-CENTERED

The two examples of praying people given to us in this portion of our lesson are very familiar Bible characters,

*I BELIEVE that every man and woman living has a work laid out for them to do; that every man's life is a plan of the Almighty, and that away back in the councils of eternity, God laid out a work for every one of us.*

—D. L. Moody

one a Pharisee, the other a publican, or tax-gatherer. Throughout the New Testament the Pharisee is a type of man who is arrogant, proud, self-satisfied, and selfish. The Pharisaical type, according to the Saviour, comes to God in prayer making sure that it is in a public place where others can see and hear his holiness and righteousness. "The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess" (vss. 11-12). Such an one is so holy and free from sin that there is no need for him to come to God in prayer. Paul warns such a man, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Also, "If a man thinketh himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). Instead of vaunting forth his self-righteousness, the Pharisee should have been upon his knees crying to God for mercy. He was just as much in need of the grace of God as the poor publican, who was in another part of the temple.

The publican, or tax-gatherer, "standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." This poor man knew himself to be sinful and unworthy of God's favor. He did not approach the holy place where others would see him praying, as did the Pharisee, but rather he sought for himself a hidden corner where he might cry alone to God for mercy. He humbled himself before the face of Him Who sees into the darkest recesses of a man's heart.

God demands humility on the part of sinners. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive them their sins" (II Chron. 7:14). The Lord's ears are turned to hear the cry of the humble: "Thou hast heard the desire of the humble" (Psalm 10:17). The kind of prayers that receive the warmest reception at the throne of God are those that come from individuals who have manifested penitence for their sins and abnegation of self.

In the prayer of the publican, God is also teaching us to be Christ-centered in our prayers. The publican's words were: "God be merciful (Gr. *hilaskomai*, propitiated, or mercy-seated) to me a sinner" (vs. 13). This Greek word, *hilaskomai*, used in the Septuagint and New Testament in connection with the mercy seat, was, to an instructed Jew, an indication or recognition of the blood-sprinkled mercy seat. His prayer might be paraphrased thus: "Be toward me as Thou art when Thou lookest upon the atoning blood."

Back in Egypt the Lord told the Israelites, "When I see the blood, I will pass over you." When God sees sin without the covering of the blood, He must pass judgment, which is death. But when our sins are covered with the atoning blood, they are blotted out, washed away, and God remembers them no more (Isaiah 44:22-23). Thus the publican was entreating the Lord to look upon him as one whose sin had been taken away, or cancelled. He wished to be considered as one who was covered with the blood of the Propitiatory One, Jesus Christ.

Our prayers, therefore, should be Christ-centered. In Hebrews we are enjoined to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). And in Philippians 4:6 we are told: "Let your requests be made known unto God."



*I AM tired and sick of people who are all the time talking about what they have to give up. Let that kind of talk go to the winds, and look and see what you have gained.*

—D. L. Moody

God, Who is the Author of salvation, is the One Who hears and answers the prayers of His people (Psalm 145: 18).

#### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A church elder told this writer of a man he knew who was asked if he intended taking part in a prayer meeting held at Broken Bow, Nebraska, to pray for rain in a time of great drouth. He said emphatically, "No," and then explained that he came to that western country with full knowledge of its climate, lack of rainfall, windstorms, etc., and took his chances on it; and that now he did not want to ask God to change His natural laws to get him out of a trouble he had gotten himself into. Contrast with that this paragraph from "The Sunday School Times":

Many object to prayer on the ground that God's laws cannot be altered. "Do you suppose that God is going to change any of His laws because you ask Him to?" is the question of the unbeliever. It is well stated by J. Dunham Smith: "Can prayer alter the divine law? Nay, but it IS one of God's laws that when His people pray He answers. 'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.' So prayer does not ask God to break any of His laws; instead, prayer is our obedience to God's law. We may reverently say that our praying opens the way for God to carry to the fullest results His own laws. It is the man who does NOT pray who breaks God's law."

Two went up to pray? O, rather say  
One went to brag, the other to pray.  
One stands up close, and treads on high  
Where the other dares not lend his eye.  
One nearer to God's altar trod;  
The other to the altar's God.

—Richard Crashaw

#### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did the Saviour Himself have the prayer habit? (Luke 11:1; Matt. 14:23; 26:39-44; Luke 6:12-13; 5:16; 9:28; 22:39-46; 9:18; Mark 1:35)
2. Does the Scripture encourage persevering, importunate prayer? (I Thess. 5:17; Col. 4:2; Rom. 12:12; Eph. 6:18; Phil. 4:6; I Sam. 12:23; Luke 18:1; 21:36a)
3. Is prayer overcoming God's reluctance or laying hold of His willingness? (Jer. 33:3; Isa. 65:24; Ps. 86:5, 7; 145:18-19; 34:15, 17; 50:15; I John 5:14-15; John 14:13-14)
4. What is the one and only way by which men may approach God? (John 14:6; Heb. 10:19-22; Eph. 2:13)
5. Will intimate communion with God lead us to extol our righteousness or to confess our sinfulness? (Ps. 51:2-5; Dan. 9:3-6, 8; Neh. 1:5-7; Ps. 32:5; Isa. 6:1-5; II Sam. 24:10; Ezra 9:4-7, 15; Luke 18:2-4; Exod. 34:6-9)

6. Whose goodness is exalted in true prayer? (Ps. 51:1; Dan. 9:3, 7, 9; Neh. 9:32-33; Ps. 119:137; Jer. 12:1; Ps. 22:3; 145:1-21; 143:11; Ezra 9:15; Neh. 9:5-8)

7. Why are prayers sometimes not answered? (Jas. 4:3; Ps. 66:18; Isa. 59:2; Prov. 28:9; Jas. 1:6-7)

8. Does God warn us against self-exaltation? (Rom. 12:3; Gal. 6:3-4; Luke 18:14; James 4:6; Ps. 37:35-36)

9. Does God bestow special blessing upon humble souls? (Isa. 57:15; 66:2; II Chron. 7:14; Ps. 10:17; 138:6; Prov. 3:34b; Jas. 4:6; Matt. 5:5)

10. When in need and attacked by the Adversary, where may we find help and deliverance? (Heb. 4:14-16; Ps. 40:17; 46:1; 121:1-8; 34:4, 6, 17, 19; 147:3; Nahum 1:7; Deut. 33:27a; Heb. 13:5-6)



#### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Have you boys and girls been spending some time in prayer with your Saviour? There comes a time in every life when the decision for the Saviour must be made, and then when you see your need of a Saviour, you begin to pray. Maybe at first your prayers are quite scattered, but the Lord understands every word you say, and even knows what is in your heart, unexpressed. How the Saviour delights when one of His little ones comes in prayer. Over and over again in the Bible we read verses such as, "Men ought always to pray"; "Pray without ceasing"; "In everything by prayer . . . with thanksgiving, let your requests be made known unto God." The Lord is continually telling us to come to Him. When you awaken in the morning, turn your heart to God in prayer asking Him to bless and keep you through the day. During your school hours, when studies seem to drag and get boring to you, talk with the Saviour and tell Him of your need. Then as you go to and from school in the midst of the hurry and scurry of this world, ask the Lord to protect you from danger. Then while at home, there may be a task awaiting you which you do not especially care to do. Remember that you are His child, and that task can prove to be a blessing to you, so do it as unto Him. All of these little things make up your life, and prayer can be a definite part of your life just as much as the duties. But think over a day of your life when you do not talk to the Lord about your needs. How different it is. Mother calls you to get up, and you are so cross that you feel as though the whole world is against you. You run off to school, and one of your school chums says something that you don't like, so you get cross and angry. The hours in the class room are so long and uninteresting. Everything has gone wrong that day. When you arrive home from school there is a task to perform, and that just caps the climax with you. You are too tired to do anything else for that day, so you retire at night, tired of body as well as of soul. What is the difference? One day you have started the day with your Saviour, and have been in touch with Him over everything that has happened. You realize that He is with you, and has understood what you need, but the other day you thought you could get along without Him.

May this be a lesson to each boy and girl. Start the habit of prayer. It is a good habit, and will mean much in your life. The more you pray, the more you will love Him. And the more you love Him, the more you will want to pray.

Yours in One Who hears and answers prayer,  
Aunt Anna

Second Quarter, Lesson 7

Sunday, May 17, 1936

## JESUS INSPIRES HONESTY

Lesson Text: Luke 19:1-10  
Devotional Reading: Psalm 15

Golden Text:

"Thou shalt not steal" (Exodus 30:15).

Our lesson today, "Jesus Inspires Honesty," should really be a lesson on the transformation of a Christian.

However, since the lesson committee gives us the story of Zacchaeus as our text, we shall proceed to study this interesting character; how he was brought to the Lord, and what happened after he was saved. We divide the ten



verses of Luke nineteen as follows: (1) Aspiration of a Sinner (vss. 1-4); (2) Invitation of the Saviour (vss. 5-7); (3) Regeneration by the Saviour (vss. 9-10); (4) Transformation of a Sinner (vs. 8).

### I. ASPIRATION OF A SINNER

The thing about this little man, Zacchaeus, that always impresses us is his desire to see the Lord. Although handicapped by his physical stature, he did not let it stand in his way. He found a tree, and climbing it, used it as a box seat to watch the Lord as He went by. The story found in these few verses has lent itself to a now quite famous gospel outline. The outline is this: (I) The Man behind a Tree—Adam; (II) The Man up a Tree—Zacchaeus; (III) The Man on a Tree—Jesus Christ. This man up a tree was a willing soul. We know not whether he realized that he might get salvation by following after the Lord, but we are sure that his motive for wanting to see the Lord was wholesome.

There was someone else who was also eager to see the Lord but, unlike Zacchaeus, his motive was a malicious one. "When Herod saw Jesus, he was exceedingly glad: for he was desirous to see Him a long season, because he had heard many things of Him; and he hoped to have seen some miracles done by Him" (Luke 23:8). The proof that Herod was malicious is found in verse eleven of this same portion. We are told that he mocked the Lord and arrayed Him in a gorgeous robe and sent Him back to Pilate. Verse twelve also reveals to us a startling thing: fellowship in the things of sin—a satanic fellowship in doing evil—oneness of heart, but working for the devil. "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves" (Luke 23:12).

On other occasions, Pharisees, scribes, Sadducees, priests, and Roman soldiers came seeking the Lord, but they, like Herod, came with hearts filled with malice and animosity.

But there were others who, like Zacchaeus, came with a willing heart. A good example is the centurion, whose servant lay at home grievously sick. "When Jesus was entered into Capernaum, there came unto him a centurion, beseeching Him" (Matt. 8:5). The centurion, although a Greek, really believed down in his heart that Jesus would give him audience and would answer his request. In fact, the centurion's faith was so great that he saw no necessity of the Lord's making a long trip to see the sick one. He asked Him to merely speak the word and heal him by long distance, if you please. The Lord's heart was so gratified by this man's attitude that He said, "Verily, I say unto you, I have not found so great faith, no, not in Israel" (Luke 8:10).

Another example of a gentile who came to see the Lord is found in the twelfth chapter of John. "And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus" (verse 20-21). What a noble motive it was that these few should desire to see the Son of man. We are not told that all of the Greeks desired to see Him, but merely a few, and these said, "Sir, we would see Jesus."

We cannot forget the wise men, either, who made the long trip from the east to see the Babe, Jesus, in the manger. They did not come to Bethlehem on a sight-seeing trip; they were not tourists. They were humble servants of God in search of the King (Matt. 2:2).

Nor can we forget the Ethiopian who possessed great power under Candace, Queen of the Ethiopians. In Acts 8:27 we are told that he came to Jerusalem for the purpose of worshipping the Lord. He bought a copy of the Scriptures—Isaiah fifty-three to be exact—and on his way home, not yet having embraced the Christian faith, he was met by Philip. Here was a willing soul and the Lord did not fail him.

### II. INVITATION OF THE SAVIOUR

After Zacchaeus had climbed the sycamore tree and was well settled in his box seat, the Lord Jesus came by. "When Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down" (verse 5). Since we are promised in John 7:17 that "if any man will do His will, he shall know of the doctrine," we

could not conceive of the Lord passing by this tree without giving Zacchaeus a chance to accept the Gospel.

In addition to inviting Zacchaeus to come down from the tree, the Lord did something else. He told Zacchaeus that He must abide in his house that day. Poor little Zacchaeus, rich with money, yet despised by his fellowmen because of his lowly occupation of gathering taxes, was so overwhelmed by these words from the lips of the Messiah, that gravity almost got the best of him. We are told that "He made haste, and came down, and received Him joyfully" (verse 6).

The type of invitation which we have been discussing is that which the Lord gives to the unsaved. It is expressed thus: "Him that cometh unto Me I will in no wise cast out" (John 3:37). And also Isaiah 55:1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat."

The other kind of invitation the Lord gives is the invitation to those who are legitimately His own, that is, to Christians. To such who have temporarily strayed away, the Lord says that He will go after them until they return. He will not leave the prodigal son to grovel alone in the filth and mire of sin, but rather will go after him and bring him back. And to the Christian that is in need of help, strength, comfort, and encouragement, He says, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" (Matt. 11:28). "He is our refuge and strength, a very present help in trouble" (Psalm 46:1). He invites us to lay our burdens upon Him and thus our burdens become His.

"O yes, He cares; I know He cares,

His heart is touched with my grief;

When the days are weary, the long nights dreary

I know my Saviour cares."

### III. REGENERATION BY THE SAVIOUR

There cannot be much question as to the regeneration of Zacchaeus, for Jesus said to him, "This day is salvation come to this house" (vs. 9). It is true that the man's transformation is spoken of before the Lord speaks of his salvation, but that does not mean that the transformation came first. Zacchaeus saw Jesus with his own eyes and accepted Him as his personal Saviour.

Regeneration is offered to unbelievers only, for only an unbeliever is in need of re-creation. There are only two occurrences of this word in the New Testament, one in Matthew 19:28, the other in Titus 3:5. The Greek word is "colingenesia." In Matthew 19:28 it means a re-creation of the social order, that is, the establishment of the earthly kingdom of our Lord. Whereas, in Titus 3:5, it means the re-creation of the individual soul. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration" (Titus 3:5).

In dealing with the doctrine of regeneration there are at least four things which we would like to consider.

First, regeneration is without cost. The thought of the Gospel being free is given to us in such a passage as Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." A gift does not cost the recipient anything. The fact that regeneration is free is also clearly stated in the Way Translation of I Corinthians 9:18: "What then is the reward I find therein? Just this—the consciousness of giving to men glad tidings that cost them nothing."

*DO YOU know that a great many children of God have never seen their standing in Christ, and what it means to be a son or a daughter? They never rise above servants.*

—D. L. Moody



**T**HERE are three great facts foretold in the Word of God. First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost. Third, the return of our Lord from heaven—for this we are told to watch and wait till He come.

—D. L. Moody

Regeneration is provided for all men. The universality of the provision of regeneration through grace is given to us in the language of John 3:16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The "whosoever" in this verse takes away the possibility of any man being left out of the plan of redemption.

Regeneration is a re-creation, or new birth. The Saviour taught this new birth to Nicodemus. "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." If the Saviour had said, "Except a man be born," neither Nicodemus nor any of the rest of us could have understood what the Saviour meant. But when He said, "born again" we know that it means to be created all over again, not physically, but spiritually. Nicodemus could not understand it; neither can we; but by faith we believe it.

Regeneration is received through faith. Whereas we see quite scripturally the universal provision of salvation, yet we must admit that there will not be a universal acceptance of it. Only those who heed Paul's words given to the Philippian jailor shall find a place in the bosom of the Redeemer. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

And so, the Saviour gave Zacchaeus salvation, but it was not a reward for his willingness to surrender money and possessions which he had gained illegitimately. Nor was it because he was willing to become a philanthropist. It was a gift given to him because he placed his faith in the Propitiatory One, through which gift he received the cancellation of his sins.

#### IV. TRANSFORMATION OF A SINNER

It is not unscriptural for us to expect that a Christian will bear fruit. In fact, we are told that by their fruits we shall know them. May we say, however, that in this connection a great mistake has been made by some earnest Christians. They say that if a man does not show fruit, that fact becomes conclusive and final evidence that the man is not a Christian. We can, under no circumstances, agree with this position. We admit that a Christian ought to bear fruit, but we also insist that a man's word be accepted. If he, or she, says that they have accepted the Lord Jesus Christ as their personal Saviour, we must accept their word. The man who bears no fruit is like the man in I Corinthians 3:15. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." He will not receive the full reward which God purposes he should receive; but he cannot lose his salvation.

The embracing of Christianity should produce a revolution in a man's life. His standard of conduct should be something like this: "Everything the devil loves, I hate." The old sinful habits, desires, and weaknesses should be discarded and not encouraged anymore, and evil companions should be shunned. Paul very adequately sums up what the attitude of a man's heart should be in order for the Lord to work out transformation in his life: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Another thought given us by the example of Zacchaeus is that of restitution (vs. 8). Restitution of stolen property was an old Jewish law (Exodus 22:1-4). The stipulation of that law was that stolen goods should be returned two, three, or fourfold, and in some cases, sevenfold. While we are not living under the Jewish law, yet the principle remains the same for us Christians. If a man, who has just accepted the Saviour, has any amends to make with any man, he should do it as soon as possible. Stealing is not right even if it is from unbelievers.

The Scripture appeal for the transformed life is presented by Paul in Romans 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind."

#### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Zacchaeus, though a little man, was ever to the fore; he ran ahead of all the crowd and climbed that sycamore. "Come, entertain me at thy house," the Saviour said to him. How precious was that sycamore, how blessed every limb! And we may find our sycamores and see the Lord from there. I know the finest of them all—the sycamore of prayer. Up on its level limbs we climb, aspiring to the sky; we cannot fail to greet the Lord as He is passing by. And there's another sycamore, the Bible's goodly tree. What happy views of Jericho when we are there to see! And now, as we are resting firm amid its branches true, the King of Glory marching calls and summons me and you! The church—ah, that's a sycamore that reaches far and wide, and happy they amid its boughs that trustingly abide; for Jesus walks with watchful eyes along that joyful way, and bids us be His honored host within our house today. And blessed too, are those that know the sycamore of song, the psalm, the hymn, the anthem high, exhilarant and strong. We praise the Lord with joyful hearts amid those branches green, and louder as the coming King expectantly is seen. So as the Christian journeys on, the shining landscape o'er, he finds along the dusty way full many a sycamore; and up he climbs, for well he knows the Lord is passing by, and no one in a sycamore escapes His loving-eye.

—Amos R. Wells in "The Sunday School Times"

#### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is God faithful in getting the message of salvation to willing souls? (John 7:17; Acts 8:26-37; 16:9-15; John 4:3-39; Luke 19:1-9; Acts 10:1-35)
2. Is Jesus' invitation to receive Him as Saviour limited to a chosen few? (Rev. 22:17; John 6:40; Acts 2:21; Rom. 9:33; 10:13; II Pet. 3:9; John 3:15-16; 7:37)
3. Why may eternal salvation be offered to all mankind? (Heb. 2:9; John 3:16; I John 2:2; Isa. 53:6; John 1:29; 4:42; II Cor. 5:19)
4. Were the onlookers who self-righteously called Zacchaeus a sinner also in the same classification? (Rom. 3:22-23; 5:12; Job 15:16; 25:4; Ps. 51:5; Gal. 3:22; Eccles. 7:20)
5. Does God love sinners? (Eph. 2:4-5; Rom. 5:8; I Tim. 1:15-16; I John 4:10; John 3:16; Tit. 3:3-6; Luke 23:34; 19:10)
6. Did Zacchaeus gain salvation by making restitution? (Eph. 2:8-9; Tit. 3:5; Rom. 11:6; II Tim. 1:9)
7. What incentive do believers have for bearing fruit abundantly? (Rev. 22:12; I Cor. 3:11-15; II Tim. 4:7-8; James 1:12; II Cor. 5:10; Rom. 14:12)
8. Are men honest by nature? (Rom. 3:4, 10-19; 7:18; Jer. 17:9; 13:23; Eccles. 7:20)
9. What should be our attitude toward those who have wronged us? (Eph. 4:32; Col. 3:13; I Pet. 2:19-20; Rom. 12:17-20; Matt. 5:44; Mark 11:25; Luke 6:35)
10. Should honesty and integrity characterize our dealings with others? (II Cor. 4:2; 8:21; Phil. 4:8; Heb. 13:18; I Pet. 2:12; Prov. 21:3; Acts 24:16; Micah 6:8)



*PAUL has something to say about Christ's Second Coming in every chapter of Thessalonians. Indeed, I have thought that this epistle to the Thessalonians might be called the Gospel of Christ's coming again.*

— D. L. Moody

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Our lesson this week is on honesty. What is it that goes through your mind when you think of being honest? Is it that you should avoid stealing and then lying about the taking of anything? Yes, that is one place where we need to be honest. But there is another place in life where we need to be honest, and that is with God. The Lord knows our hearts and the secrets of our hearts, and even though we can hide our dishonesty from people, God knows all about it. He knows we are dishonest.

Did you know that every one is a sinner and in need of a Saviour? Some people fail to admit that they are sinners. They do not like the sound of the word "sinner." It sounds too bad. But God says we are all sinners. Let us be honest with ourselves and with God. God says we are sinners, and so we are. "If we say that we have not sinned, we make Him a liar, and His Word is not in us" (I John 1:10). We must admit that we are sinners, for God has spoken it thus in His Word.

But are we going to become discouraged because God tells us the truth? No; we admit what God says to be the truth, and rejoice in the fact that His love is so deep that He does not leave us in our helpless condition, but

sends the Saviour to meet our need. The familiar verse, John 3:16, says, "God so loved the world (and that means the world of sinners) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a comfort it is to know that God loves us, and that Jesus died on the cross of Calvary for our sins, and that as we believe on Him, we have everlasting life given to us. We gain everything by admitting that we are sinners, for everlasting life is ours when we believe. If we fail to admit that we are sinners, we go about in our own strength seeking to gain eternal life, but we shall never find it. It is not to be found outside of God's way, which is to believe that Jesus died for sinners.

If there is a boy or girl reading the Sunday-school lesson with us who has not yet accepted Jesus, won't you be honest with yourself and with the Lord? Have you admitted that you are a sinner and are in need of a Saviour? If not, let this day be a turning point in your life. Come to the Saviour in your youth. Let the days of your life be lived for Him Who loved you and gave Himself for you. Take your place as a sinner, and believe what God says, "Whosoever believeth in Him should not perish, but have everlasting life." The gift of eternal life is God's free gift to you. It cost God something, but it is offered to you freely. Will you take Jesus as your Saviour?

Yours in the One Who loves you,

Aunt Anna

Second Quarter, Lesson 8

Sunday, May 24, 1936

## BUILDING FOR THE FUTURE

Lesson Text: Luke 21:5-28

Devotional Reading: I Tim. 6:11-19

### Golden Text:

"In your patience possess ye your souls" (Luke 21:19).

The title, "Future Events Revealed" would be a much more fitting one for this lesson considering the angle from which we study the text. We have before us four different prophecies, one of which has already been fulfilled, and the remaining three are to be fulfilled at a future date. They are as follows: (1) Destruction of Jerusalem Foretold (Luke 21:5-7); (2) Time of Jacob's Trouble Predicted (Luke 21:8-19); (3) Battle of Armageddon Prophesied (Luke 21:20-24); (4) Second Coming of the Lord Revealed (Luke 21:25-28).

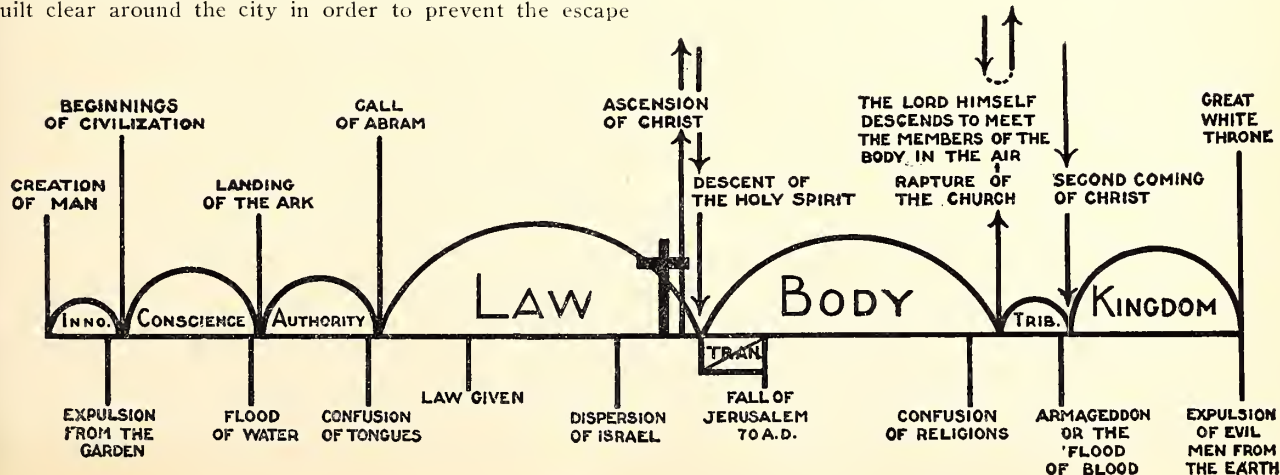
### I. DESTRUCTION OF JERUSALEM FORETOLD

The destruction of Jerusalem by Titus in 70 A.D., a horrible slaughter of the Jewish nation, is but a matter of history, and in the destruction of the city we see an amazing fulfilment, even to the letter, of the prophecies concerning it.

The first prophecy speaks of a wall, or trench, being built clear around the city in order to prevent the escape

of any of the Jews: "For the day shall come upon thee, that thine enemy shall cast a trench about thee, encompass thee round, and keep thee in on every side" (Luke 19:43). History records just such a circumvallation which took only three days to erect. The general of the invading army was Titus, and when he had completed this wall, or breastwork, the Jews were so enclosed on every side that no person could escape from the city. A Deuteronomy passage seems also to indicate the same kind of siege. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down" (Deut. 28:52). The encircling of the city with a trench, or wall, would mean the besieging of all the gates at the same time.

Another phase of the prophecy was the utter destruction of the temple and the wall of the city so that there would be not even one stone left upon another, there remaining only heaps of debris. This is indicated in our text: "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon





another, that shall not be thrown down" (vs. 6). This fact is also indicated in Micah 3:12: "Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps." Josephus' comments concerning the destruction of Jerusalem in this respect are: "The city was so thoroughly laid even with the ground by those who dug it up to the foundation, that there was left nothing to make those that came thither to believe it had ever been inhabited" (Page 563, "The Works of Flavius Josephus").

A glance at the chart will locate for us the time of this destruction in regard to the dispensations. It occurs approximately forty years after the beginning of the Body Age, namely, 70 A.D. The devastation of the city was very complete and terrible at that time as the prophecies and fulfillments which we have considered reveal. However, a more terrible destruction will come upon it at the end of the Great Tribulation, the sixth dispensation on the chart, under the onslaught of the Antichrist's forces.

## II. THE TIME OF JACOB'S TROUBLE PREDICTED

The time of the Great Tribulation, so called in Matthew 24:21, or the Time of Jacob's Trouble (Jer. 30:7), dispensationally speaking, occurs immediately following the present age which is the Body of Christ. Its length will be seven years. We find this bit of information in Daniel 9:27. Using the year day principle, the week spoken of becomes the seven years.

Now that we have established the dispensational location of the Great Tribulation, using our text in Luke 21, we want to study five different earmarks or manifestations which are predicted to occur in this tribulation age. May we not be confused in our thinking in this respect. All the things that we will study occur in a mild form in the apostasy of our present age of the Body (11 Tim. 3), but they are only foreshadowings of the true fulfillment.

One of the earmarks of the Tribulation is wholesale deception. The injunction is given in verse eight: "Take heed that ye be not deceived." These words spoken by the Saviour in Luke, find their fulfillment in the book of the Revelation. "And (the False Prophet) deceiveth them that dwell on the earth by the means of those miracles which he hath power to do in the sight of the beast (Antichrist)" (Rev. 13:14). He shall deceive many, turning them away from that which they know to be right, to accept the counterfeit of the Antichrist.

The Great Tribulation will also be characterized by imposters or false prophets. There will, of course, be one false prophet who shall supercede all the rest—the Antichrist, referred to as the son of perdition in Second Thessalonians. "That man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as god sitteth in the temple of God showing himself that he is god" (11 Thess. 2:3-4). The prophecy of this condition is found in the eighth verse of our text: "For many shall come in My name, saying, I am Christ." In fulfillment the entire chapter of Revelation thirteen is a vivid description of the usurping of the place of deity by the Antichrist. Note verse twelve, for example. Here the False Prophet "causeth the earth and them that dwell therein to worship the first beast" (the Antichrist).

The next noteworthy thing brought to our attention is that of wars and commotions. "But when ye shall hear of wars and commotions, be not terrified" (vs. 9). "Nation shall rise against nation, and kingdom against kingdom" (vs. 10). Another expression used in the Gospels is "wars

and rumors of wars." How the Russellites and like ilk have sought to tell us that the late World War was the fulfillment of all these passages. No, no, that was a playground quarrel compared to the war that shall culminate the time of Jacob's Trouble. Note the terrible picture of this war given to us in Revelation 19:19: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His armies."

The Tribulation shall also be characterized by terrible seismic disturbances. The prophecy as given in the eleventh verse of our text is: "And great earthquakes shall be in diverse places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." See the fulfillment in Revelation six: "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth or hair, and the moon became as blood; and the stars of heaven fell unto the earth . . . and every mountain and island were moved out of their places" (vss. 12, 14). This revelation indicates to us that God shall literally turn the world upside down in those days.

The last thing we see concerning the Tribulation in our passage is that the Jewish people shall suffer terrible persecution. "But before all these, they shall lay their hands on you, and persecute you" (vs. 12). We need but turn to the twelfth chapter and thirteenth verse of the Revelation to see this fulfilled also. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

In studying this period we must take note that it is not merely a tribulation, but it is truly, as the Scripture doth declare, the Great Tribulation (Matt. 24:21). It is indeed the time of Jacob's most serious trouble (Jer. 30:7). Words cannot describe, nor the mind conceive, the awful things which shall transpire during those seven years.

## III. BATTLE OF ARMAGEDDON PROPHESED

The name of the battle "Armageddon" is taken from the place where the battle will be fought. It is the ancient hill and valley of Megiddo west of Jordan in the plain of Jezreel. The gentile world powers, under the leadership of the Beast and False Prophet, shall be gathered together at this place to exterminate the Jewish people. The general in charge of this army of the gentiles will be the Beast (Antichrist) (Rev. 19:19). The members of this army will not be ordinary human beings, but will be half horse and half human and controlled by demons (Joel 2:4). As to their number, they will present the greatest aggregation of warriors in the history of the world. Their forces will number something like two hundred million (Rev. 9:16). Their particular objective will be, of course, the city of Jerusalem (Zech. 14:2). But their real purpose will be to "make war against Him (the Lord Jesus) that sat on the horse" (Rev. 19:19).

In order to get an adequate picture of this terrible army, we turn to Joel 2:2-10: "A great people and a strong; there has not been ever the like; neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth . . . yea, and nothing shall escape them. They shall run like mighty men; they shall climb the wall like men of war . . . and when they fall upon the sword, they shall not be wounded . . . the earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

Is it any wonder that the little group of Jews gathered in the city of Jerusalem shall be much concerned, even despairing of their lives? No human being could withstand such a formidable array of warriors and beasts. And we find that the Lord does not leave the Jews to fight their own battle. As in the days of old, He remembers them and delivers them out of all their troubles and fights their battle for them. It is at precisely this moment that we see

## IV. THE SECOND COMING OF THE LORD REVEALED

As the Antichrist and all his forces are lined up in battle formation in the vale of Megiddo, the heavens open and the King of kings returns to deliver His own. "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." He has with

*CHRIST came down to save us from  
a terrible hell, and any man who  
is cast down to hell from here  
must go in the full blaze of the Gospel,  
and over the mangled body of the Son  
of God.*

—D. L. Moody



Him the armies of heaven, but He doesn't need them. We are told in Joel 2:11, "The Lord shall utter His voice before Him army." He smites the enemy with the words of His mouth, "And out of His mouth goeth a sharp sword, that with it He should smite the nations" (Rev. 19:15).

The victory of the Lord over the wicked one is so decisive and the destruction of the horsemen so complete that the blood flows like a river: "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs" (Rev. 14:20). And as to the satanic rebels who lead that army, we are told in Revelation 19:20, "The beast was taken, and with him the false prophet that wrought miracles before him . . . These both were cast alive into a lake of fire burning with brimstone."

This return of the Lord to the earth is not to be confused with the Rapture which occurs at the end of the Body Age, so indicated on our chart. The Rapture is that event when the Lord comes in the clouds and receives all Christians, both dead and alive, catching them up to be with Himself in glory (I Thess. 4:16-17). This is properly referred to as the Second Coming of the Lord with the special designation of "the Rapture." However, that event which we have been discussing—the deliverance of the Jews from the Antichrist at the battle of Armageddon—is also the Second Coming of the Lord, but should be properly designated "the Revelation." (See chart.) Instead of coming only to the clouds as He does in the Rapture, He shall come, in His Revelation, down to the earth. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). The Revelation of the Lord marks the first event in the last dispensation which we call the Kingdom. The Kingdom shall be of one thousand years duration, and shall close with the judgment at the Great White Throne (Rev. 20:5, 11).

#### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

There is on record a laboratory experiment in which a frog was placed in water heated at the rate of .0036 of a degree F. per second, and which, **ALTHOUGH IT NEVER MOVED**, was found at the end of two and a half hours to be dead. The explanation was that at any point of time the temperature of the water showed such little contrast with that of a moment before that the attention of the frog was never attracted to it. It was boiled to death without noticing it.

Satan is a past master in the art of slow approach, taking his prey easily from things familiar to those that are unfamiliar. This sin and unbelief of today is not in marked contrast with that of yesterday. No shock is felt as men are drawn farther and farther away from God, and their attention is not permitted to rest upon it. The world will not know when it is ripe for judgment.

—Dr. James M. Gray in "Christian Workers Magazine"

#### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Since the prophecy of the destruction of Jerusalem was fulfilled to the letter, will the prophecies concerning events yet future be fulfilled in every detail also? (II Pet. 3:1-10; Matt. 5:18)
2. Will the believers of the age in which we live pass through the Tribulation? (I Thess. 5:1-5; 4:16-17)
3. Why does God so definitely warn the people in the Tribulation against following the Antichrist? (Rev. 14:9-11; 20:11-15)
4. What will be the chief aim of the satanic trinity of the Tribulation? (Luke 21:8; II Thess. 2:8-12; Rev. 13:1-8, 11-18)
5. Will the age following the one in which we live be especially a time of tribulation, trouble, and sorrow? (Luke 21:9-26; Matt. 24:7-12, 15-22; 10:16-24; Mark 13:5-23)
6. What is the culminating event of the Great Tribulation? (Matt. 24:29-30; Luke 21:25-28; II Thess. 1:7-10; Rev. 19:11-16)

*IF YOU cannot go and rescue the perishing yourself, you can at least pray for those who do, and cheer them on. If you do, the Lord will bless the effort. Do not grumble and criticize; it takes neither heart nor brains to do that.*

—D. L. Moody

7. Will Satan and his demon-possessed army be able to fight against God and the armies of heaven? (Rev. 17:11-14; 19:11-20)

8. Will we of this day and age escape persecution, tribulation, and testings? (John 15:18-20; 16:33; II Tim. 3:12; II Cor. 4:8-10; 6:4-8; 11:23-27; Isa. 43:2; 41:10; I Pet. 5:10)

9. Is Satan making his attacks against the souls of men today? (Eph. 6:10-13, 16; II Cor. 11:3; 2:10-11; 4:4; I Pet. 5:8-9)

10. Is there victory in the Lord over Satan and his tools, which are the world, the flesh, and the demons? (Eph. 6:10-13, 16; II Cor. 10:3-5; I Cor. 15:57; I John 5:4; Rom. 8:37; II Cor. 2:14)

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#### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

How our hearts are delighted when we hear of visitors coming to see us. Perhaps it may be a brother or sister who has been away for a long time, or some relative whom we have not seen before. We know them by name. We know where they live. Yes, we have even seen their picture, but we have never seen them in person. What a delight it is when they come. The house is made ready for the guest. Everyone is in readiness for their arrival. This occurs over and over again in many of our homes, because someone near and dear to us is coming to visit with us.

But in the Bible we read of One Who has gone away for a while. He used to be here among men, and when He left He said He would be coming back. We have never seen Him. We know His name. We know where He is living just now. Yes, we even have a beautiful picture concerning Him given to us in God's Word. In John 14:3 we have this message: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." This One Who is coming is Jesus our blessed Saviour. Are you in readiness for His coming? Are you doing just those things which you would want Him to find you doing?

In the case of our earthly friends or loved ones, they come only for a period of time and then they leave us again. But when Jesus comes, He is not going to visit us and then leave, but He is going to take us with Him, and we shall never be parted again. The verse in John 14:3 says, "Where I am, there ye may be also." While He is away He is preparing a place for us, and when He does come, He is going to take us to that place, to be with Himself forever. What a wonderful time that is going to be!

May the days of waiting in your life be what He would have them to be. Use every moment for Him. Tell every boy and girl you know that Jesus loves them and has died for them. If they will accept Him as their Saviour, they will be among those who go with Jesus when He comes. The coming of the Lord Jesus is not a day of fear, but a glad and happy day. Live for Him until He comes! Be ready when He does come! He may come today!

Yours in His soon return,

Aunt Anna



# THE LAST SUPPER

Lesson Text: Luke 22:7-20

Devotional Reading: I Corinthians 11:23-29

## Golden Text:

"This do in remembrance of Me" (Luke 22:19).

Our studies in Luke have now brought us up to the closing events of our Lord's earthly life. The lesson today on the Lord's Supper has its setting on the night before the crucifixion. The Scriptures chosen by the lesson committee give us two clearly defined thoughts. They shall become the basis for our discussion: (1) The Last Passover Feast (Luke 22:7-18); (2) The First Lord's Supper (Luke 22:19-20).

## I. THE LAST PASSOVER FEAST

Of all the various Jewish feasts recorded in Scripture, the Passover is without question the outstanding one. Of course, the special reason for our Lord's observance of this Passover—the last one before His death—was its typical significance.

On the day of the feast, He took special care to see that everything was made ready for this memorable occasion. "He sent Peter and John, saying, Go and prepare us the passover, that we may eat" (vss. 7-8). These two trusted disciples, Peter and John, knew exactly what to do in the preparation for the feast, but since none of their number owned property which would be suitable, they knew not where to go to prepare it. In answer to the question as to where they should go, the Lord told them to enter the city and that there they would see a man carrying a pitcher of water on his shoulder. Upon following him, it would be revealed to them where the upper room was in which the feast would be observed.

A precious lesson is taught to us in this little incident concerning the foreknowledge of the Lord. When the Lord tells His child to do something, or to go somewhere, He not only goes with him, but He goes before (John 10:4), and prepares the way. Being the great "I AM" (Exod. 3:14), living in all time at the same time, there is no future tense with God. Therefore, He knows all of the circumstances, vicissitudes, and exegencies surrounding our future pathway. And so, we find that the safest decision in the world for a Christian to make is, "Where He leads me, I will follow."

The name of this feast identifies to us its historical connection. The Passover Feast had its beginning in the days when Israel was in bondage in the land of Egypt. In the eleventh chapter of Exodus we read the pronouncement of the last plague upon Pharaoh, which was to be the smiting of the first born of all the families of Egypt. "And the first born in the land of Egypt shall die" (Exod. 11:5). Such an all-inclusive edict would naturally include the children of Israel because they lived in the land of Goshen, which was in Egypt. Since God is perfect and just and the very personification of grace, He made a way of escape which is carefully outlined in the twelfth chapter of Exodus. The Jews were instructed to take a lamb without blemish, a male of the first year (vs. 5), and killing it, they were to "take of the blood, strike it on the two side posts and on the upper door posts of the houses" (vs. 7). After this they were commanded to eat of the flesh of the lamb, which was to be roasted with fire and served with unleavened bread and bitter herbs. The significance of these instructions is seen in the following words: "I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I WILL PASS OVER YOU" (vss. 12-13).

If there be any doubt that this is a picture of redemption and that the lamb points to Christ, our Redeemer,

we need but turn to I Corinthians 5:7: "For even Christ our Passover is sacrificed for us." This teaching is beautifully confirmed in I Peter 1:18-19: "Forasmuch as ye know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." The passover lamb was to be "without blemish and without spot."

The Feast of the Passover, therefore, was in commemoration of this great event in the history of the children of Israel. They could not forget the blood on the lintels, because it secured for them deliverance from the hand of judgment. And, to every orthodox Jew, the commemoration of the Passover Feast was also a picture of that future time when the Perfect Lamb of God would be slain to bring about a cancellation of their sins.

There can be no question as to why the Lord should want to observe this Passover Feast, and especially on the night before His crucifixion. He was to be the Fulfillment of the passover lamb. In a few hours that scene was to be enacted all over again, the sacrifice this time being, instead of the spotless animal, the perfect "Lamb of God Which taketh away the sin of the world" (John 1:29). The Lord also wished to bring out the inauguration of a very significant memorial of His death. This memorial was the institution of the Lord's Supper, which we shall study presently.

In spite of contrary teaching, with what meagre information we have we believe that the Lord partook of the first part of the feast. "And He said unto them, With desire I have desired to eat this passover with you before I suffer." At this juncture in the feast He said, "I will not any more eat thereof, until it be fulfilled in the Kingdom of God" (vs. 16), thus showing that the Lord did not eat at the last part of the meal. It is even more clearly stated in Matthew 26:29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom." Our only conclusion is that the Lord here was referring to the literal Kingdom, with Himself on the throne of David. Taking the cakes of unleavened bread and the fruit of the vine, He blessed them and passed them to His disciples.

## II. THE FIRST LORD'S SUPPER

The Lord's Supper, as we have it today, is a direct outgrowth of the Passover Feast. Its institution, or beginning, was on the very night of our Lord's last supper. There can be no question in our minds but that at this time the Lord intended the discontinuance of the Passover Feast celebration and the institution of the Lord's Supper. The Passover Feast pointed forward to the day when Christ would die on the cross, whereas the Lord's Supper commemorated that same event. Whereas the Passover Feast was a memorial of the paschal lamb, a type of Christ, the Lord's Supper is a memorial of Christ Himself. We see in this the Election Principle: the setting aside of the first and the establishing of the second. Surely the Lord would not have instituted the Lord's Supper if He had intended the Passover Feast to be continued. However we must admit that the Jews throughout the world have continued the Passover Feast because of their unbelief in the Messiah. A very noteworthy fact, and one which says volumes to us, is that the Jews have stopped killing the sacrifice in connection with that feast. Unwittingly they are admitting that the Perfect Sacrifice has been made.

The elements used by the Saviour in the Lord's Supper were unleavened bread and the fruit of the vine. The

*M*R. Moody's consuming passion for souls knew no class limitations. He was no respecter of persons; it might be an earl or a duke or it might be an ignorant coloured boy on the street; it was all the same to him; there was a soul to save and he did what lay in his power to save that soul.

—R. A. Torrey



*I WOULD rather die tonight and be sure of meeting the bliss of the purified in yon world of light, than live for centuries with the wealth of this world at my feet and miss the marriage supper of the Lamb. I have missed many appointments in my life, but, by the grace of God, I shall not miss that one.*

—D. L. Moody

reason, of course, for the unleavened bread is that leaven is a type of sin and any type or symbol of the Saviour could not have sin in it. That is why the paschal lamb was without spot and without blemish. The perfect Lamb of God was without sin. "He hath made Him to be sin for us, Who knew no sin" (II Cor. 5:21). Of the bread, the Saviour said, "This is My body which was given (broken) for you." The method of serving the bread was to break it, thus speaking of the broken body of the Saviour. Jesus on the cross was broken—made sin for us in order that He might be our Substitute, fulfilling the demands of the justice of God. God's justice demanded a death because of sin. If Jesus had not taken our place we would have died. Since He took our place, now we go free.

The other element of the Supper was the fruit of the vine. The Saviour Himself gives the significance of this as well. He took "also the cup after the supper, saying, This cup is the New Testament in My blood, which is shed for you" (vs. 20). "Without the shedding of blood is no remission" (Heb. 9:22), but "the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). The blood of Jesus Christ is shed and placed on the lintel and when the death angel comes he will see the blood, which indicates that the substitution has already taken place and He will pass over leaving us unharmed.

The Saviour did not leave His disciples in any doubt as to whether they were to continue the Lord's Supper or not. He said, "This do in remembrance of Me" (vs. 19). To them this meant that at regular intervals they were to commemorate the death of the Lord Jesus on the cross for their sins, and in this remembrance the disciples were not commanded to believe in the abominable doctrine of the trans-substantiationism. This horrible teaching accepted by Catholicism and some of the Protestant denominations would have us believe that the unleavened bread is turned into the literal body of the Lord Jesus and the fruit of the vine into His literal blood. Thus they re-crucify the Lord every time they observe Holy Communion. This was not the Lord's commandment. He said, "This do in REMEMBRANCE of Me." The elements of bread and wine are only symbols and represent the body and the blood. They are not turned into, that is, they do not become the actual body and blood. The red wine is but a symbol of the shed blood. It is not miraculously turned into blood when the Christian partakes of it. The supposed logic used in the support of this doctrine would lead one very much astray in his thinking. These people base their doctrine on the statement, "This is My body" (vs. 19). We know of another statement in the Gospel of John (10:9) which says, "I am the Door." If the first figure of speech is to be taken literally, so is the second. But this is absurd. Door becomes a symbol of the Lord Jesus, and likewise, the unleavened bread is a symbol of Him Who is the Christ.

The apostle Paul, in I Corinthians eleven, verses twenty-three to twenty-nine, gives some very clear teaching on the Lord's Supper from the Pauline angle. (A very clear discussion of this portion of Scripture by our Editor is given in "Grace and Truth" for October, 1934, page 325.) In this portion of Scripture given by Paul, we find exactly the same line of teaching as we have been studying in the nineteenth and twentieth verses of Luke twenty-two. In verse twenty-six of I Corinthians eleven the apostle Paul gives one of the purposes of the remembrance of the Lord's Supper: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He comes." The commemoration of this event becomes a testimony to those who partake of it, as well as others, that they have partaken of the Lord's redemption and are using this method to commemorate it and keep its significance before their minds. It is indeed a solemn occasion from which the Christian should get real stimulus and encouragement in the things of God.

## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

It happened once that a family had a father who was a benefactor to the State, and did such service that after his death a statue was erected in a public place in his memory, and on the pedestal his virtues were engraven that all might read his name and revere his memory. His children mingled with the people as they stood in that square, and listened to their father's praise with pride. But their eyes were dry. This figure with civic robes, cut in stone was not the man they had known and loved. Within the home were other memorials more intimate, more dear, more living—a portrait, a packet of letters, a Bible. All he had done for the big world was as nothing to what he had done for his own. In the Last Supper we have sweet memorials for what Jesus has done for US.

—"The Upper Room" by Dr. John Watson

## POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is God omniscient? (Luke 22:8-13; Ps. 139:1-18; John 2:24-25; Col. 2:3; Heb. 4:13; I Sam. 16:7; I Chron. 28:9; Job 21:22; Jer. 23:24; Acts 15:18)
2. Why do we no longer kill a Passover lamb? (I Cor. 5:7; I Pet. 1:18-19; John 1:29; Heb. 9:22-26; 10:1-14)
3. What event does the Lord's Supper commemorate? (I Cor. 11:26)
4. What is the significance of the bread used in the celebration of the Lord's Supper? (I Cor. 10:16; 11:24; John 6:32-35; Luke 22:19; Matt. 26:26)
5. What is the significance of the fruit of the vine? (I Cor. 11:25; 10:16; Heb. 9:12-26; I John 1:7; Luke 22:20; Matt. 26:27-28)
6. In partaking of the last supper did the Lord Jesus have in mind both His soon coming humiliation and His future glorification? (Luke 22:15-18; Matt. 26:26-29)
7. Of what coming event should we be mindful when we partake of the Lord's Supper? (I Cor. 11:26 with I Thess. 4:16-17)
8. Who may partake of the Lord's Supper? (I Cor. 10:16-17 with I Cor. 1:2; 12:13, 27)
9. Should those who have known, cherished sin in their hearts partake of the Lord's Supper? (I Cor. 11:27-32; 5:7-8)
10. What is necessary in order that those who have drifted from God may partake of the Lord's Supper worthily? (I John 1:7, 9; Ps. 32:5)

## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

In our land today we remember certain men and their deeds. Each year on certain days of the month we recall the lives of these faithful men, and proclaim these days as holidays. We think especially of Lincoln and Washington. Then there are days of the year which we set aside for remembrance, such as Christmas, New Year, Thanksgiving. Each day carries to our minds a particular thought. When Jesus our Saviour was here on earth, He left a remembrance for us. We call it the Lord's Supper. It is also known as the Last Supper. It was the supper in which the Lord gathered with His disciples and gave them the bread and wine to be a remembrance of Himself.

Today in our churches we observe this Supper of the bread and wine in remembrance of our blessed Saviour. The bread speaks to us of His body which was broken on the cross of Calvary for us. The wine speaks to us of His precious blood which was given to take away our sins. The Lord's table or the Lord's Supper is for Christians. Those who do not believe in Jesus as their Saviour should



not partake at the table, for they have nothing to remember. If they do not believe that Jesus shed His blood and gave His own body on the cross for us, they need not recall to memory what Jesus did. But those who have taken Jesus as their Saviour, should gather at the Lord's table and remember Him. How wonderful are the Saviour's words, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11: 26). Each time we gather at the Lord's table and partake of the bread and wine, we are calling to remembrance the Lord's death on the cross of Calvary, until He comes again.

We should never lose sight of what Jesus has done for us. His death on the cross has made us one with the Father. His blood shed for us there cleanses us from ALL sin. No sin was too black but what His blood covered. May the time of gathering at the Lord's table be a time to which we look forward when we remember Him and what He did for us.

O, precious is the flow, that makes us white as snow,  
No other fount I know, nothing but the blood of Jesus.

Yours in Him,

Aunt Anna

## ★ WHY GOD USED MOODY

(Continued from page 73)

mechanism; third, the laws governing electricity; and fourth, to master self. The Bible, the book he studied, enabled him to be so mastered by the Lord that He found expression through Him.

He was not only a man of a surrendered life, a man of prayer, and a man of the Bible, but a man of great humility. In all my observations of him I have never heard him speak of what I did or how I can accomplish this, but what God did. In his great meetings in Britain and in his conferences, he was always seeking to push the other man to the forefront. The last meetings that he conducted in Chicago, the writer was expressing himself that the collections were not adequate to meet the expenses and what a pity; very thoughtfully he said, "Don't you think that His children have done well?"

Again, during the Columbian Exposition the Institute entertained a large number of the London Polytechnic. As was the custom in those days, many of our British friends put their shoes outside the door, expecting them to be polished. A prominent personage had his room next to Mr. Moody. The next morning at an early hour, Mr. Moody was seen taking his shoes down to the stand to have them polished.

Again, he was a man in whom there was an absence for the love of money. In all of his evangelistic efforts, he never laid down the condition of how much money he was to receive. He believed that if he did God's work in God's way that God would take care of the financial result.

In his great campaigns in Britain, his publishers of the song books told him that there were thousands of dollars awaiting his call. To which he replied, "No," he did not want the money. Fleming H. Revell, the well known publisher at that time in Great Britain, knowing that Mr. Moody's church in Chicago was only up one story, told the publishers of this fact, and this money was sent to Chicago for the completion of the church.

He was a man with a consuming passion for the unsaved, quite a difference between a passion and a perfunctory service. He believed that all out of Christ were doomed

to spend eternity in hell, and that it was his responsibility and privilege to do his best to win as many people to an acceptance of the Lord Jesus Christ as possible.

As was his custom, no matter how busy he was, he sought to try and win one person to Christ every day. A single illustration of his zeal is given in the following: He had been in committee meetings practically the entire day and evening at the Institute, and on retiring the thought came to him that he had not been successful in winning a soul. Whereupon, though late at night, he dressed and went out and on Clark Street, only a few blocks from the Institute, he led a man to Christ who was on his way to the river to commit suicide.

Lastly, he was not only a man of a surrendered life, a man of prayer, a man of the Bible, a man of great humility, a man in whom was absent the love of money, and a man with a consuming passion for the lost, but a man who was filled with the Holy Spirit of God. He counted upon His personality and presence to use him in his ministry. That sainted lady, Auntie Cooke, said to Mr. Moody, "We are praying that you be filled with the Holy Ghost." At a later period, Moody himself tells how he counted upon the Spirit to do His office work in him because he was yielded and trusted the Spirit to honor the message that he gave. It was the apostle Paul who said, "Be not drunk with wine, but be ye filled with the Spirit."

While there are other factors that contributed to his success, yet these seven are the outstanding ones. They tell us plainly why God used D. L. Moody in such a remarkable way.

## ★ FUNDAMENTAL FACTS

(Continued from page 79)

believing soul of any age. God is now saying to the backslider, "O return unto Me, return, return, and I will BLOT OUT thy transgressions, I will BLOT OUT thy sins, I will BLOT OUT thy dark and shameful iniquities, O return, and I will forget thy black page in thy life, I will remember thy sins no more!" This astounding dealing of God with restored backsliders is demonstrated with mathematical precision in the Word. This demonstration is in connection with God's handling of Israel during the period from the Exodus to Solomon.

In I Kings 6:1 the Spirit of God specifically declares that from the time when the children of Israel came out of the land of Egypt (the Exodus) to the beginning of the fourth year of Solomon's reign (which would only include three actual years of Solomon's occupancy of the throne) was four hundred and eighty years.

In Acts 13:17-22 the Holy Spirit, speaking through Paul, covers the same period of Israel's history but with such figures as to bring the two passages into striking contrast. Let us analyze the two passages side by side.

From the Exodus to the  
end of the third year of  
Solomon.....480 years

From the Exodus to the  
end of the third year of  
Solomon:

Wilderness, Acts 13:18.....40

Judges, Acts 13:20.....450

Saul, Acts 13:21.....40

David, I Chron. 29:27.....40

Solomon, I Kings 6:1.....3

Total Years—573

Here is a startling discrepancy. On the surface it appears that the Holy Spirit has placed in God's Book a fatal contradiction. One passage states outright that from the Exodus to the beginning of Solomon's fourth year is four hundred eighty years. Another passage covers the same section of history, dividing it into its natural historical epochs, but when the sum of these epochs is found it far exceeds the total given in the first passage. The actual difference between the records of the two passages is NINETY-THREE YEARS. The first question which strikes the mind is, "Did the Holy Spirit make a ninety-three-year mistake?" As every believer knows, it is on just such a "contradiction" many an infidel argument has been based. Evidently, the skeptic argues, one of these passages is false, and then he asks, Which one?

SOME people say, "I believe Christ  
will come on the other side of the  
millennium." Where do they get  
it? I cannot find it.

—D. L. Moody



And if the contradiction were real we would be compelled to admit the validity of the argument and would find ourselves unable to place confidence in the Bible again.

But God has an answer to this problem. This part of Israel's history was marked by grievous backslidings. These backslidings met with summary dealing from God, which is carefully recorded in the book of Judges. The periods during which the children of Israel are under the divine disapproval with judgment resting upon them because of their backslidings are the periods, which, under God's promise should be blotted out. They are the periods in which their sin has successfully separated them from God. They are as follows:

Judges 3:8 .....	8 Years
Judges 3:14 .....	18 Years
Judges 4:3 .....	20 Years
Judges 6:1 .....	7 Years
Judges 13:1 .....	40 Years
Total .....	93 Years

Ninety-three years is the exact time of the seeming discrepancy between the First Kings and the Acts passages! In the Acts passage God recognizes the actual historical years; in the First Kings passage God does what He said He would do, He blots out their periods of separation from Him.\*

God's Word is vindicated and God's restoration promises are vindicated.

This truth is calculated to bring joy to the heart of the backslider because he sees God's loving provision whereby the record of the Christian, when exhibited at God's throne in the day of that coming judgment, will be all good, for the hours of separation from God shall have been blotted out, by grace divine, to be remembered against that one no more forever.

But there is a sad side to this wondrous truth. There are some who backslide habitually, in fact, stay in a chronic state of backsliding during most of their Christian lives. These shall find that although they have known Christ for many years, they have really only lived the Christian life for a few days. When they stand before that judgment throne, God's blotting-out process will be a mercy indeed for it will deliver them from the horror of facing the record of their ill-spent lives. But that same blotting-out process must surely react upon the soul in another way as well, for it will reveal the tragedy of the years wasted in separation from God.

"Shall I empty handed be  
When beside the crystal sea  
I shall stand before the everlasting throne?  
Must I have a heart of shame  
As I answer to my name  
With no works that my Redeemer there can own?"

The Spirit of God doth plainly declare that there be those who shall be "ashamed before Him at His coming" (I John 2:28).

The Bible teaches with great clarity that the restored backslider shall find in the day of judgment that God has blotted out the periods of his backsliding, the periods of his separation from God. How definitely this reveals that those hours in which a man walks with God are the only ones which really count for eternity! All the rest shall be blotted out.

How helpfully this truth unveils the sinner's complete dependence on Christ for salvation, for even when every deed of the life has been blotted out because it was sin, the glorious truth still holds good that the one who has leaned on Jesus for salvation is accepted in the Beloved One, accepted in Christ, before God, deeds or no deeds.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast (Eph. 2:8-9).

\*This remarkable demonstration of the accuracy of God's Holy Word is discussed from the dispensational instead of the personal angle in that masterpiece of biblical exposition, "The Coming Prince," by Sir Robert Anderson, pp. 81-83.

*I WANT to say very emphatically that I have no sympathy with the doctrine of universal brotherhood, and universal fatherhood; I don't believe one word of it.* —D. L. Moody

We proceed to the consideration of

### RESTORATION GRANTED

**G**OD guarantees restoration to every drifted and perplexed believer. There are no exceptions to be made. He promises restoration to all. His Word has gone forth. Every believer shall be restored, no matter how persistent his backsliding, and shall safely arrive in glory. God may have to do some wholesale blotting out in certain cases, but the soul shall be restored and saved.

This truth is taught by the Saviour Himself in Luke 15:14. Note the words:

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, UNTIL he find it?

Our Lord's teaching in this beautiful parable centers around the word "until." Will He not go after that one "UNTIL" He find it? The man is the "man" who appears in many of the Saviour's parables. It is Jesus. The "sheep" in Scripture stand, by interpretation, for Israel, and by application, for the individual soul. The Saviour's soul-stirring interrogation with its pre-supposed affirmative answer is—Will He not go after that one until, until, UNTIL, He find it? Will He continue going after that straying sheep UNTIL the sheep is restored? Or, will He give up the task before the straying one is found? Although placed in the form of a question, the Saviour's whole teaching is, that the Shepherd WILL go after the sheep UNTIL He hath found it and brought it home. Notice, it is a sheep the shepherd starts after, not a hog, nor a dog, nor a wolf. And the shepherd knows that the sheep's backsliding will not cause the sheep to turn into a hog, although the sheep may indeed cultivate some hog-like habits.

The Saviour's guarantee is simply that He will go after the backslider UNTIL restoration is accomplished.

No such guarantee is given the lost. God says to a lost world, "Whosoever will, let him come," but never does He promise to follow a lost soul UNTIL that soul has capitulated. God's promise to the backslider is unspeakably comforting. He will go after that one UNTIL, thank God, UNTIL that sheep, though torn and bleeding from the thorns and briers of sin, is brought back into restoration.

But some one may say, "I know a backslider who died without being restored." No, dear friend, you do not know any such backslider. There are none such. There may have been some, who in the weakness and prostration of the death-bed, failed to put into words the testimony of their return to God, but since God is true and His Word says, "UNTIL He find it," we may rest confidently on that Word knowing that God cannot lie. Every backslider is restored. God's Word teaches He will follow the sheep that goes astray until, UNTIL He find it.

God cannot annul His guarantee. His Word, His honor is at stake. "Let God be found true and every man a liar" (Rom. 3:4, R.V.).

## SOUL WINNER

(Continued from page 72)

in soul-winning, born of a renewed realization that the work of regeneration is the work of the Holy Ghost, Who uses the Word as it is given forth. "Faith cometh by hearing, hearing the word about Christ" (Rom. 10:17, lit.).





*M*R. Moody made the resolution, shortly after he, himself, was saved, that he would never let twenty-four hours pass over his head without speaking to at least one person about his soul.

—R. A. Torrey



The true fisherman is PERCEPTIVE. He knows, somehow, where the fish are, and goes to that place. Moody did not confine his ministry, by any means, to the large tabernacle and church gatherings where he preached to thousands, but he went to the jails, the missions, and into the open air, to fish for the lost. The soul-winner must seek out those who need the message of salvation.

Then, too, the experienced fisherman is PRACTICAL. Many a novice with rod and reel has gone forth possessed of a theory, logical and good, only to discover that one must be practical and adaptable if he is to catch fish. D. L. Moody was exceedingly practical, and equipped with a generous portion of "sanctified common sense." What a need for it today among the ambassadors for Christ!

There were other characteristics which very obviously entered into Moody's great success as a winner of souls.

He was POSITIVE. His message was clear as crystal, and true to the Word of God. "The trumpet" did not give "an uncertain sound" when he dealt with souls, in public or private. With such weak and faulty conceptions of the Gospel as mark so many efforts of our day, it is well to remember that "only as the work is done in God's way, can we expect results pleasing to Him." The word "compromise" had no place in Moody's vocabulary or vocation.

He was PERSUASIVE. He believed that God used zeal, earnestness, sincerity, and personality when wholly yielded to Him. He was always "dead in earnest," and gave the impression that his large, warm heart longed for the sinner's salvation. He employed clear, intelligent logic to "persuade men," not as a substitute for the Scriptures, but rather as a means of presenting the message in an orderly, appealing manner.

He made the truth PLAIN. How tremendously important is this to the one who would lead men to Christ. It is never the function of the soul-winner to clothe the truth in such formal garments of rhetoric as to be understood exclusively by the intellectuals among his hearers. He should make it plain, so that even the most unlearned may grasp it fully. Moody's language, illustrations, and appeals were delightfully simple, and therefore, effectual. Let the "fisher of men" ever remember this in his own ministry.

Finally, D. L. Moody was PRAYERFUL. Someone has said that "there are many things we can do AFTER we pray, but we can do nothing UNTIL we pray." This soul winner lived in an atmosphere of prayer. He knew what it meant to "pray without ceasing," for he was "always on speaking terms with God." The successful winner of souls must bathe his life and work in prayer.

Few men have been used of God as was Dwight L. Moody, for God called him to a very special sphere of ministry, and he responded willingly and fully. Let us remember, however, that though we may not be called to his PLACE of service, we are called to his KIND of service, and Moody's God is our God Who will honor the message of the Gospel of the grace of God as it is given faithfully, humbly, and in the energy of the Holy Spirit.

## SEVEN WALKS OF EPHESIANS

(Continued from page 77)

### IV. WALK CIRCUMSPECTLY

(Ephesians 5:15)

THE eyes of the world are upon us. They don't read the Bible, but they read you and me, and we talk more by our walk than any other way. We are "living epistles, known and read of all men." I can walk a lie. I can walk dishonestly. I can walk crookedly, and make other people stumble over me. I said to some one the other day:

"That man must have been in the army or in a military school."

He said, "Yes; how did you know?"

I said, "By the way he walks."

There are some people that you can tell have been with Jesus Christ by their walk.

An old divine, trying to illustrate this passage in Ephesians, "walking circumspectly," describes a cat walking on a brick wall covered with sharp pieces of glass. The cat goes along, putting his feet down very cautiously, so as not to cut his feet. Let us keep in mind that the eyes of the world are upon our acts, and let our walk be very circumspect.

A young man in our Bible Institute in Chicago got onto the grip car, and before the conductor came around to take the fare, he had reached the Institute and jumped off without paying his fare. In thinking over that act, he said: "That was not walking circumspectly; that was not just right. I had my ride, and I ought to pay that fare."

He remembered the face of the conductor, and he went to the car barns and paid him the five cents.

"Well," the conductor said, "you are a fool not to keep it."

"No," the young man said, "I am not. I got the ride, and I ought to have paid for it."

"But it was my business to collect it."

"No, it was my business to hand it to you."

The conductor said, "I think you must belong to that Bible Institute."

I have not heard anything said of the Institute that pleased me so much as that one thing.

Not long after that the gripman came to the Institute, and asked the student to come to see him. A cottage meeting was started in his house; and not only the conductor, but a number of others around there were converted as a result of that one act.

Walk circumspectly, because you don't know who will be influenced by your words and actions. I have heard of a canary that was taught to sing, "Home, Sweet Home," by being placed in a room, when young, with a musical box that played only that tune. Moses' face shone after he had been in the mount with God forty days. They took knowledge of the disciples "that they had been with Jesus." And it is said of Lord Peterborough after spending a night with Fenelon, the great French preacher, he was so impressed with his holy character that he said to him on leaving: "If I stay here any longer, I shall become a Christian in spite of myself."

Many a person who is engaged in active Christian work, or who takes a leading part in the prayer meeting, is so faulty in his daily walk as to be a stumbling-block to others. Sometimes the last people to be favorably impressed by professing Christians are those who know them in their home life. This is all wrong. Test yourselves, therefore, and see if you indulge in any questionable habit, anything in your example and influence that is likely to lead astray those who read your conduct.

### V. WALK NOT AS OTHER GENTILES WALK (Ephesians 4:17)

GOD expects a difference when we become His. The world expects a difference, and the church of God expects a difference between one that professes to be a child of light and one that is a child of darkness.

The course of this world is away from God; therefore I must go against the current of the world, if I'm a child of God. What we want today is separation. The church will have a convincing testimony and will become a power in the world when it is separated from the world; but as long as it is hand and glove with the world, it cannot have power. I believe that when we are told not to be unequally yoked together with unbelievers, it means just what it says; and if I live just as the gentiles, the ungodly, live, I shall have trouble.

It is said of Lot, "His righteous soul was vexed." Of course it was. Righteousness can never be at peace with unrighteousness. And if I walk as other gentiles walk, as the world walks, I will be constantly getting into trouble, because I will go in the course of the world.



You say, "I will walk as I please."

You can do it. You can take a course away from God, but it will bring you into bondage and darkness.

## VI. WALK AS CHILDREN OF LIGHT

(Ephesians 5:8)

PUT off the ways of darkness. Put off the works of darkness.

Now the question arises, "How am I going to get light?"

"God is Light, and in Him is no darkness at all." "The entrance of Thy Word giveth light." Are you in the dark? Let the Word of God into your heart, and it will dispel the darkness. "Thy Word is a lamp unto my feet," and if you want light, just take the Word. It is the privilege of every one of us to walk in an unclouded sun all our days if we will. I don't believe that it is the will of God that any child of His shall be in the dark. We are children of the day, children of the light; we have been born of His Spirit, and He brings light and peace. I believe that nothing is going to light up the dark places of the world like the old Book. Men talk about the light of nature, but we do not find that civilization has made any progress where the light of Christ and the Bible has not come.

Let me give you a passage from H. L. Hastings:

"A friend of mine visited the Fiji Islands in 1844, and what do you suppose an infidel was worth there then? You could buy a man for a musket, or if you paid money, for seven dollars, and after you had bought him you could feed him, starve him, work him, whip him, or eat him—they generally ate them, unless they were so full of tobacco they could not stomach them! But if you go there today you could not buy a man for seven dollars nor for seven million dollars. There are no men there for sale now. What has made the difference in the price of humanity? The twelve hundred Christian chapels scattered over that island tell the story. The people have learned to read that Book which says, "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ"; and since they have learned that lesson no man is for sale there."

## VII. LET US WALK IN GOOD WORKS

(Ephesians 2:10)

NOW, I do not believe that you will find a day pass in your life but that you can do some good deed if you will. Someone has described this world as two great mountains; one is a mountain of sorrow, and trouble, and darkness, and gloom, and disappointment; the other is a mountain of peace, and of joy, and of gladness; and if we can take a little from that mountain of darkness and put it over on that mountain of joy, and each one do a little, that mountain of darkness is going to grow smaller and smaller, and the other is going to grow larger and larger.

I learned a motto in England which I am going to pass on to you: "For our Lord Jesus Christ's sake, do all the good you can, to all the people you can, by all the means you can, in all the places you can, as long as ever you can." Keep that in mind, and pass it on to others.

You know that very often one little act of kindness will live a good deal longer than a most magnificent sermon. There is a preacher in Edinburgh, but I never think of him as a preacher, although he is one of the finest preachers in Scotland. Just one act is associated with that man that I will carry in remembrance to the grave. There is a hospital for little children in Edinburgh, and that great minister, with a large parish and a large congregation, goes one afternoon every week and sits down and talks with those little children—a good many of them there for life; they are incurable.

One day he found a little boy only six years old who had been brought over from Fife. The little fellow was in great distress because the doctors were coming to take off his leg. Think how you would feel, if you had a little brother six years old, and he was taken off to the hospital, and the doctor said that he was coming forty-eight hours afterwards to take off his leg. Well, that minister tried to comfort the boy, and said:



*If A man drives like Jehu all the week to make a dollar and moves like a snail on the Sabbath toward spiritual things—I believe that man is following the flesh.*

—D. L. Moody



"Your father will come to be with you."

"No," he said, "my father is dead; he cannot be here."

"Well, your mother will come."

"My mother is over in Fife. She is sick, and cannot come."

The minister himself could not come, so he said:

"Well, you know the matron here is a mother, she has a great big heart."

The little chin began to quiver as the boy said: "Perhaps Jesus will be with me."

"Yes," said the minister, "He will be with you, and so will this good woman."

The minister went around after the time of the operation, but the cot was empty: Christ had taken the boy to Himself. Think of a leading minister just going every week into a children's hospital, doing a thing like that!

Let us all walk the walk of good works. Find something to do, and do it every day, and you will never backslide, and you won't be asking, "Have I got to give up this and that?" Christ will give you something better than the thing you give up. Oh, may God baptize us all with the spirit of love and the spirit of work!



## IN THE HARVEST FIELD

(Continued from page 84)

\* Mr. Roderick Morrison has assumed the duties of the supervisor of men.

Rev. Ralph E. Obitts is our new professor of Missions.

A fine little group of pine trees has been planted just west of Chapman Hall, having been gotten from our mountain property—Institute Park.

Mrs. Inabnit, (Night School '38) is recovering from a serious thyroid operation in the Presbyterian hospital.

Our ladies conducted a meeting at the Florence Crittendon Home for Girls, located on West Colfax, February 13; an opening for which we have been praying for a long time. This increases our evangelistic outlets to thirty-four different churches, institutions, etc.

Mr. Ambrose Bandow, D. B. 1. '35, after five delightful months experience at Stoughton, Wisconsin, seeing God, through His Word, bring salvation to wretched sinners, and give strength to His feeble "sons", writes, "It's the miraculous, NOT the spectacular, that gives 'punch' to the Christian life. My present program is as follows: In Madison (18 miles from here) a Saturday night Bible class of 20 to 25 young people, and a Sunday-school class of about 20 adults at the Bethany Free Church; Stoughton, a Young People's meeting on Sunday nights, an evening service attended by only 20 to 35 persons, and the Tuesday night Bible Class attended by 50 to 60 persons at the present time.

Mr. Ivan Olsen, Student Organization president, was master of ceremonies at a Student-Worker social held in the dining hall of Chapman Hall, February 17. A Valentine social, with "heart" choruses and songs used, such as "In My Heart There Rings a Melody," and "Now My Heart Is Glad"; "heart" games such as heart picture charades; a "heart to heart" talk by Mr. Dahl on the perfect love in the heart of the Saviour; "heart" refreshments; and a hearty good time enjoyed by all; a unique example of the fact that Christians can find Christian entertainment a source of rich joy and blessing, when the heart is centered in Christ.



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Rev. Paul Hutchens has proven his ability to write Christian fiction that is interesting and true to the Scriptures by his first book "Romance of Fire." It had a marvelous reception by God's people and his new book is even bigger and better. Don't start reading it unless you have time to finish it. Its plot is so captivating that you won't be able to stop.

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Such convenience, however, of necessity involves large monthly expenditure. The bill for our Denver telephone and Campus exchange amounts to approximately \$45.00 a month.

What does the Lord want you to do about it? Does He want you to take care of our telephone bill for one month? Does He want you to get a check to D. B. I. before the first of next month?

"Whatsoever He saith unto you—

—DO IT."

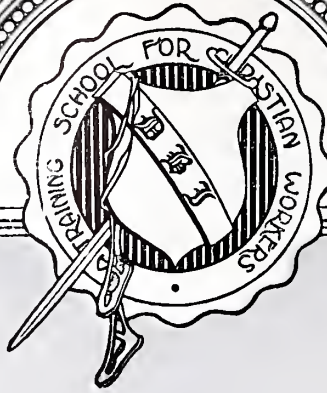
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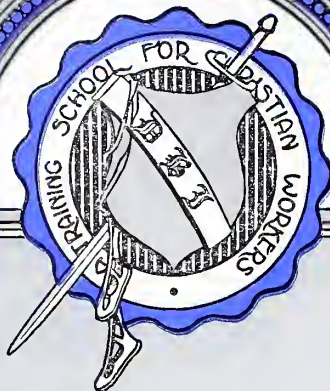




*I have fought a good fight,  
I have finished my course,  
I have kept the faith:  
Henceforth there is laid up  
for me a crown of right-  
eousness, which the  
Lord, the righteous  
Judge, shall give  
me at that  
day.*

*II Tim. 4:7-8*





# GRACE AND TRUTH

*Fifteen Cents the Copy  
One Dollar Fifty the Year*

*Question Number*

Clifton L. Fowler  
*Editor*



*April*

*1936*

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##### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

##### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

##### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

##### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7. The virgin birth and deity of Jesus Christ—Luke 1:35.

##### VIRGIN BIRTH

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

##### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

##### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

##### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

##### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

##### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

##### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

##### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

##### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

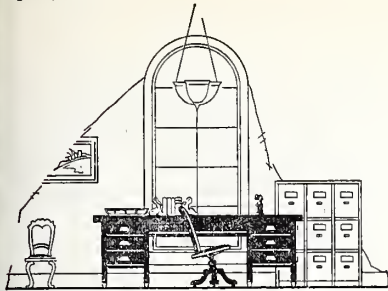
##### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

##### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.





## AS THE EDITOR SEES IT

### Question Number

**M**ANY and varied are the questions that come to the Editor's desk. Some of these are answered from month to month as space permits in the Editor's Mail Bag department. However, it was deemed best to set aside one issue of "Grace and Truth" to answer a group of questions that had accumulated. Some of the subjects discussed are so vital that churches have actually been split and Christians disfellowshipped over the proper interpretation. If you have been blessed by these discussions write in and tell us about it.



### Congratulations

**T**HE "Grace and Truth" staff join Dr. Beal's friends in heartiest congratulations for his having completed his eighteenth year as pastor of the First Baptist Church of Tucson, Arizona. The anniversary occurred on February 23. Dr. Beal is a frequent contributor to this magazine and we know him to be a valiant warrior for the Faith.

It is appropriate that we give space to mention some of the highlights of his Tucson ministry.

Dr. Beal came to Arizona from Victor, Colorado where he also held a Baptist pastorate. The church building which greeted him eighteen years ago was not a pretentious one, but a gracious Lord has permitted growth and enlargement until the congregation now worships in a beautiful edifice seating about 1500 people. He has added to the church many new members until the original number of 203 has increased to over 1600, and it enjoys the unique position of being the largest protestant church in the four states of Arizona, New Mexico, Utah, and Nevada.

The church has always been known as a lighthouse for truth and a contender for the fundamentals of the faith. It has also had the missionary spirit. In response to the call for full time Christian service, eighty-one

young people have sought training in colleges, seminaries, and Bible schools in view of service both at home and abroad. At the present time thirty-six of this number are actively engaged in specific Christian work.

The church also owns four mission buildings in and near Tucson where services are conducted regularly, and even more are being planned. One mission is as far as sixty miles from Tucson, located at Vaughn. The work there is under the direction of Mr. Gayel Bender.

God has been good to Dr. Beal in these eighteen years and let him accomplish much. We pray God's best for him and his family as they continue their labors in Tucson.



### Soul-Catchers

**W**E ARE told that in West Africa there are certain men who are known among the natives as "soul-catchers." When a soul gets caught by one of these men, it can be purchased by its original and rightful owner for a small sum of money.

When we turn to the Word of God we find that the Holy Spirit warns us of one who is indeed a "soul-catcher." His name is the devil. We are taught in II Timothy 2:26 that there are those who have been ensnared by the devil himself, having been taken captive by him at his will. The sad part of it is that there is not enough money in the world to buy back a soul that has thus been caught.

But the plight of the captured soul is not hopeless, for although he may not have money or price, God has provided a Lamb Whose blood has been shed, and that blood is the price of redemption.



S. O. S.

**T**HE following distress call came to our desk from the "Haven of Rest," Hollywood, California, under the direction of Paul Meyers, known to his radio audience as First Mate Bob. Mr. Meyers, together



**T**IME does seem to fly,  
and Commencement  
will be with us in a  
few short weeks. Another  
school year will be history and  
a few more graduates will be  
on the firing line with the  
Good News.

Just now the need of  
funds at the Institute is very  
acute. May we appeal to you  
who read this page to send  
some of the money which you  
ordinarily give to Christian  
work to the Denver Bible  
Institute? The Institute de-  
serves and needs your prayer-  
ful and financial support.  
Make an investment here in  
helping to train some con-  
secrated student. "It is accep-  
ted of a man of what he  
hath." Give as He has pros-  
pered you.





with his associates, broadcasts Gospel music and messages of vital Christian appeal over station KNX, Hollywood.

The distress call was addressed to First Mate Bob and we print it verbatim.

Los Angeles, Calif.  
November 12, 1935

Haven of Rest,  
KNX, Hollywood, Calif.

Dear First Mate Bob:

If I may so ask, will you please devote one of your radio talks to the poor lost army of college boys and girls.

We were brought up to follow the cross, only to have it snatched from us, just when we need it the most; and the theory of evolution is substituted for the cross of Calvary. One of our professors referred to the cross as being emblematic of the "Santa Claus myth of God."

After all, we are forced to admit that the Bible was written by man; or as he says, "imaginative man." Many of us are crushed by this teaching, but our teachers call it "overcoming our ego." It is small wonder that many of us of the younger generation are asking, "What's the use?"

I cannot give my name, but I shall be listening in, as with others. I am,

Sincerely yours,

One of the lost army of College Students

Surely a communication such as this ought to open the eyes of those who have sought to palliate the poison in our modern educational institutions. Evolution, atheism, infidelity, agnosticism, and Modernism belong in the pit of hell and not in our public schools.

Has God called us to reform our vast school system, amputating all anti-God teaching? In the light of the apostasy prophecies, we think not. To even attempt this would be as futile as the League of Nations mandate to Mussolini in regard to the Ethiopian conquest.

We do believe that the way out is to send our children to Christian colleges, and when possible to Christian prep schools. There are many in our land which meet the highest scholastic requirements and savor of real Christian atmosphere. We say it thoughtedly: it is better to go to heaven without higher learning than to hell with a Master's degree.

Let "First Mate Bob" express his sentiments on this subject.

Mrs. First Mate Bob and I are in the same position as hundreds and thousands of Christian parents all over America. Our eldest daughter is seventeen now, and she is almost ready for college. We are anxious for her to receive a college education, and it is our earnest desire that, in intellectual training, she will be able to cope with the present-day world. We are surely expressing the sentiments of every God-fearing father and mother, when we say that we would rather have her do without a college education than send her to a school where her faith would be destroyed and where the cross is snatched from her at the time of her life when she most needs it.

—LOG OF THE GOOD SHIP GRACE No. 43

### *Nazi Concept of Christ*

THE *Omaha Bee* furnishes us with this appalling extract from a German magazine, for which most of the Nazi chiefs write.

A German civil servant of the Roman empire was sent to Palestine where he made a brief stay. There he met Mary, and the young people became enamoured. Their love soon bore fruit.

Mary's parents were happy when an older man, Joseph, offered to marry this young woman who was going to have a child. Jesus was reared as the adopted son of Joseph and worked as a carpenter.

He inherited his father's looks, but his soul was that of a half-breed, full of restlessness, of torments of tortured idealism, and of thirst for knowledge.

Later his adopted country seemed to him too small. He felt the need to see the world. So he traveled east and west, learned Hindu mythology and later Greek mythology, and admired Aryans, who seemed to him more than Jews to be the chosen people.

Someone showed him "The Odyssey" and decision ripened in him to defend the cause of the Aryans. His philosophy gradually changed into religious teaching, for which he fought and suffered.

It was his oversensitivity which made him sacrifice his life to his faith.

Surely there is not much choice to be made between the godlessness of the Communist and the unthinkable blasphemy of the Nazi. One wonders just how much longer the blessed Lord is going to tolerate and endure such blatant and brazen wickedness. Surely His coming draweth nigh!

### *Sanctified Gambling*

THE church of Jesus Christ has reached a heart-breaking state of apostasy when it has to resort to the sale of puddings, pies, quilts, mazda lamps, shirts, and other necessary commodities of life in order to raise its finances.

The apostasy must have already begun even in the days of our Lord's incarnation, for He had the unpleasant job of cleaning up the temple from just such commercialization. He lost no time, however, in driving the usurpers out of God's house with the words,

Make not My Father's house an house of merchandise (John 2:16)

However, our churches have gone from bad to worse, for they now sponsor bridge and tea parties where prizes are awarded to the best players. In fact, they go in for raffles until our National Capitol at Washington, the Federal Government has had to put on the brakes to preserve our nation's religious dignity. We quote from a local newspaper:

United States District Attorney, Leslie G. Garnett, said he jailed big time gamblers whenever he could catch them, and that he was going after the little fellows, too, whether they be church ladies in afternoon gowns raffling off chocolate pecan layer cakes at 10 cents a chance, or small boys trying to earn an easy penny.

His agents will keep a close eye on all Sunday-school carnivals, and will invoke the full penalty of the lottery laws, one to five years imprisonment, on all offenders.

Even now our Lord must be grieving over His children's waywardness, and crying,

Is this house, which is called by My name, become a den of robbers? (Jer. 7:11)

We are crushed that civil law has been forced to overrule our ecclesiastical leaders and condemn what they seem to sanction.



# Is Baptism in Water for This Age?

by THE EDITOR

*ONE does not have to belong to the Denomination to get into the "waterfight." The teaching set forth in this discussion is to us balanced, logical, and biblical.*

—E. E. L.

**W**HETHER this question is given much prominence in Scripture or not, pseudo-Bible teachers have thrust it into a position where it has become exceedingly prominent. In fact, we are forced to admit that most of the responsibility for the necessity of discussing this subject will have to be laid at the door of a group of dispensational teachers who have over-accented dispensationalism until it is not to be wondered at that the opprobrious epithet "hyper-dispensationalists" has been hurled at them from many quarters. This could have an evil product. Because with many devout but biblically untaught souls this could easily result in a turning away from dispensational truth. And so far as Bible study is concerned, no result could be more deplorable. For scripturally balanced dispensational teaching is the key to God's Word, the Bible, while hyper-dispensationalism locks up the Word, produces self-righteous schisms, and sets on foot, with many other obnoxious vagaries, the anti-baptism heresy.

We owe very much to dispensational teaching. Dispensational truth did away with the errors of flat-interpretationism. It was flat-interpretation which caused men to use the baptism passages in Matthew, Mark, Luke, and John indiscriminately as though they were written for this age in which we live in exactly the same sense that they were written for the Jewish age. This is not the case. When considered from the standpoint of their surface message\* Matthew, Mark, Luke, and John are Jewish, while Acts is transitional. But when these same books of Matthew, Mark, Luke, John, and Acts are considered from the standpoint of their personal message, they belong to believers of any age, consequently, belong in full to us. It must be remembered, however, that the personal individual message goes much deeper than the surface or dispensational teaching and is invariably the practical application of divine truth to the soul of the individual believer. It should be constantly borne in mind that individual spiritual truth is the same in every age, but it is dispensational truth which is subject to change with any shift in the ages. A careful, prayerful, and Spirit-led study of the Bible will verify and confirm these conclusions in every book of Holy Writ. Real dispensational teaching has done much for us. Hyper-dispensationalism has done nothing of value.

This important principle, more fully stated, means this: Since God's dealing with the individual soul in its spiritual life is the same in every age, the changes which may be anticipated are those which stand connected with dispensational or governmental matters. Hence, the problem for the Bible student is to discover what subjects God has or has not connected with the dispensations. The investigation of a few sample subjects will shed much light upon this important line of investigation.

Take prayer for instance. Prayer belongs undoubtedly to the individual spiritual life. It is not essentially a dispensational subject. Consequently, we find the exercise and blessed experience of prayer is the same in every age. This does not imply that the believers of every age will pray for the same things, for they will not. Since prayer is an individualistic rather than a dispensational subject, it follows that the general principles of prayer will be the same in every age. The ground of access to God will be always the same. The elements which constitute prayer will be invariably the same. The blessedness and value of prayer in the life of the believer will be from age to age the same. Because prayer is an example of individual spiritual truth, it is an example of one of the truths which remains unchanged through the ages. Individual spiritual truth is the same in every age.

Having seen that prayer is the same in its principles and ramifications in every age, it is valuable to investigate in this connection such a subject as tongues. Tongues are given by the Holy Spirit as a sign (I Cor. 12:10, here associated with sign-gifts; I Cor. 14:22, here definitely stated to be given for a sign). Now, the apostle Paul himself indicates that it is the Jews who demand a sign (I Cor. 1:22). Since this is the case, we instantly arrive at the conclusion that tongues is a subject which stands connected with God's governmental dealing with Israel, hence, is distinctly a dispensational subject. If this conclusion be correct, then tongues may appear and disappear according to God's dispensational purposes. This fact is confirmed by I Corinthians 13:8 which says, "Whether there be tongues they shall *cease*." Thus it becomes plain that tongues were given as a sign to the Jews and the gift of tongues will not appear in this, the full-orbed section of the Body age, because in the Body there is neither Jew nor Gentile, but we are all one in Christ Jesus. As Paul predicted, tongues have ceased. Hence, those who claim that they speak in tongues in this dispensation are indulging in an extra-scriptural practice and, consequently, receive their particular "gift of tongues" from some source other than God.

We have only briefly looked into two of the great subjects of Scripture, but they serve to illustrate what

\*The surface message of Scripture is the dispensational message.



we are speaking of. Prayer belongs under the general classification of individual spiritual truth and consequently *DOES NOT* change with the dispensations. Tongues belongs under the general classification of governmental or dispensational truth, hence *DOES* change with the dispensations.

Preaching is a subject which sorely needs to be classified from this standpoint. The question which should be answered is, "Is preaching a subject which remains the same in every age, or is preaching a subject which is affected by dispensational changes?" The answer to this question becomes plain as soon as we determine whether preaching is, from God's angle, an individual spiritual truth or a governmental truth. This is not hard to determine. Throughout Scripture God gives His preachers a large measure of *authority*. The impartation of authority is indubitably governmental. Hence, preaching stands connected with God's governmental and dispensational dealing and would change, both as to its content and its method, with the dispensational changes. This conclusion is confirmed and strikingly demonstrated by the fact that in the Great Tribulation the Elect Remnant do not have to study in the preparation of their messages (Matt. 10:19-20; Luke 12:11-12). But in this present dispensation of the Body, the Holy Spirit gives specific instruction (addressed to a young preacher) to "study to show thyself approved unto God" (II Tim. 2:15). The word rendered "study" means "give diligence," showing that the ordinary casual study will not suffice. It must be the sort of study which represents faithful research and diligent application. No loafers need apply. The Holy Spirit makes it clear that the preachers of this dispensation must needs "bone" in order to get their messages. It is a blessed privilege to "bone" on one's knees and listen to the teaching of the Holy Spirit through the Word. Sermons diligently prepared in this fashion are the sermons which bring rich blessing to the hour in which we live. Pentecostal fanatics of this day apply the Tribulational passages to themselves and claim that they prepare their messages without taking thought. Surely their preaching is a sad demonstration of the accuracy of their claim. One does not have to listen long without becoming convinced from the awkwardness of their presentation that they have indeed indulged in exceedingly scanty thought. Their mistake is a mistake in rightly dividing the Word of Truth. They assume that preaching will be the same in every age, whereas, preaching, being a governmental truth, changes with the dispensations.

In connection with the present investigation, it becomes evident that the vital question which presents itself and which must be honestly faced and scripturally answered is this: "Does water baptism change with the dispensations?" In answering this important inquiry we will also be finding the answer to that related question, "Does water baptism stand connected with the individual spiritual life or does baptism stand connected with God's governmental and dispensational changes." The answer to these inquiries will grow out

of our consideration of our first and main question, "Is Water Baptism for This Age?"

We unhesitatingly answer this question with a ringing affirmative. Yes, Baptism is for the age in which we live. Baptism does belong in the Body age. It is true some teachers and preachers give it a place and importance in the Body age which the Bible utterly fails to give it, but the stubborn fact remains that the Holy Spirit leaves baptism in this age. We are compelled to aver that it is much to be preferred for us to still have baptism, even though unduly accented, than to have the ordinance taken up by the roots, and that, without scriptural warrant.

We submit three biblical reasons for saying that baptism belongs in this age. Any one of these reasons seems to us to put the anti-baptisers in an illogical and, consequently, untenable position. And taken together, the cumulative effect of the three reasons is to so completely destroy every position held by the hyper-dispensational devotees as to make their withdrawal from the field the only sensible thing to do.

We will first present our three reasons and will then discuss them in order.

1. Water baptism belongs to this age because in the one Church passage which the apostle Paul gives us on the subject, water baptism is endorsed and authorized.
2. Water baptism belongs in this age because of the Holy Spirit's vitally significant failure to order its discontinuance.
3. Water baptism belongs in this age because of the blessed meaning given to it by our Lord and Saviour Jesus Christ.

First, we discuss

*WATER BAPTISM BELONGS IN THIS AGE BECAUSE IN THE ONLY CHURCH PASSAGE WHICH PAUL GIVES US ON THE SUBJECT WATER BAPTISM IS ENDORSED AND AUTHORIZED*

THE one and only passage on water baptism in Paul's writings is in the I Corinthian letter. And here is where the battle begins, for the hyper-dispensational anti-baptizers declare the book of I Corinthians is transitional and, consequently, its entire testimony (according to them) is to be set back in the Jewish period. This position is not supported by Scripture.

When Paul addresses the I Corinthian letter, he says:

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord (I Cor. 1:2).

These words are plainly telling us that the Corinthian letter is addressed to "the Church." And we are specifically informed in the same sentence that the Church is made up of "all" who call upon the name of the Lord "in every place." This valuable information is delightfully amplified in chapter twelve,

For by one Spirit are we all baptized into one Body (I Cor. 12:13).



The Spirit baptism which is "into one Body" is plainly stated to be the unqualified possession of "we all." We have already learned from I Corinthians 1:2 that the book of I Corinthians is addressed to all who call upon the name of the Lord in every place. Hence, when we are told in I Corinthians 12:13 that "by one Spirit are we all baptized into one Body," there are several biblical facts which are brought before us. These facts are so self-evident that it would seem to us to be a work of super-arrogation to enumerate them, but since so much confusion has arisen at this very point, we set them forth.

*First fact:* (This fact appears in I Corinthians 1:2.) The Church is made up of all who call on the name of the Lord whether in or out of Corinth.

*Second fact:* (This fact also appears in I Corinthians 1:2.) This group, called "the Church," and made up of all who call on the name of the Lord whether

in or out of Corinth, is the group to whom the apostle Paul addresses the Corinthian epistle.

*Third fact:* (This fact appears in I Corinthians 12:13.) The expression "we all" plainly and inescapably means those to whom Paul is speaking. Hence the "we all" of the third fact refers to exactly the same group as "the Church" of the second fact, *those being addressed.*

*Fourth fact:* (This fact also appears in I Corinthians 12:13.) The expression "we all" refers directly to the "one Body." Thus we have four expressions referring to the same thing.

1. Those who call on the name of the Lord.
2. "The Church"
3. "We all"
4. The "one Body"

(Continued on page 137)



## Does the Church Begin on Pentecost?

by THE EDITOR

*M*OST Bible students agree as to the ending of the Church, i.e., the Rapture, but not all agree as to the beginning. Here is another clear answer to an important question.

—E. E. L.

*T*HIS question is very closely related to another question which appears in this number of "Grace and Truth"—"How Many Bodies Has Christ?" The answer to that question is "There is one Body" (Eph. 4:4).

Since there is one Body, and the Body is the Church (Col. 1:24), the two questions "When does the Church begin?" and "When does the Body begin?" are in reality the same question.

The Scripture gives clear utterance as to the beginning date of the Body of Christ.

In teaching the Corinthian church the apostle Paul said,

For by one Spirit are we all baptized INTO ONE BODY (I Cor. 12:13).

This declaration is categorical. It does not leave room for contradiction. It is teaching the simple fact that the one and only way into the Body is by the baptism of the Spirit. The moment this fact clarifies to the mind,

only one more step is necessary. That one step is to find when the baptism of the Spirit began, for since the only way into the one Body is by the baptism of the Spirit, then *the beginning of the baptism is the beginning of the Body.* "The Body which is the Church" (Col. 1:24) began on the day the baptism which is the Holy Spirit baptism began.

The day of the beginning of the baptism of the Holy Spirit is known to all students of God's Word. It is specifically predicted in Acts 1:5:

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

It is a prediction of Pentecost. The second chapter of Acts describes the outpouring of the Spirit. It is a description of Pentecost. And a little later in the book of Acts Peter definitely refers to the incident in Acts two as the baptism of the Holy Spirit, and calls it "the beginning." He is pointing back to Pentecost.

And as I began to speak, the Holy Ghost fell on them, as on us at THE BEGINNING.

Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (Acts 11:15-16).

The day of Pentecost is "the beginning" of the baptism of the Holy Spirit. The baptism of the Holy Spirit is God's only way into the one Body. The one Body is the Church of Jesus Christ. Hence, the beginning of the Church, which is His Body, is the day of Pentecost, the thrilling and wonderful incidents of which are narrated in the second chapter of Acts.

The day of Pentecost is the birthday of the Church.



# How Can I Find Victory over the Feeling that I Am Being Overworked?

by WILLIAM OLNEY

"Do thyself no harm"  
(Acts 16:28).

**W**HEN I saw you last, you were not looking as I should like to see you. There was a strained, weary, anxious look which told its story of an over-burdened mind. You were just the same kind friend, but the face lacked brightness. More than that, certain remarks about being tired, and even once, *growing old*, confirmed the witness of the countenance. You are feeling much the burden of your work.

It is true that you have taken up, and believe as I do, that you have been called to a work which involves a heavy responsibility. There are few persons in our land today in so privileged but difficult a position, as leader in the work of God. The inventiveness, selection of volunteer workers, organizing even to the smallest detail, the care of each service, the aiming at results, all demand a constant watchfulness, and even possibly a tax upon the mental powers. How then can the text be obeyed: "Do thyself no harm"?

## I

**R**EFUSE to bear yourself the burden of responsibility. Absolutely cast it upon the Divine shoulders. I will illustrate my meaning in a practical way. One of our evangelists, now in the field, meets the minister in his vestry, upon the first night of the mission. They have prayer together. The missionary then, *in an act of faith*, commits the services, so far as their power and results go, entirely into God's hands, leaving himself and the workers with *Him*, as willing instruments to be used as *He* pleases. I believe that that act of faith, definitely accomplished, keeps God's servant free from undue anxiety, and leaves his soul unhampered with care during the time of the mission.

With regard also to the responsibility, remember that the work is not yours, but God's. Imagine a tool in the hands of a workman looking to itself for the skillful performance of the task! The success or failure is not the tool's! It is the worker's! That truth greatly helps to relieve the mind of anxiety. If the effort be successful, it is the Master-Worker Who makes it so. If, apparently, success is postponed, He, not the instrument, must bear the onus of it. Refuse to carry the responsibility in Christian service. Whole-hearted surrender into His hands to be used is our part alone! There is great comfort in this fact.

**M**R. OLNEY, imagining himself writing to a friend, gives us a sound, practical answer to the above question. Try his remedy when your path grows weary and hard.

## II

**M**AKE much of the help of a praiseful spirit. The declaration, "The joy of the Lord is your strength" has a New Testament sound. "Be filled with the Spirit" is immediately followed by "speaking to yourselves in psalms and hymns and spiritual songs." The greatest workers for God have been happy men and women. Times of revival

are always marked by new outbursts of song. "Rejoice in the Lord always; and again I say, Rejoice." Spurgeon and his hymn book, Luther and his music, Fletcher (of Madeley) and his shouts of gladness, the Wesleys and John Newton with their hymns; these are all illustrations of the sacred merriment which may (and should) accompany Christian service, and this, not in public worship alone, but in heartfelt inward experience.

## ★ Recreation

**I**T IS undeniable that we recreate ourselves better by changing our employment than by mere idleness. I have found in my own experience that nothing rests me so much as doing something else, as different as possible from what has been exercising my mind. If you have been reading theology for a couple of hours, turn to history or biography. If you are tired of reading, take up your correspondence. If you feel jaded with thinking out some subject, begin to organize, or plunge into some vigorous exercise, or visit the picture galleries and art-museums. Divert the stream of nervous energy from brain-cells that show signs of weariness into others which have not yet been taxed, and you will be surprised to find how long you can work and how well you are able to sleep.

We must see to it, also, that our leisure hours are times of recreation, that we may be better fitted for the stern duties of life. Work while you work, and that you may do so, play while you play. Do not seek amusement as an end in itself, or it will pall on you; but seek it that your mind may be clearer, your brain rested, your power of attention quickened, and your whole nature reinvigorated.

—F. B. Meyer



# Should Christians Seek the Baptism of the Holy Spirit?

by CLARENCE R. HARWOOD

**T**HE truth of Holy Spirit baptism is mentioned at least eight times in the New Testament. It occurs first in the form of a prophecy by John the Baptist in which he says, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).

A Christian today should never seek the baptism of the Holy Spirit because such action is putting a truth of God to a wrong usage. It is true that believers in the apostle Paul's day were baptized with the Holy Ghost subsequent to their conversion. But that was because their conversion preceded the beginning of the baptismal work of the Holy Spirit. Paul met some believers who had not so much as heard whether there was a Holy Ghost (Acts 19:1-7). They had believed under the preaching of John the Baptist, and John the Baptist had been beheaded before the day of Pentecost which marked the time of the advent of the Holy Spirit as Baptizer (Acts 2:1-4). For this reason they could not have been baptized before.

At the advent of the baptismal work of the Holy Spirit, the Kingdom was offered to Israel. If Israel had accepted her King, the baptism would no doubt have been for the purpose of inducting them into the Kingdom (Acts 2:15-21). However, only about three thousand willing Jews were found, and since national acceptance was demanded by God, the coming of the Kingdom was postponed. We learn, then, in subsequent scriptures, that the baptism of the Holy Spirit is now inducting those who trust Christ Jesus as their Saviour into the mystical, heavenly Body of Jesus Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

*A FAVORITE trick of the Adversary in the combating of God's written Word is that of substitution or counterfeit. Harwood shows us how the true Baptism of the Holy Ghost has thus been dragged from its God-given place.*

Christians, therefore, should not seek the baptism of the Holy Spirit because we did not live in the days of John the Baptist. It is impossible for us to put ourselves in the position of a pre-Pentecost believer.

Christians should not seek the baptism of the Holy Spirit because the Scripture declares that we who are members of His Body are all baptized by the Spirit (I Cor. 12:12-13). Since we become

members of that Body by believing in Christ, it is impossible to be saved and not be baptized of the Holy Spirit. "Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9b).

Christians should not seek the baptism of the Holy Spirit subsequent to salvation, for to do so will open the door of the soul to counterfeit demonistic experiences from Satan and his hosts. This is demonstrated by present day holiness meetings in which so called baptismal experiences are really demonic manifestations.

Christians should not seek the baptism of the Holy Spirit, for to do so is to confuse baptism with the infilling of the Holy Spirit. There is but one baptism of the Spirit, but God wills that there shall be many infillings. "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

Christians should not seek the baptism of the Holy Spirit because such action amounts to asking the Lord to fulfil Scripture again that has been already fulfilled. The star over Bethlehem's manger that guided the wise men does not appear today. It fulfilled its mission. Shall we ask that Christ be crucified afresh? The Scriptures concerning that memorable death have been fulfilled. When the Holy Spirit came as a Baptizer of men, He did so to fulfil the promise of God made in Matthew 3:11, Mark 1:8, Luke 3:16, and John 1:33. Shall we ask God to fulfil His Word again, or shall we bend our wills to His and say, "Lord, I believe, help Thou mine unbelief. Daily infill me with the Holy Spirit."

**W**HEN most conscious of a poverty in our spiritual lives—the absence of anything that seems like an uprising fountain within, or rivers of power flowing out from us—and we question whether we really have the Spirit, let us stay our souls upon the clear testimony of Scripture: if we are truly believers in Christ we have the Spirit. We must find the secret of our failure elsewhere, and the remedy otherwise than in "seeking" the Spirit.

—C. I. Scofield



# Should Christians Seek to Abolish War?

by R. S. BEAL

Pastor, First Baptist Church, Tucson, Arizona

*FEW are able to keep an even keel in these days of spiritual, moral, and political unrest. Much has been said about peace, but we fear that its exponents have forgotten prophecy. Beal's answer to the accompanying question is balanced, logical, and scriptural.*

**W**HAT is around the corner? What may the world expect? Will everything come out all right? Are we going to have world peace? These are vexing questions and are heard frequently in these troublesome and uncertain times. If we are willing to look at the future through the eye of God, then we shall know exactly what is coming to pass. God has not left us in darkness for He has given us the light of His own inspired Word which is a lamp unto our feet and a light unto our pathway. The apostle Peter has reminded us that "we have also a more sure word of prophecy whereunto we do well that we take heed as unto a light that shineth in a dark place."

Recently there came to my desk a letter requesting me to secure signers to what is called the "People's Mandate to Government." The preamble reads: "We, the people, are determined to end war." The purpose is good but the outcome is hopeless. Even though fifty million signers were secured, which is the goal, war would not be prevented. It is not within man's ability to prevent war, and according to the Lord Jesus Himself there will be "wars and rumors of war, nation shall rise against nation, and kingdom against kingdom" until the Lord comes and puts an end to it all. Only His personal presence is the guarantee of universal peace.

The expression, "Lord, advance Thy Kingdom" is frequently heard upon the lips of well-meaning people, but it is a prayer offered in vain, for there is not a solitary promise in the Word of God that His Kingdom is to be advanced in the world. Somehow, man in the vanity and pride of his reasoning, imagines that with the help of God he can produce the Kingdom of God upon the earth. The Kingdom is not to be an advanced affair but an institution which will be set up only when Jesus comes again and sits upon the re-established throne of David.

It may seem a bit pessimistic, but earth's darkest days are ahead. The world is headed for its worst calamities and most terrifying depressions. What we have passed through is only a foreshadowing of what the Lord Jesus said was coming to pass immediately prior to the hour of His wondrous advent. If we were to stop with our Lord's delineation of the great tribulation which is to come upon the whole earth, the shadows of which are falling athwart the nation at this moment, we would sink in despair. But, thank God, we may look through the miasma of the bog, and with crystal clearness behold a new day in which there will be such peace and such prosperity as was never dreamed by the mind of man.

While the Bible definitely forecasts conditions as becoming worse and worse, with a materialistic philosophy, and a science falsely so called completely blinding the eyes of men to truth, it also reveals that every social and economic ill, every form of injustice and moral derangement will find its solution with the personal, literal, premillennial coming of the Lord Jesus Christ. May God hasten that glorious hour! "Lift up your heads for your redemption draweth nigh."

**O**NE would think that an average reader passing over such a mosaic of horrors (Rev. 19), through such an atmosphere of confusion and clamor, amid tempest and terror, would be the last person in the world to emerge into the light, and then proclaim that before the coming of the Lord the earth would be at rest beneath a cloudless sky of unbroken peace.

The very fact that the Spirit of God has sent this vision of the coming of the Lord after all the turmoil, panic, pell-mell of confusion and hell let loose on earth, would seem to be a demonstration of demonstrations that there can be no Millennium till the Lord comes; that only His coming can clear the heavens of clouds and storms, and evacuate the earth of the devil and his confederates.

—Dr. I. M. Haldeman



# How Many Bodies Has Christ?

by THE EDITOR



*THE false teachers have done great violence to the teaching on the Body of Christ. They twist, warp, and disregard plain Scripture declarations in order to teach their own pre-conceived notions. Note how closely our Editor stays to the Word in this gratifying discussion.*

—E. E. L.



*THE* Scripture presents clearly the fact that God gave to Jesus Christ, when He humbled Himself to be born of a virgin, a physical body. There seems to be practically no doubt among expositors that our Saviour only had one body. However, in view of the fact that wild and groundless notions easily become current, there may arrive a strong party some day who will violently shake the church and put on a program of splitting fundamental groups by contending that our Lord had several *flesh* bodies. Other absurdities have fared so exceedingly well, that it would not be inconceivable that this one should gain a considerable following.

Our question, however, refers to the spiritual or mystical Body of Christ. On this point there has been much speculation and imagination with inevitable disagreement following. The hyper-dispensationalists, whose antagonism to water baptism forces them to many extravagances, are the ones who solemnly inform us that our Lord had more than one spiritual body. But since they do not agree among themselves as to just how many bodies He had, their uncertainty would leave the subject somewhat in flux for the truth-seeking novice, if it were not for the clear utterances of Scripture itself.

What a comfort for the hungry and trustful soul to be able to turn from the din and babel of the clashing warfare of human opinion, and find solidity and satisfaction in the refreshing clarity of God's holy Word.

According to the teaching of Scripture there is but *one* spiritual or mystical Body. This one Body is set forth in Scripture as beginning on the day of Pentecost and terminating its earthly-flesh career on the day of the Rapture as set forth in I Thessalonians 4:16-17 (see discussion of this point on page 109 of this issue of "Grace and Truth").

When men of the world stand in need of what they believe to be sound advice and reliable information they turn to the Voice of Experience. But when the man of God feels the special need of guidance and knowledge he turns to the voice of inspiration, that is, the Bible.

This subject is freely discussed in God's Word so that there need be no doubt as to the Holy Spirit's posi-

tion. The first reference to it is so plain that it would seem to make exposition a superfluity.

For as we have many members in ONE BODY, and all members have not the same office: so we, being many, are ONE BODY in Christ, and every one members one of another (Rom. 12:4-5).

In these words the great Apostle to this present dispensation plainly teaches that all believers of this age are members of the one Body. He does not speak in riddles. He does not employ obscure figures of speech. He does not resort to dark sentences. On the contrary, he sets forth God's truth in such utter simplicity of expression as to defy further elucidation—"We . . . are one Body in Christ." Perspicuity could not be more perspicuous. Simplicity could not be more simple. Clarity could not be more clear. God evidently intended that His children of this dispensation should see and understand at once that they all, taken together, constitute the *one Body*.

In the passage on this subject which appears in I Corinthians twelve, the question which is before us is answered over and over again from various angles.

For as THE BODY IS ONE, and hath many members and all the members of that ONE BODY, being many, are ONE BODY: so also is Christ (vs. 12).

For by one Spirit are we all baptized into ONE BODY (vs. 13).

. . . but now are they many members, yet but ONE BODY (vs. 20).

In addition to the explicit use of the expression *ONE BODY*, the Holy Spirit employs in I Corinthians twelve the cognate expression "the body" repeatedly. The context shows these references to be in every instance allusions to the one Body.

For THE BODY is not one member, but many (vs. 14).

If the foot shall say, Because I am not the hand, I am not of THE BODY; is it therefore not of THE BODY? (vs. 15).

And if the ear shall say, Because I am not the eye, I am not of THE BODY; is it therefore not of THE BODY? (vs. 16).

If THE WHOLE BODY were an eye, where were the hearing? If the whole were hearing, where were the smelling? (vs. 17).

But now hath God set the members every one of them in THE BODY, as it hath pleased Him (vs. 18).

And if they were all one member, where were THE BODY? (vs. 19).

Nay, much more those members of THE BODY, which seem to be more feeble, are necessary (vs. 22).

And those members of THE BODY which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness (vs. 23).

(Continued on page 139)



# Is Healing in the Atonement?

by THE EDITOR

*I*T IS actually being seriously taught by some teachers and leaders that healing of disease is in the atonement of Christ. Surely the depth of the gullibility of the human heart has never yet been fathomed.

The deluded theorists who promote this teaching tell us that Jesus died on the cross for our sicknesses in exactly the same sense that He died for our sins. It is astonishing that such unscriptural and illogical ideas should have ever found advocates, or listeners, or followers. But, alas, these wild vagaries now have many devotees.

If their theory be true, then the moment a man believes in Jesus Christ God deals with sin and disease in the same way—both are blessedly disposed of in our *Standing*—and victory over both fully provided for in the *State*. Hence it is just as wrong for a Christian to contract pneumonia as it is to burglarize a pedestrian. A believer in Christ is just as wickedly responsible if he catches cold as he is if he villainously cracks his enemy over the head with a lead pipe. Leprosy, eczema, appendicitis, mumps, and toe-corns were placed on Jesus at Calvary along with the horrid defilements of the flesh, if this strange idea be scriptural.

But this wretched notion is not scriptural. No biblical warrant for the teaching can be found between the covers of the sacred Volume.

If healing is in the atonement then the apostle Paul was guilty of awful backsliding in II Corinthians 12 where he suffered from his thorn in the flesh and prayed three times for deliverance for his body, and was *not* healed!

If it is driftedness and backsliding to fail to rise in immediate victory over sin because Jesus made full provision for victory in His atonement, then it is just as wicked and sinful if the Christian fails to rise in immediate victory over a strepto-coccus infection of the throat since (as these teachers say) healing is in the atonement.

*THIS discussion by the Editor deals a stunning blow to the Divine Healing heresy. It discloses the wild and vain fancies of a modern, emotional, unscriptural cult.*  
—E. E. L.

If healing is in the atonement then our brother Trophimus (II Tim. 4:20) was indeed a badly backslidden Christian; although he had been giving his very life in self-sacrificing service, campaigning for Christ with the great Apostle among the heathen cities of Asia Minor. Not one word does Paul utter suggesting that Trophimus had drifted from God, nor does Paul intimate that Trophimus' sickness was even a chastening for some sin he had committed. No, Paul simply says Trophimus was sick, so he left him at Miletum. If healing is in

the atonement it was just as great a disgrace to be left at Miletum sick as it would have been to have been left at Miletum to commit a robbery. If healing is in the atonement then it is just as much our fault when we catch the flu as it is when we yield to temptation. All we need to do is call on the name of Jesus and He will give victory over both. Thank God, we who have trusted Him as Saviour do know that He gives wondrous victory over the terrible testings of Satan. But we also know (just as Paul and Trophimus knew) that a man who is walking close to God in his daily walk can easily fall victim to some dread disease, and it is by no manner of means a reflection either on his faith or his godliness if his soul goes to be present with the Lord and his body falls asleep. If healing were in the atonement, then any godly man who was trusting Christ for salvation could and would easily live right on without dying. If healing were in the atonement, then for a Christian to die would be an instantaneous indication that the salvation of his soul might not have worked any better than the healing of his body. In which case the death of any Christian should instantly cause the surviving relatives to logically doubt whether the dead person had ever been saved.

But Christians need never allow their souls to be harrassed by such awful thoughts and fears.

The death of Christ on Calvary was the divine provision for sin. The Bible does not teach that heal-

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*I*F GOD defers answering our prayers for bodily healing, or gives no answer at all, it is not because He does not love or care or desire to heal, but only because He has some better thing in store for us which time or eternity will reveal.  
—Henry W. Frost

# Does The Bible Teach the Eternal Security?

by REV. VICTOR C. KELFORD

**L**IKE the proud, boastful hypocrite it is, the flesh seeks to creep into every phase of life, both social and spiritual. From the first suggestion of divine grace it challenges every step of Christian progress.

For by grace are ye saved through faith; and that (faith) not of yourselves: it is the gift of God:

Not of works, lest any man should boast (Eph. 2:8-9).

Grace leaves no place whatever for the flesh. Grace finds you dead spiritually (Romans 5:12). And just how dead we are is indicated by the fact that no man can come to God except God draw him (John 6:44). We are as helpless to keep ourselves as we are to save ourselves.

We are kept (secure) by the power of God (I Pet. 1:5).

Of course, the stock argument is, "Then if I am saved, I can live as I please." Yes, one may do as he pleases now, but keep in mind grace makes us "partakers of the divine nature" (II Pet. 1:4). And the things which the divine nature does will be consistent with its character. That is why "he that is born of God doth not commit sin" (I John 3:9).

Of course, there are Scriptures which seem to deny security, but a careful study of the context will show that such is not the case. And when we remember that an eternal thing can only be eternal by enduring forever, if by any means it can be terminated, then it is not eternal (John 10:27-29). Paul's argument in Romans eight leaves no place for controversy. Verse 31,

If God be for us, who can be against us?

This implies that the forces arrayed against us are

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**R**EVEREND Victor C. Kelford takes this subject, which has been the cause of so much controversy, and carefully demonstrates its scripturalness. And after all, should not every question be viewed in the light of God's Word?

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contending, not with us, but with God, and the outcome is not contingent on anything we can or cannot do. God is for us. And in verse thirty-two we read,

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

This means that the death of Christ assures us of salvation and the final inheritance of "all things." If our inheritance is in doubt through danger of being lost, then the death of Christ holds no assurance of our sal-

vation. Verse thirty-three asks the question,

Who shall lay anything to the charge of God's elect? It is God that justifieth.

Or, in other words, God cannot condemn and justify at the same time. Another question in verse thirty-four reads,

Who is he that condemneth? It is Christ that died.

And it is sure that He cannot condemn us and save us too. In fact, He is

risen again, Who is even at the right hand of God, Who also maketh intercession for us.

It is utterly impossible for Christ to be interceding for us and also condemning us. When we read that "all judgment is committed to the Son" (John 5:22), this leaves us without a judge. In fact, with Paul we are convinced that

Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature (and that includes ourselves, for we are God's "creatures") shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38-39).

**W**E DO not keep ourselves, but we are kept, and kept by the power of God. Is that power sufficient to keep us? "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." It is a poor criticism to say that we may slip through His fingers. If no one on earth or in hell can pluck us out of His hand, is He so careless that He will suffer us to slip through His fingers? We are graven upon the palms of His hands, we are in the hand, and the hand itself, "members of His body, of His flesh, and of His bones." If the feeblest believer could be lost, there would be a mutilated Christ forever in heaven, and a dissatisfied Christ.

—James H. Brookes



# Can the Rejectors of the Body Age Be Saved During the Tribulation?

by JESSE ROY JONES

*A CLEAR message of God's method of salvation in all the different ages is given to us by Jones. His answer to the question at hand is concise and convincing.*

**L**IKE many other good questions, it becomes necessary to raise several questions from this one and answer them in order to adequately answer the question before us.

In the first place, who are the rejectors? Second, what is meant by the Body age? Third, how is a person saved, and is the process the same in every age?

A rejector is one who will not take the salvation which God offers to every man from Adam to the Great White Throne. Cain was an outstanding rejector of the first dispensation. He would not have God's righteousness but chose rather his own. The Antidiluvians were the rejectors of the second dispensation. They made fun of Noah and his family and refused to enter into the Ark of safety which was a type of Christ. Nimrod and his followers were the rejectors of the third dispensation. They imagined they could be as gods themselves and did not need the God of Noah and his family. The rejectors of the fourth dispensation were people of all the nations that would not have the God of Abraham, Isaac, and Jacob to be their God. In other words, this group was Pharaoh and many other famous kings that followed him, and false prophets such as Baalim and his followers on down to the rulers and governors of Christ's time, to say nothing of the religious leaders of His day, namely, the scribes, Pharisees, and hypocrites. The rejectors of the fifth dispensation—the age in which we are now living—are those who will not accept Christ who came as the Lamb of God to take away the sin of the world. The only difference between a rejector of today and a rejector of the days before Christ is one of chronology. From Adam to Christ the promise was that He, the Saviour, was coming. Some received the promise, some rejected it. From Christ, looking forward, the record is: He, the Saviour, has come. Some believe and receive the report, others reject it. The rejectors of the sixth dispensation—the Tribulation age—will be all the followers of the Antichrist.

The Body age is that dispensation in which we are now living, and referred to by the apostle Paul in practically all his epistles, but especially in the third chapter of Ephesians.

Salvation is the same in every age. This is testified to by many, many Scriptures both of the Old and

New Testaments. Early in this present age, Peter, who lived at the juncture of the fourth and fifth dispensations, said, as he was led by the Spirit of God: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11, note context). A careful reading of the tenth and especially the eleventh chapters of the Hebrews epistle should convince any free-minded person that salvation is the same in every age—that is, "by faith." And the context of all the "faith" passages clearly indicate that it is the faith of the Son of God according to His great grace.

That the "by faith" process of salvation is entirely an act of the sovereignty of God is inescapable. The Saviour Himself said, "Except a man be born again (literally "from above") he cannot see the Kingdom of God" (see John 3:3-7). And Paul in Titus 3:5 makes it absolute where he says, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit."

Since the Kingdom of God is from everlasting to everlasting and includes the dispensations of time, it seems folly to even assume that God would change the process of entrance into His Kingdom. His very character prohibits Him from making different modes of entrance into His everlasting Kingdom. He is no respecter of persons.

Now we are ready to put the question: "Can Rejectors of the Body Age Be Saved in the Tribulation?" Since there have always been some souls alive at the juncture of the past ages and the process of salvation is declared by God to be by Holy Spirit regeneration into His everlasting Kingdom, the answer at once becomes apparent. Yes, the rejectors of the Body age

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*I WAS myself stricken down with a horrible sense of guilt, which made my life a misery to me; but when I heard the command, "Look unto Me, and be ye saved, all the ends of the earth, for I am God," I looked, and in a moment the Lord justified me. Jesus Christ, made sin for me, was what I saw, and that sight gave me rest.*

—C. H. Spurgeon

# Will the Holy Spirit Be Taken Out During the Tribulation?

by RALPH E. OBITS

THE idea that the Holy Spirit will be taken off the earth during the Tribulation age arises from a common supposition concerning the meaning of one passage of Scripture—only one. And the passage is an obscure, puzzling one. But instead of starting our study of the question at an obscure Scripture, let us look elsewhere in the Book to see if there be a clear, plain answer to our question. If so, then we will have the solution of the obscure, cloudy passage: it must agree with the other Scriptures that are clear and plain. (God never contradicts Himself in His Book.)

Psalms 139:7-12 plainly teaches that the Holy Spirit is everywhere: being God, He is omnipresent. From the standpoint of His omnipresence, the Holy Spirit cannot be taken off the earth during the Tribulation.

Another clear Scripture to answer our question, "Will the Holy Spirit Be Taken Out During the Tribulation?" is Revelation 7:9, 14, which asserts that many will become saved during the Tribulation. "The Great Tribulation will be a period of salvation. An innumerable multitude of Gentiles (Rev. 7:9) are said to have come 'out of the Great Tribulation (Rev. 7:14)'" (Scofield Bible, note at Rev. 7:14). Of course, salvation necessitates the operation of the Holy Spirit; nobody can be saved apart from the agency of the Spirit (John 3:5-8). Therefore the Holy Spirit will be present in saving power on earth during the Tribulation.

Furthermore, the Holy Spirit will indwell these individual believers in the Tribulation age. This is merely one phase of the fact stated frequently by our Editor-in-chief, that *individual spiritual truth is the same in every age*. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9); in other words, every man who belongs to Christ has the Spirit. This is true regardless of what age a man lives in. "Every believer is born of the Spirit (John 3:3, 6; I John 5:1), indwelt

OBITS endeavors in this clear-cut answer to prove for us that the Holy Spirit will not be removed during the Tribulation because salvation for souls will be the same then as now.

by the Spirit, Whose presence makes the believer's body a temple (I Cor. 6:19; Rom. 8:9-15; I John 2:27; Gal. 4:6)." (Quotation from Scofield Bible, note at Acts 2:4). Individual believers in every age are sons of God, as is evident by comparing Hosea 1:10; II Corinthians 6:18; Revelation 21:7; John 1:12; and I John 3:2. And individual believers in every age are indwelt by the Holy Spirit. The indwelling Spirit is not an exclusive privilege of believers of the Body age. In fact, the apostle Paul (in II Cor. 6:16) proved that Body age believers are God's temple by quoting from Leviticus 26:11 and Ezekiel 37:27! Thereby he indicated that God indwelt the believers of Moses' time. As it was in Moses' age, and is in the Body age, so it shall be also in the Tribulation. To learn that the Holy Spirit will indwell individual believers in the Tribulation age, the time of the Antichrist, we need but read some verses in John's first epistle.

It is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time (I John 2:18).

He is Antichrist, that denieth the Father and the Son (2:22).

And hereby we know that He abideth in us, by the Spirit which He hath given us (3:34).

... spirit of Antichrist ... even now already is it in the world (4:3).

We dwell in Him, and He in us, because He hath given us of His Spirit (I John 4:13).

It is clear and plain from these many Scripture passages that the presence and power of the Spirit will remain on earth after the Rapture; and, therefore, the one obscure, cloudy Bible passage does not teach what many have surmised.

FIFTY years ago a truly great and influential Bible teacher, who supposed that the Spirit would be removed in the Tribulation, sought to support that idea by the comparison (in Matthew 24:37, etc.) of the days preceding the Flood with the days preceding Christ's coming. He wrote, referring to the days of Noah, "Then, as now, God's Spirit continued to strive with man, and to hinder the ripening of iniquity, until the ark was completed, 'and the flood came and destroyed them all.'" But this argument does not support his  
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BY THE regenerating power of the Spirit, the one who exercises saving faith in Christ passes immediately from spiritual death to spiritual life, is made a partaker of the divine nature, Christ is begotten in him the hope of glory, God legitimately becomes his Father, and he becomes the legitimate child of God, an heir of God, and a joint-heir with Christ. —Lewis Sperry Chafer



# Will the Church Pass Through the Tribulation?

by ERNEST E. LOTT

**A** LOT of unnecessary controversy has been agitated over the answer to this question.

Some of the printed debates have been crass and lacking in Christian courtesy and dignity. For this we are indeed sorry. Fellow-writers of the Christian Faith should at least be kind to one another.

Believing the Second Coming of the Lord to be both pre-millennial and pre-Tribulational we answer the above question with a decisive negative; the Church will not pass through the Tribulation.

Perhaps the easiest method of backing up our answer is to group the various proofs under two main divisions, the first being a Dispensational Change and the other a Second Coming Distinction.

Let us begin on common ground by establishing the beginning of a familiar dispensation, the one in which we live. We refer to the Body age. It began on the Day of Pentecost (Acts 2), a fact conceded by reputable Fundamentalists. Another accepted point is that the Body is the Church and the Church is made up of believers (Eph. 3:1-9). In this connection it is important to see that even Jewish believers lose their racial identity in the Body of Christ (Col. 3:10-11) and are called Christians instead of God's chosen people. They were called the latter in the preceding age, the Law.

Having arrived at this conclusion, we will expect the end of the Church age to occur when God makes a radical change in His governmental affairs. This change becomes evident when the period called the Tribulation begins. Another name for the Tribulation age is "the time of Jacob's trouble" (Jer. 30:7). The preachers of this portion of time will be twelve thousand Jews from each of the twelve tribes (Rev. 14:1-5). In fact, the Tribulation is a Jewish age, this being demonstrated by the above as well as innumerable prophecies pointing to it found in writings of Old Testament prophets. Nowhere does the Old Testament speak of the Church age. Church teaching is reserved for the writings of the apostle Paul, the special apostle of this dispensation.

Additional force is given our argument when we elucidate the teaching of I Thessalonians 5 on the *days* and *night*. Paul, in writing to the Thessalonians, was writing to a Christian group in the Body of Christ. He

tells them that they are living in the *day* (chap. 5:5) and not in the *night*. Since night follows day, the next age, the Tribulation, must be immediately subsequent to the Body age. And the following dispensation, the Kingdom, or the Day of the Lord, is referred to as the day, for day follows night. With this information in hand we quote verses 4 and 5 of I Thessalonians 5:

But ye, brethren (members of the Body), are not in darkness (Tribulation), that that day (Kingdom) should overtake you as a thief. Ye are all the children of light (Body), and the children of the day (Body). We are not of the night (Tribulation), nor of the darkness (Tribulation).



**W**HY men should want to put the Church through the Tribulation is a mystery indeed. It would seem more logical to keep her out of that terrible period, and this latter is shown by Lott, to be the case.



Note how simple the passage becomes when correctly viewed. And now we draw particular attention to the last clause of the verse quoted above: "we are not of the night." Since this is an inspired declaration we can rely on it fully and know for sure that we, the members of His Body, will not be members of the Tribulational age which follows ours.

To summarize, we would say that the Church age and Tribulation age are separate and distinct from each other to the extent that the one ends before the other begins. The one is made up of believers of the Body age, the other Jewish believers; the one has a non-Jewish name, the other being named after Jacob, a Jew; the one is without a revealed length of time, the other is said to be seven years (Dan. 9:27); the one is committed to the apostle Paul, and the other to the 144,000 preachers. Let us leave them separate as God has so ordained.

So far in our discussion we have refrained from speaking of the Second Coming because we wished to save the most potent argument until last. A scriptural handling of the Second Advent truth will forever settle our problem.

The various scriptures prophesying the character of our Lord's return differ in detail as everyone will agree. We shall endeavor to show by contrasts that the Second Coming is one event manifested in two aspects, and that this interpretation affords a simple classification of all the passages.

For the sake of clarity we will designate the Second Advent for the Church as the Rapture, and that of the Tribulation, the Revelation.

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# Is the "One Baptism" of Ephesians 4:5 Water or Spirit?

by THE EDITOR

**T**HIS question takes us to one of the beautiful beseechings of the apostle Paul. It is a thrilling exhortation to unity in our Christian life and walk.

In order to stimulate believers to obey this exhortation to unity in practice, the Apostle names seven of the changeless unities of salvation. The eighth changeless unity of salvation is named in verse fifteen. These eight unities, as named here in the inspired record, are,

1. One Body, vs. 4
2. One Spirit, vs. 4
3. One hope, vs. 4
4. One Lord, vs. 4
5. One faith, vs. 5
6. One baptism, vs. 5
7. One God and Father, vs. 6
8. One Head, vs. 15

These eight unities are presented as the great incentives to the believer who is clearly exhorted to endeavor to keep the unity of the Spirit with his fellow-believers in the bond of peace.

It is a fact that is familiar to us all, that Christians do not always dwell together in unity. Consequently, the exhortation is practical and needed.

To stir up willingness in the hearts of the believers to press on in this blessed practical unity of life, Paul outlines to them a group of unities which stand connected with their salvation. These unities have to do with heaven rather than earth, although the blessings which inhere in these unities reach to the race of sinners who dwell upon the earth and for whom Jesus died.

It will be of special value to observe these unities one by one.

The one Body is the Body of the saved.

The one Spirit is the Spirit through Whom we are saved.

The one hope is the special and joyous possession of the saved.

The one Lord is the Eternal One Who saves.


The one faith is the faith that saves.

The one God and Father is the mighty God Who in grace doth save.


The one Head is the blessed Redeemer Who saves. These glorious unities are changeless. They are bestowed upon the believer and operate in the believer's life on the simple ground of faith.

It is in this marvelous list of unities that the expression "one baptism" occurs. It is self-evident that the interpretation placed on the expression must be harmonious with and governed by the context. The context points inescapably and majestically to the mighty persons of the Trinity in salvational activity and to certain wondrous features which stand connected with salvation. In the light of these facts,

*The "One Baptism" of Ephesians 4:5 is That Baptism Which Saves.*



**H**ERE is another discussion of that delicate subject "Water Baptism." Our Editor in this answer shows us the simplicity of the correct interpretation of a much discussed passage of Scripture.



To those who believe in the wicked doctrine of water baptism regeneration this would instantly mean that the "one baptism" of Ephesians 4:5 is water baptism. But to those who know God's Word and His way of salvation, there will be no doubt as to their decision. They will instantly see and rejoice in the fact that the "one baptism" of Ephesians 4:5 is the baptism of the Holy Spirit. This is in blessed harmony with Paul's teaching in other passages

where he makes it plain that we are brought into the "one Body" by the baptism of the Holy Spirit ( I Cor. 12:13).

To make the "one baptism" of Ephesians 4:5 water baptism is to utterly ignore and repudiate its remarkably clear context.

To make the "one baptism" of Ephesians 4:5 water baptism is to trample under foot every law of interpretation known among the children of God or employed by the Holy Spirit in the Bible.

To make the "one baptism" of Ephesians 4:5 water baptism is to snatch the expression "one baptism" from its glorious context and place upon it an arbitrary and private interpretation.

To make the "one baptism" of Ephesians 4:5 water baptism is to place water baptism on a par in importance with the "one Body," the "one Spirit," the "one hope," the "one Lord," the "one faith," the "one God and Father," and the blessed One Who is Head over all. Such interpretation, to put it mildly, is superlatively unfortunate and misleading.



We can only say that so far as we can determine from the Word of God, the "one baptism" of Ephesians 4:5 is the baptism of the Holy Spirit. To us, any other approach to the passage is abortive and destructive, and consequently calamitous.




# Fundamental Facts of the Faith

## No. 16--Occupation

by THE EDITOR

 THIS installment of the series on "The Fundamental Facts of the Faith" is devoted to that which is so necessary for every one of us—Occupation in the Lord Jesus Christ. You will find this study extremely practical for it shows that God has made ample provision for all present day requirements for a victorious Christian life. And, too, it is entirely scriptural. Read it with your heart open to God for blessing. —H. J. J. 

 HE pathway of the Christian on the way from earth to glory is beset by many pitfalls. Life carries many threatening things. Life contains many tempting things. Life pours out upon us many discouraging things. The danger is that the Christian shall be filled with fears by the things which threaten, or swept into outbreking sin by the things that produce temptation, or overwhelmed into unutterable despondency by the things that discourage. What shall he do to escape these dangers?

Or is there no escape? Is no way pointed out anywhere whereby poor weak man may find a haven of rest? Is there no escape from the surging fears which alarm the heart of man? Is there no victory over the sin which doth so easily beset? Is there no strength for the weary? Is there no bright and blessed outlook for those who are bowed down by sorrow and discouragement?

The answer of the Bible is, "Yes." The Haven of rest for the threatened, the assailed, the weary is *Jesus*. The Escape from the fears and alarms of life is *Jesus*. The One Who bestows victory over sin to those who lean on Him is *Jesus*. The One Who gives forth strength and courage to the defeated one is *Jesus*.


The Bible comes to the tangled and perplexed Christian, to the discouraged, despondent, and defeated Christian, and declares the thrilling truth of victory through Christ. The secret of victory as set forth in the Word of God is *Occupation in Jesus*.

That great teacher of the Word, C. H. Macintosh, said, "When the single eye is fixed on Christ alone, the body is filled with light." And J. N. Darby says in his *Synopsis of Romans*, "In the normal condition of a Christian, he is occupied with Christ." This blessed normalcy is the divine prescription for victory over sin. We shall consider the subject of "Occupation in Christ" from three standpoints:

1. The Need of Occupation in Him
2. The Pathway of Occupation in Him
3. The Result of Occupation in Him

We first turn our attention to

### THE NEED OF OCCUPATION IN HIM

 T IS away back in the twenty-third chapter of Proverbs that the teaching occurs that

As he (man) thinketh in his heart, so is he (Prov. 23:7).

But this truth is so vital in its importance that we find it being accented from many standpoints throughout the length of the Bible.

God uses the mighty prophets of the Old Testament, and the writers of the New as well, to reveal the truth that a man becomes "like the thing he thinks about." Since the Bible is so frequent in its reminders to us that "there is none righteous, no, not one," and that all have "come short of the glory of God," it reveals to us the depravity and need of the race.

In I Corinthians 3:1-3 Paul is speaking to Corinthian Christians whose spiritual condition is terrible. He says,

I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ . . .

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

These Corinthian Christians were not normal. They failed to grow. They remained spiritual babes.

One of the saddest families I ever knew was a family in the East where the eldest child failed to develop. When I knew the family the child was ten years of age. Its body was only a little larger than the body of a baby, its mind had not developed at all, and it could not talk—shrunk, shriveled, helpless, deformed. Neither the mother nor the father could speak of the condition of the child without bursting into tears. As sad as such a condition is, it is still more sad for Christians who are born into the family of God to be in the condition of the Corinthians—Christians who should be grown up, but who have remained babes in Christ—shrunk, shriveled, and deformed.

Alas, how many of God's children are in this condition today: deformed by the worldliness of the hour in which we live; deformed and shrunk because of neglect of God's Word; deformed and can't even talk the language of the King because the life of prayer has been completely left out; helpless Christians, testimonyless Christians, powerless Christians, useless Christians, joyless Christians who know not the way of peace and victory through Christ Jesus the Lord

The fact that there is found such a host of these defeated Christians in the churches of today is a demonstration of the seriousness of the need. The need is to get these Christians out of their listlessness, to get these Christians to start growing so that they will not stay babies all their lives. The need is to get them to have a taste of the wondrous peace which is their rightful heritage in Christ Jesus and they will not be willing to go back to the world and its husks. In a word, the need of their lives is "*Occupation in Christ*."

What a burning shame that this awful need should be in the lives of such large numbers of believers in Christ, and they seem not to know the way out of their tangles, their problems, their doubts, their sins, their multiplicity of spiritual difficulties.

This leads us to our second consideration:

#### THE PATHWAY OF OCCUPATION IN HIM

THE pathway of occupation in our Lord Jesus must of very necessity be becoming informed as to the glorious blessings and possibilities there are in Christ for those who will trust Him for the victory in their daily lives. The question which is raised in the Bible about the *lost ones* hearing the Gospel message, is applicable to these saved ones who have not yet found out the *bigness* and the fullness of the victory they may have in Christ. The question is, "How can they hear without a preacher?" Yea, how can they know about the wondrous blessing which may be theirs through the victory-giving Christ unless someone tells them about it?

Thus we have seen that many Christians are spiritually *deformed*, and are just waiting to become *informed*, as to God's way of liberating the soul from its bondage.

This brings us to our last point:

#### THE RESULT OF OCCUPATION IN HIM

THE Word of God makes very clear what the results of Occupation are. Isaiah 26:3 says,

Thou wilt keep him in perfect peace, whose mind is stayed on Thee.

In this wondrous passage *perfect peace* is the result of a mind that is stayed on Him.

Romans 8:6 says,

To be spiritually minded is life and peace.

And here we are clearly told that "life and peace" are the product of spiritual mindedness which is only another way of saying Occupation in Him.

Hebrews 12:1-2 says,

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Then the next words tell us how this glorious victory can be gained:

Looking unto Jesus the Author and Finisher of our faith.

The secret of victory is Occupation in Him.

The secret of peace and calm is Occupation in Him.

The secret of living the life is Occupation in Him.

There lies before me the signed statement of one of the finest young men I ever knew. The statement is a ringing testimony of how he gained the victory over a sin which was deeply ingrained in his life. His statement reads,

"One who has ever been addicted to the using of tobacco in any form knows the extent to which the habit lays hold of the life, and the terrific struggle which the soul experiences in seeking freedom from slavery to an appetite for nicotine. In my case the struggle was especially keen because of my extreme youth when the habit first claimed me as its victim. For a number of months I smoked incessantly, and at a very early age, found myself, in every sense of the term, a tobacco fiend.

"But there is no sin too deep-seated for the grace of God to reach. ('Where sin abounded, grace did much more abound' Romans 5:20.) When I was converted I was liberated, thanks be to Him, from the terrible clutches of the habit, but the desire to smoke when in the presence of those who used tobacco was not taken away. This is where my temptation came.

"Being associated as I was, with a class of men who were inveterate smokers, I faced a testing of unusual keenness and I knew not how to meet it. The Adversary was aware of my weakness, and often he gained the victory through putting it into the hearts of my companions to offer me smoking tobacco and cigarettes. I did not have the strength to refuse.

"One day, almost distracted because I had yielded to the Adversary's attack, I told my mother of the battle I was having. Never shall I forget her quiet reply in the words of Isaiah 26:3:

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.

"Then and there I realized my mistake. I had depended on self instead of Him. I learned the lesson

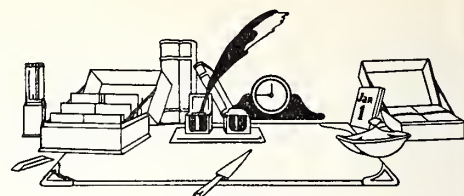
(Continued on page 138)

GOD has called every one of us to a victorious life, and the secret of this victorious life is always looking to the risen Christ for victory. Through looking to Christ crucified we obtain pardon and enjoy peace. Through looking to the risen Christ, we obtain perfect victory over the power of sin. If you have lost sight of the risen Christ and have yielded to temptation, look to Jesus, the risen One, again to give you victory now.

—R. A. Torrey



## THE EDITOR'S MAIL BAG



Inasmuch as this is the "Question Number" of "Grace and Truth" we thought it quite appropriate to devote most of this page to the answering of a doctrinal question. We trust that both the answer to the question and the few testimonials that we are able to print this month will prove to be a blessing to our family of readers. Continue to send in your testimonies and your questions. They are always welcome.

Here is the question which we believe is of vital interest to careful students of the Word of God:

Can you tell me the proper interpretation of the figure of the WOMAN and the CHILD in Revelation 12? Or, if the interpretation is doubtful or speculative, I should like to know it. I have five different volumes on the book of Revelation direct, as well as references to same in other volumes indirectly, and I find much difference of opinion on the subject.

There is nothing doubtful or speculative about the interpretation of any passage in the Bible when we bear in mind that the Bible is self-interpreting. It is to the Bible, then, rather than to the writings of men, that we turn for the identification of the sun-clad woman of Revelation twelve.

The dispensational setting of the major portion of the book of the Revelation is Tribulational. On this point most Bible teachers are in agreement. The events spoken of here are events which do not occur in this present age in which we live, but in the age which immediately follows it, namely, the Tribulation.

It is most significant to notice that this woman is clothed with the sun and the moon and has a crown of twelve stars. Twelve in the Scripture speaks of God manifest in human affairs, and especially stands connected with His chosen people, Israel. The nation is made up of the twelve sons of Jacob (Gen. 35:23-26; 49:28). Twelve Israelites were chosen to be the disciples of Christ and bore the message of the Kingdom to Israel. Twelve apostles shall sit upon twelve thrones in the Kingdom, ruling over the twelve tribes of Israel (Matt. 19:28). Twelve thousand preachers shall be chosen from each of the twelve tribes of Israel to bear the message during the Great Tribulation. And the description of the New Jerusalem contains a series of twelves in honor of the twelve tribes and the twelve apostles of the Lamb (Rev. 21). The above usage of the number twelve is not an accident, but a direct indication that the number twelve stands in special connection with Israel. Hence, the sun-clad woman is Israel because she bears a crown of twelve stars.

We believe the woman to be Israel because she gives birth to the man-child, Who is none other than Jesus Christ. There can be no question that the man-child is Jesus. He is the One Who will rule all nations with a rod of iron (Rev. 19:15-16). He is the One Who was caught up to God (Acts 1:9-11), and He it is that is seated at the right hand of the throne of God (Heb. 12:2). And Israel was the nation from which God purposed that His Seed should come.

Again, we believe that the woman is Israel because of the significance of the woman. There are just two outstanding women mentioned in Bible symbology—Israel and Babylon. Israel is the good woman who drifts far from her husband and has to be sorely chastened, but is finally restored and reestablished in her rightful place (Isa. 54; Ezek. 16). Babylon is the bad woman, typified by Jezebel the wicked queen (Isa. 47; Jer. 51). In the future she shall become the habitation of everything that is evil and abominable in the sight of God (Rev. 14:8; 17:5; chap. 18).

Furthermore, we believe that the woman is Israel because of the experiences of Israel in the past and the experiences of this woman in the Great Tribulation.

Israel fled from Egypt (Exod. 13:18-22). The woman shall flee before the wrath of the serpent (Rev. 12:6). Israel was brought forth on eagle's wings (Exod. 19:4). The woman shall be given eagle's wings (Rev. 12:14). When Israel came out of Egypt she was divided into three groups—the nation at large, the unbelieving group, and the remnant. Israel in the Tribulation shall be divided into three groups—the woman, the unbelieving group, and the remnant of her seed. The remnant is to be from the twelve tribes of Israel (Rev. 7:1-8; 14:1-7). Israel was nourished by manna through forty-two stopping places. The woman shall be nourished through forty-two months (Rev. 12:6, 14). Israel was opposed by great waters, the Red Sea, but was miraculously delivered (Exod. 14:19-31). The woman shall be opposed by great waters which the dragon hurls at her, but shall be miraculously delivered (Rev. 12:15-17).

The above reasons, though briefly stated, are to our minds conclusive proof that the sun-clad woman of Revelation 12 is none other than Israel, and that the man-child is our Lord Jesus Christ. How comforting and how satisfying it is to know that we need not go outside of the Word itself to find the meaning of that which is contained therein. The Bible is its own interpreter.

—★—

An earnest Bible loving Christian sends his word of testimony concerning the value of "Grace and Truth" in his Bible study:

Enclosed you will find \$1.50 for my subscription to "Grace and Truth." Its testimony grows more precious to me each month. It is the greatest course of study on the fundamental teachings of God's Word that can be had in print.

—★—

A reader residing in Indiana adds her testimony to the blessing received from the pages of the magazine:

We have enjoyed "Grace and Truth" so much this winter. The Sunday-school lessons are so well taught and I enjoy the editorials too.

—★—

Another friend, a mountain school teacher, who faithfully gives out the Word to the children by conducting a Sunday-school on Sundays, writes:

I love the magazine. It certainly means great spiritual refreshment to me situated as I am and devoid of church privileges. It is what I depend upon for preparing my Sunday-school lessons. Please tell Mr. Lott I greatly appreciate his expositions and feel that he gets about the same perspective on them that President Fowler would. That must be just one of the results of the blessed training at D. B. I.

—★—

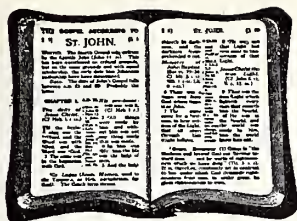
From Michigan comes this encouraging testimony:

Am a constant reader of "Grace and Truth" and enjoy every bit of it for it has helped in my Christian growth.

—★—

A faithful Christian who is spreading the message of the written page by sending "Grace and Truth" to several of her friends, writes:

Enclosed find renewal of my club. I am glad I am again able to give this worthy magazine to these deserving and sacrificing brothers in Christ. The magazine is a fountain of living truth and has a distinct place in the reading program of every believer desiring to grow in grace. May God's continued blessing be upon your ministry through the spoken and printed page.



# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## THE MESSAGE OF THE CROSS

Heb. 12:2

- I. THE MESSAGE OF THE CROSS FROM THE STANDPOINT OF SIN—SIN PUT HIM THERE  
I Cor. 15:3
- II. THE MESSAGE OF THE CROSS FROM THE STANDPOINT OF LOVE—LOVE LET HIM STAY  
Rom. 5:8
- III. THE MESSAGE OF THE CROSS FROM THE STANDPOINT OF WRATH—WRATH STRUCK THE BLOW  
I Thess. 1:10  
Rom. 3:25
- IV. THE MESSAGE OF THE CROSS FROM THE STANDPOINT OF LAW—LAW DEMANDED A PERFECT VICTIM  
II Cor. 5:21  
Heb. 7:26  
Col. 2:14
- V. THE MESSAGE OF THE CROSS FROM THE STANDPOINT OF GRACE—GRACE PUT CHRIST'S FINISHED WORK TO MY CREDIT  
II Cor. 8:9  
Eph. 2:8-9  
Gal. 6:14

—C. L. F.

## THE FAITH GOSPEL

Romans 3:27-29

- I. BOASTING EXCLUDED  
Rom. 3:27  
Gal. 6:14
- II. JUSTIFICATION CONCLUDED  
Rom. 3:28  
Gal. 2:16
- III. GENTILES INCLUDED  
Rom. 3:29  
Rom. 11:11  
Eph. 3:6  
Col. 3:10-11

## BEYOND DESCRIPTION

- I. THE UNSPEAKABLE GIFT—"JESUS"  
II Cor. 9:15  
James 1:17  
Rom. 6:23  
Heb. 2:9
- II. THE UNSPEAKABLE WORDS—"IN PARADISE"  
II Cor. 12:4  
Rev. 7:9-12  
Rev. 5:8-9
- III. THE UNSPEAKABLE JOY—"IN BELIEVING"  
I Pet. 1:8  
John 16:22  
I John 1:4  
John 15:11

—C. I.

## THE STORY OF DANIEL

Daniel 1:1-21

- I. A MAN OF QUALIFICATIONS  
Physical, mental, spiritual  
Dan. 1:1-6
- II. A MAN OF CONVICTION  
A. Determination—purposed in his heart  
Dan. 1:8  
B. Separation—would not defile himself  
Dan. 1:8
- III. A MAN OF PRAYER  
Dan. 9:3-19
- IV. A MAN OF FAITH  
Dan. 6:23
- V. A MAN OF PROVIDENCE  
Dan. 1:9  
Dan. 6:23
- VI. A MAN OF TESTIMONY  
Dan. 2:47
- VII. A MAN OF VICTORY  
Dan. 6:20-28

—C. R. L.

## THREE THINGS OPENED

- I. THE HEART OPENED—Salvation  
Acts 16:14  
Luke 24:45  
Phil. 2:13
- II. THE PRISON OPENED—Liberty  
Acts 16:26  
II Cor. 3:17  
Gal. 5:1
- III. THE HOUSE OPENED—Fellowship  
Acts 16:15  
I John 1:3, 6-7  
Phil. 3:10

—C. I.

## THE SCRIPTURES SHOULD BE:

- I. PONDERED OVER  
Ps. 1:2  
Ps. 119:97
- II. PRIZED HIGHLY  
Job 23:12  
Jer. 15:16
- III. PRACTISED DAILY  
James 1:22  
I Thess. 2:13
- IV. PREACHED FREELY  
Deut. 6:7  
II Tim. 4:2
- V. PRODUCING FAITH  
John 20:31  
Luke 1:4
- VI. PROMOTING GROWTH  
I Pet. 2:2  
Ps. 119:9, 11

—W. T. R.





# THE BEREAN AMERICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, Secretary



## THE DAY-A-MONTH-PLAN

In the event that some of our newer readers may not be familiar with the day-a-month plan of securing support for the missionaries of the Berean American Mission, may we herewith give a brief resumé of its operation. The support of one missionary on the field and the transportation of that missionary to the field in the Belgian Congo has been calculated to require two dollars and a quarter per day for the term of the missionary. Thus, it is the object of each missionary to secure thirty-one pledges of two dollars and a quarter per month. One pledge may be taken by two or more people if desired but the responsibility of the pledge will rest with one person. It will be seen that a considerable amount of money will be necessary at the beginning in order to obtain passage for the missionary. This simple plan of support has already been used of God in the securing of the completely pledged support of Mrs. Amie and Miss Johnson, and a comparison of the calendars of the four remaining missionaries reproduced below with those appearing last month on this page will show that the Lord is continuing to bless in the filling of these calendars.

Will you, dear reader, be the one to take the next day in one of the four calendars? We have a responsibility in the propagation and dissemination of the Gospel with which we have been entrusted, whether it be our privilege to go to the ends of the earth, or to stay at home and support those who can and will go, by our material support as well as our prayers. God rewards not the results but our willingness. Won't you, dear friends, just lay hold of God and ask Him what He would have you do?

The fields are white unto the harvest and the laborers are few. What will you do in finite appreciation for the infinite provision of the Lord and Saviour Jesus Christ for your soul's eternal welfare? Why not grasp this opportunity to enter into the blessing of having been instrumental, by the giving of your means, in the Gospel being brought to some poor needy soul just now in the darkness of despair—just your status before you, by God-given faith, accepted Christ as personal Saviour because some soul was faithful to his responsibility, and to you?

Remember, two dollars and a quarter per month will bring the time of departure for the Congo of some one of the missionaries just one day nearer, just one day more to labor in God's vineyard, just one day more to enjoy the blessing of having had a little part in this great work.

## THE GENERAL FUND

The general fund is used for the preparatory work and incidental expenses of the Mission just now, and of course the need will increase as the work progresses.

Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
		1		3		
			9		11	
				31		

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	

Miss Whitchurch						
SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	5
			9	10	11	
		15				19
	21			24		
27				31		

Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

HERE ARE FOUR OPPORTUNITIES FOR YOU TO HAVE A PART  
WHICH ONE DO YOU CHOOSE?  
\$2.25 EACH DAY EACH MONTH

## NEWS FROM THE FRONT LINE

Miss Katherine Harder, a former student at the Denver Bible Institute, and more recently a missionary in the Belgian Congo, has been spending a few days at the Campus with friends and associates of student days. Her testimony concerning the Lord's wonderful provision and watch-care on the mission field has been a source of real inspiration to her listeners. Particularly interesting to the members of the Berean American Mission group, is her enlightening narration of the blessing of the Lord in the work, which, in the case of Miss Harder and her associates, has been of a pioneering nature, just as the new work of the Berean American Mission will be in the Belgian Congo, the Lord willing. At the same time the testings encountered, which by His grace they have and will overcome, have fanned into renewed burning the desire to go all the way with the Lord in this new work.

The fellowship of Mrs. Amie, a veteran missionary of the Berean American Mission Group, and Miss Harder as they recount their kindred experiences in the Congo, has been a golden opportunity for the potential missionaries of B. A. M. to glean a great deal of practical knowledge of the work, which opportunity we are taking advantage of, whenever possible. There seems to be a frankness of manner and speech in the ones who have had first hand experience in telling the glorious Gospel of salvation to those folks over there in Africa which comes, we are told, from associating with those simple people.

Miss Harder's vivid description of some of the effects that false teaching has on the soul of the African (and, we might also add, on souls here at home), causes us to give thanks to God for the sound doctrinal teaching of D. B. I. as given forth to its students.

## PACKING CASES

As we approach the time of the departure of Mrs. Amie and Miss Johnson for the Atlantic coast, from whence they will sail for Belgium in the early fall, the need of packing looms before us. In storage here in Colorado and also in Illinois, are considerable quantities of material needed in the conduct of a mission, and this material must be prepared for shipment in the near future. The merchandise must be packed in cases suitable for transportation to the coast of Africa and then transported into the interior by native pack train as was pictured on this page in the May, 1935, issue of "Grace and Truth." These packing cases must be of dimensions complying with shipping regulations and also be of the most convenient size for the pack trains. There will be some expense involved in connection with the procurement of these packing cases, and of course the shipping charges across the water. We just lay this imminent need on the hearts of our readers.

# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

Our "Grace and Truth" readers will be interested in this excerpt from a letter from Mr. and Mrs. Harvey Hammond and Rev. Ernest Fowler, '33, who are missionaries in Colombia, South America.

"The close of this past season brought to us news that both saddened us and made us realize anew what a priceless charge is that of carrying the Gospel to those who have not heard . . . The blind Indian boy of whom we have spoken in other letters, had passed away after a long siege of typhoid fever. How thankful we were that nearly a year previous to this the Lord had permitted . . . the beginning of the friendship that finally led to his definite decision to accept Christ . . . Another, a young Indian boy who used to come here from one of the nearby groups of Indians . . . had died of malaria. He, too, had definitely accepted our Saviour. We are made to praise God that He led us here in time to reach them. Were it only for these two 'trophy' of His grace,' it would be well worth everything it cost to come.

"We always eagerly await the monthly visit from the 'Grace and Truth.' The clear-cut, sound messages from His Word are an inspiration to us, and make us glad that we received our training there where the Word of God is 'rightly divided.'

"We thank you, too, for your prayers. To know that so many are behind us in prayer back in the homeland, gives us a new zeal and courage to press on for Him. It is our prayer almost daily that He will use you mightily to train more lives for His service, and supply all of your needs. Phil. 4:19."

★

Miss Lillian E. Daniel, '28, writes as follows:

"I do not wish to go down as a poet . . . but I want the verses I am sending in this letter to you, to go as my testimony to what the Lord has been to me these first six and one half years in China.

## "HIS"

I

Able to live in Him,  
Able to die,  
Able for everything,  
Jesus and I;  
Able to cry to Him,  
Able to conquer sin,  
Able to know I'm in  
Jesus, "made nigh."

II

Able His will to know,  
Able to wait;  
Able to stay or go—  
God's never late!  
Able to comfort woe,  
Able His Word to sow,  
Able to meet the foe;  
Jesus, my Mate!

III

Able to know rebuff,  
Able to love;  
Able for height or dust,  
Jesus to prove!  
Able my God to trust,  
Able, yes, not to rust,  
Able! It is enough:  
Strength from above.

IV

Able, for Jesus was  
Able, for me:  
Able to bear the cross,  
Setting me free;  
Able to keep God's laws,  
Able—Who suffered loss!  
Able am I because  
Risen with Thee!

★

Rev. Elmer E. Seger, '33, formerly editor of this page, sends word from Kennedy, Texas, about the Lord's blessing upon his meetings.

Henry Jansen, '33, and his wife, Maria, write that they have moved with their house-car to Artesia Wells, Texas, where they are working to make expenses while they hold regular services at the schoolhouse. "As this work is hard," they write, "we are not able to make all we need at times, but our dear Heavenly Father has seen to that. He has raised up some friends here who supply us with eggs, milk, butter, beans, and some meat. . . . Such is our testimony of the Lord's graciousness to us.

"We enjoyed the visit of Mrs. Amie and Miss Johnson in Coleman. Though we are far away from all of you, you are still upon our hearts. We remember you daily in prayer. We hope that the school may grow and be a blessing to many more young lives."

★

## D. B. I. NEWS-FLASHES

On the evening of March 16, Rev. and Mrs. Jesse Roy Jones with a choir of thirty from D. B. I. took part in a Young People's Rally at the First Presbyterian Church in Golden, Colorado. The program centered about the topics "What Christ Means to Me," and "What the Bible Means to Me." All of us who were privileged to attend were richly blessed and made to rejoice in happy Christian fellowship.

We enjoyed Miss Katherine Harder's visit of several days at the D. B. I. Campus. She is a former D. B. I. student who is home on furlough from Africa. Miss Harder brought blessing to us by her testimony concerning what the Lord has done through the Gospel in the hearts of those among whom she has been working. We learned, too, of how the Lord strengthens for the hardships of missionary life. Missionaries NEED our prayers. Let us not fail them.

The Commencement Exercises of the D. B. I. Evening School occurred March 20, an evening marked by the Lord's blessing. There was stirring gospel music under the direction of Jesse Roy Jones; President Fowler brought the graduation address, speaking on the subject of "Reconciliation." In the graduating class were Richard A. Williams, Class President; Gwendolyn Berger; and Irving Lindquist, secretary of the B. A. M. and brother of the Dean of D. B. I.

We enjoyed a visit with Terrell W. Butler, '35, and his wife, who were here for a few days from Santa Fe, New Mexico. They told us of their work at the Berean Baptist Church there. Mr. Butler preached a good sermon at our Sunday morning church service.

Dean Lindquist came home from the hospital March 16, having undergone a minor operation, and has been recuperating satisfactorily.

We bade farewell to two of our students, Herbert Harper and Robert Woodburn, March 16, regretful that they had to leave school, and praying God's blessing upon them.

Students and workers enjoyed a picnic at Happy Hollow March 16, with games, fun, refreshments, and devotional time such as characterize D. B. I. picnics.

Mrs. Roy R. Boese, '26, with her little daughter, Carolyn Ruth, visited at D. B. I. Sunday, March 22. In the evening service at B. F. C., Mrs. stirred our hearts by a beautiful soprano solo, "Why Christ Died."

*WE ARE never going to set out in any earnest way to evangelize the world until we are possessed with such a strong conviction of our duty to carry the Gospel to all mankind that absolutely nothing can hold us back.*

—Robert E. Speer



# IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER



## THE CHRISTIAN FAITH IN THE MODERN WORLD

We heartily welcome Dr. Machen's new book. It is most timely. Dr. Machen has a number of outstanding characteristics. He commands a style that grips and holds the reader's attention. Even his frequent repetitions do not seem to be tautological, but make his argument all the more impressive. Instead of framing a long, loose, and involved sentence, he goes back and repeats a few words of the preceding sentence. A notable feature of his argumentative method is his clear statement of the difficulties of the evangelical belief and his full statement of the modernistic position, with the reasons for holding that view. Having done this, he proceeds to show, by a clear and keen logical process, that the position of the Modernist is wrong. He makes some powerful statements which can not help riveting attention and sticking like barbed shafts in the memory. Here is an example (p. 189), where he is answering the Modernist's claim that the miracles of the Gospels are an obstacle to belief:

If the Jesus of the Gospels were a purely natural and not a supernatural person, then we should have no difficulty in believing that such a person lived in the first century of our era. Even skeptics would have no difficulty in believing. Defenders of the faith would have an easy victory indeed. Everybody would believe. But then there would be one drawback. It would be this—the thing that everybody would believe would not be worth believing.

That certainly is clinching, but it is a sample of Dr. Machen's striking way of upholding the Christian faith in the present crisis.

"THE CHRISTIAN FAITH IN THE MODERN WORLD," by Prof. J. Gresham Machen, D.D. The Macmillan Co., 60 Fifth Avenue, New York, N. Y. Price, \$2.00.

## EVOLUTION REFUTED

Another cogent book against evolution! The author is a layman, not a preacher. He has been a teacher of science for twenty-three years. He does not "down" evolution by dogmatic assertion, but by an appeal to science, nature, and reason. He has direct acquaintance with the scientists who advocate evolution, and often quotes relevantly from their writings. He bravely states their arguments and then just as bravely meets them. To readers who are not conversant with the many vulnerable points in the hypothesis of evolution we commend this thoroughgoing work. It is good reading for others as well.

"EVOLUTION REFUTED," by Prof. David Dexter, B.A. Paul C. Clarke, Publishers, 922 Clancy Ave., N. E., Grand Rapids, Michigan. Price, \$1.00.

## STORIES FROM BRAZIL

How wonderful is the converting and transforming power of the Gospel of Jesus Christ! This power is graphically revealed in these true stories of missionary work in Brazil. The author, who is at work in that great country, describes his own experiences and the experiences of many others. In many trying circumstances and through many dangers he carries the Gospel to benighted people and witnesses to its beneficent effects. Many interesting facts about the country, the people, and missionary work are here recited.

"STORIES FROM BRAZIL," by Rev. William Anglin. Pickering & Inglis, 14 Paternoster Row, E. C. 4, London; also Glasgow and Edinburgh. Price, 1s, (\$24).

## THE LAD WITH THE LUNCH BASKET

To use an expression very much in vogue today, Dr. Davidson, the author of this book, always "intrigues" us. We mean the word in a good sense. His writings always take a grip on our interest. We do not know just what kind of a doctor he is, but we do know that he is enough of a doctor to write in so clear and simple a style that the reviewer can always understand him, and then of course, everybody else can. If you start to read his last book, the one now before us, you will want to read all the bright and vivacious chapters. How beautifully he talks about the lad with his luncheon of five barley loaves and two fishes, and Jesus' treatment of the little fellow! His treatment of other Bible characters is just as—yes, just as "intriguing."

"THE LAD WITH THE LUNCH BASKET," by Dr. Donald Davidson. Pickering & Inglis, Publishers, 14 Paternoster Row, E. C. 4, London. Price, 1s. (\$24).

## ANTHEA'S AMBITION

The heroine of this story is a very pleasing character. There are other persons who are just as engaging. There are also some characters that are far from attractive; but the general atmosphere of the story is agreeable, and the ending of it leaves a good taste on one's mental palate. You must read the story to find out whether Anthea realized her ambition, or whether God had another and a better plan for her life.

"ANTHEA'S AMBITION," by Beth J. Coombe Harris. Pickering & Inglis, Publishers, 14 Paternoster Row, E. C. 4, London. Price, 2s. 6d. (\$60).

## GWYNETH AT WORK

She—Gwyneth—wanted some work of a useful and beneficent kind, instead of being an idler and a pensioner on other people's efforts, so she went to an employment bureau to apply for it. She found something to do, and it was real worth-while work, but very different from her expectations. And thereby hangs the tale, and the plot of the story begins and thickens. Some rather exciting episodes follow. You will want to know how she managed her affairs in the big Manor, where she had to deal with a real villain and schemer, who was a woman. There she had some real adventures. It is a good story, and is pervaded with a good, wholesome Christian spirit.

"GWYNETH AT WORK," by Margaret P. Neill. Pickering & Inglis, Publishers, 14 Paternoster Row, E. C. 4, London. Price, 2s. 6d. (\$60).

## THE MISTRESS OF CRAGLANDS

The location of this story in southern England is delightful; the atmosphere is strongly Christian; the romance is very pleasing; the plot is a good one and far from commonplace; and there is a good deal of action. Perhaps the reader will sometimes feel that the story is strung out too much by too many unimportant details and too much repetition. Still, some people may feel that these apparent faults give the tale a fitting literary finish.

"THE MISTRESS OF CRAGLANDS," by T. G. Kerry. John Ritchie, Ltd., Publ., Surrock St., Kilmarnock, Scotland. Price 2s. 6d. (\$60).

## NOTES AND NOTICES

It is with sincere regret that we feel impelled to call attention to Toyohiko Kagawa's serious departures from the biblical system of truth and salvation. Let it be understood that he says many true things, and says them in an

(Continued on page 140)





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON

## THE OUTCOME OF SAMMY'S QUESTIONS

"MOTHER," said Sammy with a puzzled look on his freckled face.

"Yes, son," replied Mrs. Silestra as she took another stitch in a new shirt for her boy.

"Why did God make me?"

Mrs. Silestra waited a minute before she answered. She always sought to help her son by answering his questions in a way which would develop his mind. "God made you because He loves you." She smiled for she knew what his next words would be, but she let him say them.

"But mother, does God love everybody? Does He love Bill Jenkins? He's naughty," said Sammy, looking up from the sand house he was building.

"Yes, son, God loves Bill Jenkins. He does not love the wrong things Bill does, nor does He love wrong things you do, but He loves you."

"Well, then, mother, if He loves everybody—"

Quickly Mrs. Silestra rose and said she had forgotten to put the potatoes on the stove to cook. The reason for her great hurry was because she knew what her son was going to ask and she did not know how to answer him. She thought she knew until the new pastor had started preaching that some folks were predestined to be saved and some to be lost. He seemed to prove his position by the Scriptures and Mrs. Silestra had half accepted his reasoning. Her mind, however, was in a turmoil, and over and over again she had been asking herself the same question that Sammy had just started to ask. "If God loves everybody, then why can't we all be saved?" She could not meet the trustful blue eyes of her little boy and lie to him, so she avoided this question. She felt that to tell him that all could not be saved would be to break his confidence and love for the Lord. Somehow she must get straightened out herself.

That night after Sammy had gone to bed she said to Mr. Silestra, "Jim, I would like to visit some other church once in a while. I don't like what our preacher is teaching us; I want to find out if it is true."

"What do you mean, mother?" said Mr. Silestra, who was reading the evening paper.

"Well, what about this subject of Predestination? Do you suppose God teaches that?"

"No, Martha, He doesn't," said Jim, who had a fair knowledge of Bible truth. Does our preacher teach that? I must confess I haven't heard much he does say. I get so sleepy. In fact, I have gone mostly just to take you and Sammy."

"Mr. Silestra! you ought to be ashamed of yourself. What would your mother say if she knew that you had lost interest in the church? She would turn over in her grave. I really am concerned and must know about this." Her pretty face was clouded with perplexity.

Noticing her real concern, Mr. Silestra laid down his paper and stared into space for a moment. He was a good looking man. His hair was turning a little gray, but this seemed to make his handsome face more distinguished. He was tall and well built and his muscular body seemed full of energy.

"Mother," he said thoughtfully, "you know I have been so neglectful of the Lord. My, I used to go to Sunday-school every Sunday. Rain or shine dad and mother would not send me, but take me. Lately I've not gone to Sunday-school and have not listened when I have gone to

church. What do you say, mother, let's start in next Sunday to Sunday-school? Let's not just send Sammy, let's take him.

"That will be fine, Jim," said his wife, wishing they might go somewhere else, but happy to take a new start for the Lord anywhere.

Next Sunday they all three went to Sunday-school and stayed for church. For the first time Mr. Silestra listened to the message and was startled at what he heard. That night again, the preacher cast aspersions at the Old Book he had been taught to love. After several Sundays of listening, he said to his wife, "Martha, I think I will have a talk with the preacher and if he really believes what he is preaching we will have to leave his church. Why, a righteous, just God could not predestinate any one to hell. Folks go there because they reject the Lord, not because the Lord says they must go." This was rather unusual for Jim, but he was determined, nevertheless.

He had his talk with the preacher and came away knowing they must start attending a new church. The Silestra family didn't know much about the churches, so they picked one at random and the following Sunday attended. Sammy went along and in the car on the way home said, "Mother, why did we change Sunday-schools?"

"Because, dear, the other one taught some things we didn't believe. How did you like your Sunday-school this morning, Sammy?" asked Mrs. Silestra.

"Well—my teacher was nice but she made me feel funny," said Sammy with a little shiver.

"Sammy! what do you mean?"

"Oh, I don't know. She taught us so much about how we should feel in order to know Jesus saves us. It just made me squeamish inside," said Sammy, shrugging his shoulders. Mr. Silestra cast a knowing glance at his wife which she knew meant that he would talk to her about it later. When they were alone, she said, "Jim, what about the new church?"

"We sure did pick the wrong one that time, mother. I am surprised Sammy sensed the thing he did. Funny how a child so young could see the thing that was wrong," said Mr. Silestra, as he set the table for Martha.

"I am ashamed, Jim, that I know so little about the Bible. I want to know more. You will have to teach me, Jim. What was wrong?"

"I am thankful, dear, that though you don't know much truth, yet you desire to know, and that very desire of yours brought me back to the Lord. I didn't realize how cold and indifferent I had become to the things of the Word."

"Well, it was Sammy's continual questioning that made me realize I needed to know more. Tell me, what was wrong this morning?"

"Why, my dear, everything was wrong. They stressed emotionalism—feelings for salvation. Remember the teacher of our class asked that poor old lady if she felt she was saved? Salvation is not by feelings, but by faith. They also believe in the second blessing. We can't go there any more."

"No," said his wife, puzzled.

"Let's try this little church three blocks down the street next Sunday."

"All right, but Sunday is so far off. Let's go to Wednesday night prayer meeting. I don't like to drag Sammy around to so many Sunday-schools. Perhaps he wouldn't get much out of prayer meeting."

So Wednesday night they entered the church just as the preacher said, "Folks, I've got to raise that money



tonight. My water rent is due—\$25.00. There are only \$10.00 in the basket," said a feminine voice as she waved her arms in the air. "The Lord wants you to give more and He will bless you. If you don't give, some disaster may befall you. You must obey the voice of God. I know He wants you to give."

With misgivings they sat down in the back seat and watched the speaker. She was an attractive young woman dressed in a costume which made all eyes center on her. The stage setting (for so it appeared to be) was perfect.

She got her money and then preached a sermon which was all about the healing of the body. Sickness, she said, all came from the devil, and God could heal.

Before the meeting was over, Mr. Silestra said, "Let's go. This is terrible." Quietly they rose and left the building. As soon as they were outside Sammy said, "Say, dad, that was most as good as a show, wasn't it?"

"It was quite a performance, son," said father, who was beginning to be awakened to the awful need of knowing where to find the Gospel preached in all its sincerity and truth.

Next Sunday they tried a big church in the business section of town. Jim had heard they had such big crowds. As they entered, the coldness of the atmosphere and the dead silence seemed to chill their very beings. Everyone looked so solemn, so self-satisfied. Stiffly and slowly the preacher mounted the platform and sat down, eyeing his audience through beribboned glasses. The vested choir sang many beautiful tunes, but the only words that were distinguishable were the "amens." The collection plates were passed by ushers who walked noiselessly down the aisle looking neither to the right nor to the left. Then the pastor, in his black frock coat, rose to his place behind the pulpit and announced his sermon for the morning, "The Love of Our Great Authors for Mankind."

Mr. Silestra shifted in his seat as he looked at his wife with just a suggestion of a lift of the eyebrow. One did not do things energetically in this cold atmosphere. By the time the meeting was dismissed, this little family of three were almost frozen by the coldness of the stares of the people and nearly lulled to sleep by the lifeless words of the preacher who not once mentioned the Lord.

How good it seemed to be in the sunshine again and in their car on the way home to dinner. "Mother, that place seemed like a funeral was about to happen. Let's not go there any more," said Sammy, as he tried to shake the chill out of his bones.

"Never mind, son, we won't be going there. That must be one of those modernistic churches we've heard so much about," said father, as he drove the car toward home.

"Jim, where shall we go next?" asked Mrs. Silestra. "I just wonder if there are any churches where we can go and really worship the Lord. This church was so dead I don't believe the Lord was ever in the place. I believe, perhaps, we would do just as well to stay home and go nowhere."

"No, mother. Let's not give up yet. Surely the Lord has some church home in which we can worship and where we can send Sammy. I'll look around this week."

So on the next Sunday they once more set out to a church that a friend of Jim's had recommended. It was not a large building and it looked rather cheery. The music was fairly good and the sermon started out fine. It was on the Blood, and Mr. Silestra had just settled down with a sigh of contentment when a statement made by the preacher brought him back with a jerk. The first part of the statement was good, but the last part was sickening to any one who knew anything about the grace of God.

"Believe on the Lord Jesus Christ and thou shalt be saved. That is the way of salvation. Then, Christian, stay close to Him. Let no evil deed enter your life. Live holy and true lives before Him, or else you will lose this wonderful salvation."

"Oh," thought Mr. Silestra, "this won't do. Salvation is by grace, not of works."

After the sermon, which ended by stressing the need of working to keep saved, the preacher said they would have a few testimonies.

An old grey haired man rose and began, "I've been on this glad way for forty years. Forty years ago I was saved

and I've not sinned since."

This was too much, and Mrs. Silestra almost giggled out loud.

Another rose. "I've been saved for twenty years and praise the Lord I'm still saved. Hallelujah!"

It was a sad, yet amused family that left church that day.

"Well," said father, "what did you think of that?"

"Oh," said mother, "that was terrible."

"They are too good for me," said Sammy who had gotten the note of self-righteousness from their testimonies. "They sure must work hard to keep saved."

"Father," said mother that night after Sammy had gone to bed, "I don't think it is any use. There seems to be something wrong with all the churches. Let's stay home. I did think perhaps—perhaps we could find some place, but—"

"No, Martha, you have started me on this trail and you have to see us through. If we stop now we will just drift farther away from the Lord. We must go on."

The next day Mr. Silestra left the car for his wife to use and he took the street car to work. He sat down in front of two business men who were deep in conversation and he couldn't help but hear what they said.

"I tell you, sir, it is a shame. I have not found a single sound fundamental testimony in this town."

"That is to be deplored, but you have not searched far enough, my friend."

"Can you tell me of one? I am hungry to hear a good sermon that exalts the Word of God."

"Humph," thought Mr. Silestra, "two of us."

"Yes, I can, sir. If you will go to sixteenth and . . . " a crash of the brakes on the street car made Mr. Silestra lose the rest of the address and he realized that he had reached his destination, so he had to hurry away.

That night he told his wife and she brightened up with a smile. "Jim, let's follow the clue and ride up and down sixteenth street and find that church."

"But, dear, there are probably many churches on sixteenth street," said Mr. Silestra, hopelessly.

"Yes, but evidently there is one there that we want to find, so let's find it."

"Okay, mother. We will."

Next Sunday they started out early. Before eleven o'clock they had visited three churches on sixteenth street, all of which they checked off their list—Catholic, Seventh Day Adventist, Scientist. Finally they came to a little brick building which looked friendly. A sign in front advertised an evangelist. They parked the car and went in. A kindly young man ushered them to a seat near the front of the building. The audience was singing the old hymn, "Rock of Ages."

Mr. Silestra began to sing, "Rock of Ages" (he noticed the choir were all modestly dressed young people) "cleit for me . . ." (the ladies all had long hair), "Let me hide myself in Thee" (the people surely looked happy); "Let the water . . ." (the preacher looked familiar) ". . . and the blood, from Thy wounded . . ." (wonder who he could be) "side which flowed; Be of sin the double cure . . ." (he surely had seen that man somewhere), "Save from wrath and make me pure." He stopped singing, still wondering where he had seen this man. Just then the man in question got up to speak. He recognized his voice as the voice of the man who sat behind him on the street car. This was the man who assured his companion that he knew of a fundamental church on sixteenth street. Then this must be the right church, and this man must be the preacher.

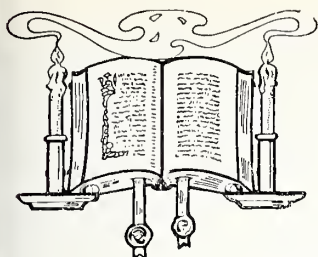
The sermon soon began and such a feast as it proved to be on the grace of God. Their souls were fed. They were satisfied.

On the way home Sammy said, "Mother, I liked that place. May I go to Sunday-school there next Sunday?"

"Yes, son, and mother and daddy will go with you," said Mr. Silestra as he started the car.

That afternoon Mr. Silestra got out his Bible and dusted off the cover. It had been a long time since he had

(Continued on page 138)



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by Miss ANNA BENTHIEN

Second Quarter, Lesson 10

Sunday, June 7, 1936

## JESUS IN GETHSEMANE

Lesson Text: Luke 22:39-53  
Devotional Reading: Isa. 53:1-6

### Golden Text:

"Not my will, but Thine, be done" (Luke 22:42).

In the remaining lessons of this quarter, our lesson committee has brought us to the closing events of our Lord's ministry here on earth. This Sunday we see Him in the garden, next Sunday on the cross, and the following Sunday ascending to His Father. In studying our Lord's agony in the garden, we divide the course of events into three parts. (1) The Adversary's Plot (Luke 22:39-44); (2) The Disciple's Failure (vss. 45-46); (3) The Traitor's Betrayal (vss. 47-53).

### I. THE ADVERSARY'S PLOT

The Garden of Gethsemane, where Jesus loved to pray, was located across the Brook Cedron from Jerusalem, on the Mount of Olives. The Scriptures are careful to point out to us that Jesus' selection of the Garden of Gethsemane in which to pray was nothing unusual. "For Jesus oftentimes resorted thither with His disciples" (John 18:2). We see from this that it was a habit for the Lord Jesus to come to this place to pray. So, the night before His crucifixion—for He knew what the next day held for Him—Jesus came to this familiar spot which He had learned to love, in order to commune with His Father.

Having arrived at the garden, His disciples also with Him, he told them to sit down and pray and wait for Him while He went deeper into the garden. Mark gives us an additional bit of information over that recorded by Luke, to the effect that after leaving the main group of disciples He took with Him Peter, James, and John (Mark 14:33), but even these were not permitted to be in His immediate presence while He prayed. These, too, were told to tarry at another place and watch and pray (Mark 14:34). The Lord Jesus, at this important hour, preferred to pray to His Father alone. "He was withdrawn from them about a stone's cast, and kneeled down, and prayed" (vs. 41).

Having thus separated Himself from His disciples, He began to pray. "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done" (vs. 42). There can be no question but that the Father knew what Jesus meant by the "cup," and perhaps the disciples were close enough to Him to also know, but ordinary men, with their dull perception of spiritual things, find it difficult to understand its significance. That the Lord was using a symbol we are quite convinced, for He did not have a literal cup before Him.

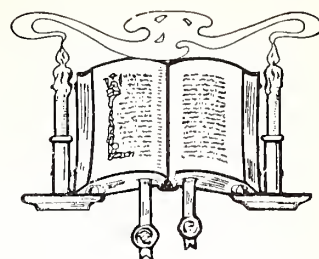
We are told by some very reputable Bible students that the "cup" refers to the cross. From one angle, this may seem plausible. The awful realization of the cross coming over the soul of our Lord would certainly make Him cry to His Father for help, for we must not forget that Jesus, while being God, was also man. He permitted Himself to be subject to human physical limitations. We are told that our Lord had need of sleep and food and water, and that He wept and sorrowed and loved. All of these indicate HUMAN senses and impulses as well as faculties. But we run into some very serious difficulty when we say that the Lord prayed to His Father that "this cup" (the cross)

be removed. Surely the above interpretation cannot be correct, for it puts our Lord in the position of shrinking from the cross. Our Lord came for the very purpose of dying on that cross. We cannot believe that even the physical limitations under which He had subjected Himself would make Him pray for the removal of that cross. Had He prayed for strength TO ENDURE the cross, we would accept this interpretation as being plausible.

The "cup," as we view it, was an attack upon the Lord by the devil himself. The devil tested our Lord in the wilderness, and failed, so we believe that he made one last desperate attempt to keep our Saviour from dying on the cross. His plan, or plot, was to kill the Lord there in the garden. If Satan were to succeed in bringing about a premature death he would thus thwart the divine plan of God. Since we have already indicated that some Bible teachers have held to the cross theory of the cup, we shall quote from some very eminent men who take the position which we have just stated. Dr. W. Griffith Thomas says, "It was of great interest to me to hear Dr. Speer's interpretation of Gethsemane. I need only indorse what he said, and my impression is that we both learned it from the same source, Dr. H. C. Trumbull. I believe that the Lord Jesus Christ was afraid of premature death in the Garden of Gethsemane, and He feared He would not be able to reach the cross. 'My soul is exceeding sorrowful unto death'—He was nearly dead. The idea of our Lord shrinking from the cross is, to my mind, a wrong one, the cup He prayed might be withheld was premature death; the cup He was willing to drink was obedience to His Father's will" ("Victory in Christ," a report of the Princeton Conference, 1916, page 138). It is Mark who gives us the information that the Lord Jesus in His agony was nearly dead (Mark 14:34). Luke adds that "His sweat was as it were great drops of blood falling down to the ground" (vs. 44). Any physician would tell us that this, in itself, was an indication of the terrible physical agony—nigh unto death itself—through which our Lord was passing.

We gather from this, as well as other passages, that prayer is a battle. The one who prays being on one side, and the devil on the other. Paul knew what the battle of prayer was like, for he tells us in Ephesians 6:10-18 all about the Christian warfare. He even indicates the proper armor, carefully reckons the strength of the Adversary and the rulers of darkness, and then in verse eighteen informs us that a soldier thus prepared for battle, should pray. The very word used in our text, "agony," comes from the word for "fight" or "conflict" and is so translated in Colossians 2:1. "What great CONFLICT I have for you." Or, again in II Timothy 4:7, "I have fought a good FIGHT."

Our Lord prayed, being in an agony, or fight, with the unseen god of this world who sought to snuff out His life and thus defeat the divine purpose of the cross. But just as the devil failed in the wilderness, he also failed here. Verse forty-three of our text tells us that an angel from heaven appeared, strengthening our Saviour, and He did not die a premature death, thus indicating the Saviour's victory over the powers of darkness.





## II. THE DISCIPLES' FAILURE

Some are inclined to excuse the disciples in their failure to remain awake while Jesus prayed at Gethsemane. This, of course, grows out of the human tendency to excuse each other's sins. It is true that the hour was late, and undoubtedly these disciples were weary in body, but we find two circumstantial facts which force us to another view. The first is the Lord's command that the disciples watch and pray. In verse forty of our text He says, "Pray that ye enter not into temptation"; and in Matthew 26:38 He says, "Tarry ye here, and watch with Me." In view of such definite instructions from the One Whom they loved, there is no excuse for their letting weariness get the best of their consciousness. Furthermore, we see the Lord's impassioned rebuke when He discovers the sleeping disciples. "What, could ye not watch with Me one hour?" (Matthew 26:40). Surely we could not have the audacity to accuse our Lord of unfairness in His rebuke of the disciples. Our Lord felt that the disciples had failed Him in His hour of greatest need. They failed to place proper importance in His command to them. They manifested disinterest and showed unconcern about our Lord's agony. At a time when they were expected to be alert and at attention, they were "asleep at the switch."

The sin of these sleeping disciples is further accentuated when we read in the Matthew account that the Lord came and went into the garden three different times, and on all of the occasions the disciples slept. When our Lord found them asleep the third time He did not rebuke them, but rather said, "Sleep on now, and take your rest" (Matt. 26:45). In essence, the Lord was saying that the battle had been fought and won; there was no need for them to pray further. He, the Lord, had asked them to pray and thus stand by Him in intercession, but they had failed. However, since His victory did not depend upon their prayers, He was able to win without them, and now that the battle was over He said, "Sleep on, take your rest." How like the Saviour to be kind in dealing with those who have failed Him. He not only forgives, but He forgets. And we fail Him, too, oftentimes. He may even rebuke us, but let us remember that He forgives and forgets.

## III. THE TRAITOR'S BETRAYAL

After the prayer had ended and the Lord was still standing in the garden with His disciples, a clamorous multitude of servants, priests, Roman soldiers, and Jews made their way into the garden in quest of someone. It was very evident that the One Whom they sought was the Lord Jesus Christ Himself. Many other times during His three years of public ministry attempts had been made upon the life of Jesus Christ, but in each case He easily outwitted them, so that they never were successful, but now the very fact that He does not elude them or disempower them proves that His hour has arrived.

As Christ and His disciples stand there watching the multitude approaching, a familiar figure makes his way toward the front and rapidly approaches Jesus. We are told by Luke that he was Judas, one of the twelve (vs. 47). What a comment! Not just Judas, but "one of the twelve," one of the chosen, one of those who had been with Jesus, one who had been trusted by Him and entrusted with the Gospel. Yes, this man, Judas, is also the treasurer, having carried the money bag. What is Judas doing? Why, he actually draws near enough to Jesus to kiss Him. One of the twelve actually betrays Jesus with a kiss on the brow. Judas did not have to kiss the Saviour in order to identify Him. He could have pointed Him out to the Roman guard, or in some other way have fully identified Him. But no, Judas chose to betray Jesus with a kiss, which mode of salutation always indicates love and affection.

Judas was a traitor. In betraying our Lord he took advantage of information which only the disciples had. John 18:2 tells us that Judas knew his Master's habits of going to the Garden of Gethsemane to pray, and he had become so low in his scruples that he was willing to betray his Lord while He prayed. Jesus Himself shows His sorrow at the traitorous act. "Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?" (vs. 48). Note that the Lord uses the expression "Son of Man." He is trying to impart to Judas the awfulness of his deed, that he had not betrayed a mere man, but that he had betrayed the Son of Man, Who is the King of Glory.

The kiss, of course, was the signal to those who were with Judas, that the one kissed was the man to be apprehended. They rushed down upon Him as though He were a thief. Jesus met them quietly, "Be ye come out, as against a thief, with swords and staves? . . . this is your hour" (vs. 52, 53). Jesus did not prevent them from taking Him because His hour had come. No man had the power to take the Lord's life unless that power be given him by Jesus Christ (John 19:11). The expression "this is your hour" refers to the fact that the time had come when the Lord Jesus Christ was granting to these men the power to take His life. In other words, the hour had come when the enemy would play into God's own hand. The time had arrived when Jesus could taste death for every man (Hebrews 2:9). The Father had given His Son to die upon the cross for the sins of the whole world (John 3:16), but He preferred to let men be the instruments in placing His Son upon the tree. And so the traitor's betrayal turns out to be the permissive will of God, God permitting Judas and those other men to put Jesus on the cross that you and I might have a way back to God. God be praised that the devil was unsuccessful in bringing about the premature death of Jesus in the Garden of Gethsemane; thanks be to Him Who forgives the failures of His children; and praise His Holy name for Him Who can make even a traitor do His bidding!

## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I was teaching in a town in my native state. Through the town ran a great railroad system. On that system the engineer of a passenger train was a dear personal friend of my own. I dropped him a line and told him I would be on hand next morning to greet him as he passed through. Early in the morning I was sitting by the side of the track, at the end of a long bridge, waiting for my friend. Soon I heard the whistle of his engine. Presently his fast train was thundering upon the bridge. Quickly I looked up and waved my morning salute. In answer there flashed out from the cab window a grimy, gloved hand. I caught a glimpse of my friend's face as his engine rushed by. But it was only a face in profile. It never turned aside to me. It was set like a flint in its gaze upon the track. At once I saw that deep down in his heart was the purpose of every true passenger railroad-engineer, and that was to bring every man, woman, and child in that train in safety to the great city to which his train was speeding. I was proud of my engineer friend that day; proud because not even the presence of a dear friend could turn him aside from the deep purpose of his life.

God has one supreme purpose for the life of every Christian; He wants men and women like my engineer friend—men and women whom nothing in the world will be able to turn aside from making the Kingdom the deep, burning purpose of life. "Ah," you say, "that is all very well for ministers and missionaries and Christian workers, but is not for me." May I call your attention to a great truth that we must discriminate between, the necessities of life and the purpose of life? Here is a great ocean liner. She must needs have her bunkers filled with coal, her tanks with water, her commissary with provisions, in order to make her voyage across the deep. These are the necessities of her voyage. But are they the purpose of it? Far from it. Down deep in the heart of the quiet-faced helmsman, the sharp-eyed lookout, and the bronzed captain upon the bridge, is one deep, changeless, absorbing purpose, and that is to bring the great ship with her freight of precious souls into the far-distant harbor toward which her sharp steel prow is pointed.

—From Jas. H. McConkey

In Christ we find the supreme mission, and the supreme faithfulness to that will of the Father.

## POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What was the attitude of the Lord Jesus Christ toward His Father's will? (John 6:38; 4:34; 5:30; Luke 22:42; Ps. 40:7-8 with Heb. 10:7-9)
2. What should be the determination and purpose of believers in regard to God's will for their lives? (I Cor. 15:58; Acts 20:22-24 with II Tim. 4:6-7; I Cor. 7:20, 24)



3. From what was the Lord Jesus praying to be delivered in the Garden of Gethsemane? (Heb. 5:7; Luke 22:41-44)
4. Did the Lord Jesus of His own volition die for the sins of the world on Calvary's cross? (Luke 9:51; John 18:11; 12:27-28; 10:11-18; Matt. 20:28; Gal. 2:20; Eph. 5:2; Phil. 2:8; Isa. 50:5-6)
5. Will God ever fail man in any hour of need? (Josh. 1:5, 9; Heb. 13:5-6; Ps. 46:1; Gen. 28:15; Ps. 41:1-2; 121:1-8; I Pet. 3:12; Deut. 31:6-8; Isa. 43:1-2)
6. Is the Lord Jesus looking for faithfulness and loyalty to be manifested in the lives of believers today? (I Cor. 4:2; Rev. 2:10b; II Tim. 2:2; Luke 16:10-12; Prov. 13:17b; Matt. 25:19-23; Luke 12:42-43; Col. 1:7; 4:7, 17)
7. Does the Scripture indicate that Satan made attacks on the Saviour? (Matt. 4:3-11; Luke 4:12-13; John 14:30; Matt. 16:21-23; Mark 8:31-33)
8. Why did Satan want to keep the Lord Jesus from going to the cross of Calvary? (I John 3:8; Heb. 2:14; Col. 3:14-15; Gen. 3:15; John 16:11)
9. Why did the Lord Jesus submit Himself to the angry mob when He had power to deliver Himself? (Matt. 26:45; Mark 14:41; John 17:1; 18:1-4, 11)
10. Are prayerfulness and spiritual alertness prerequisites to victorious Christian living? (Luke 22:40, 46; 18:1; Eph. 6:10-18; I Pet. 5:8-10; Phil. 4:6-7; I Pet. 4:7)

★  
**AUNT ANNA'S TALK WITH THE BOYS AND GIRLS  
ABOUT THE SUNDAY SCHOOL LESSON**

Miss Anna Benthien

Dear boys and girls:

May the Golden Text for today's lesson become the prayer of the heart of every boy and girl: "Not my will, but Thine, be done" (Luke 22:42). Our Saviour, the Lord Jesus Christ, although He was to bear the load of sin, was willing to do God's will in everything. As we think of our blessed Saviour, we think of Him as One Who was ever willing, because He loved sinners, and knew that He came to die for the sins of the whole world. Since Jesus' purpose was to die for sin, the devil made every effort to kill Him before He went to the cross of Calvary. But what a wonderful thing it is to know that Jesus defeated the devil.

Do you remember the Bible record concerning the Saviour when He went up on the mountain to pray? The

devil came to tempt Him. He wanted to get the Lord Jesus to bow down and worship him, promising Him kingdoms of the world if He would do so. But Jesus, because He was God, fought the devil with God's Word. Three times the devil tried to tempt Him and three times He answered, "It is written." The Scriptures tell us that when the Saviour answered in that way the devil departed for a season. But the devil only departed for a season, for he was determined to tempt Him again, and to keep Him from going to the cross.

Now in the lesson before us today, we find that the devil again comes to tempt Jesus, seeking to destroy His very life, thus keeping Him from going to the cross. Many times when we remember the prayer which the Saviour made in Gethsemane, we think that He was asking the Heavenly Father to deliver Him from death at the cross. No, that was not His prayer. He came in order that He might go to the cross, and spoke of it many times.

In Luke 22:38-53 we find the record of Jesus in the Garden of Gethsemane. The Saviour went up on this mountain to pray, and took with Him His disciples. He urged the disciples to pray lest they should enter into temptation. But instead of praying, the disciples slept. While Jesus prayed, the devil was on the job trying to take the Saviour's life right there in the Garden of Gethsemane and thus prevent Him from going to Calvary. The devil knew that if Jesus went to Calvary, there would be no more chance of his getting the victory. Even when the Saviour prayed for the Father to remove the cup from Him (the cup was the devil's attempt to kill Him) He added, "Not my will, but Thine, be done." The Father's will was that Jesus should go to Calvary, and so deliverance was granted.

But look at the miserable failure on the part of the disciples. Instead of praying, they slept, and failed to accomplish what Jesus intended them to accomplish. When the Saviour finished praying, He said to the disciples, "Rise." The opportunity was gone, and the disciples missed the blessing that was in store for them.

The lesson for each one of us is this. Pray for your own life and for others. Do not sleep when it is time to pray. The devil always rejoices when he finds a Christian asleep, for he knows that they will not accomplish anything. But the devil trembles when the weakest Christian is on his knees praying, for by prayer the devil is defeated.

Yours in the One Who hears and answers prayer,  
Aunt Anna

Second Quarter, Lesson 11

Sunday, June 14, 1936

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**JESUS CRUCIFIED**

Lesson Text: Luke 23:1-46  
Devotional Reading: Psalm 130

**Golden Text:**

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

As we read the various accounts of the crucifixion our hearts are overwhelmed with grief when we see the cruel, heartless, unjust treatment given our Lord. Our hearts are made heavy and sad when we see the terrible scourging and finally His crucifixion upon that cross. But in voicing our regrets over His humiliation we must not forget that these things had to be so. If Jesus had been saved from the cross, then we, poor sinners, today would be without life, without hope, and bound for an eternal hell. We view the crucifixion and the events around it from three angles. (1) Jesus Before Pilate (Luke 23:1-17); (2) Jesus Before the People (Luke 23:18-26); (3) Jesus Before the World (Luke 23:27-46).

**I. JESUS BEFORE PILATE**

Immediately after the arrest of Jesus in the garden, He was taken to the High Priest's house while it was still early in the morning. He was detained in this place until the break of day when the Council of the Sanhedrin was gathered together to present their false accusations against Him (Luke 22:66). It was while Jesus was waiting at the High Priest's house early in the morning, that Peter made his denial. We do not doubt but that the denial of Peter stung the heart of our Lord more deeply than the betrayal of Judas. Why? Because Peter was in the inner circle. He was one of the chosen three who were the Lord's confidants.

After the Chief Priests and scribes had voiced their complaints against Jesus and had mocked Him, He was taken before Pilate, the Procurator. The reason for this action being that the Sanhedrin had only the power to try a case. They could not inflict capital punishment. This was left for the Roman Procurator, Pilate, to perform.

The opening verses of chapter twenty-three indicate that the Chief Priests and scribes had been joined by other Jews so that now there was a great multitude. "And the whole multitude of them arose, and led Him unto Pilate" (verse 1).

As soon as Jesus was in Pilate's presence we find the accusations beginning to come. There were really three charges against Him. First, that of perverting the nation; second, forbidding tribute to be given Caesar; and third, the claim of kingship over the Jews (verse 2). Pilate heard the complaints as a judge should, and then turning to the defendant asked, "Art Thou the King of the Jews?" (verse 3). (Note that Pilate ignored the first two accusations.) The Lord Jesus, not trying to defend Himself, but merely answering Pilate's question said, "Thou sayest it" (verse 3). In other words, the Lord Jesus had admitted that He was the King of the Jews. Pilate, having tried cases for many years, could see nothing in this admission sufficient to merit judgment from his court. Turning to the people he said, "I find no fault in this Man" (verse 4). Here we have the first acquittal. However, the Jews, the rabble, were so indignant at this acquittal that they cried fiercely in their demands for this Man's life. Pilate, finding himself in an



uncomfortable position and hearing that Jesus was a Galilean, decided to send Him before Herod, under whose jurisdiction He rightfully belonged.

Herod, no doubt, was quite surprised to have Jesus brought before him, but at the same time, glad. We are told in verse eight that he had been trying for a long time to see Jesus and perhaps some miracle that was done by Him. But his motive was doubtless that he too might be able to bring some charge against Him. After questioning the Lord and not being able to find anything wrong with Him, he gave vent to his wrath by punishing Him physically, mocking Him, and sending Him back to Pilate. Verse twelve gives us a very telling piece of information. It reveals to us a unity of hell itself. Pilate and Herod, who before this time had been at enmity between themselves, were now made fast friends. Why? Because they had found that they were of one mind and purpose in seeking to do away with this Man Who wrought miracles and called Himself King of the Jews.

Jesus was brought back before Pilate for the last time. Pilate was a weak soul. We know not whether the Jews had anything against him whereby they might blackmail him, or not. At any rate, although protesting that Jesus was innocent, he sought to do that which would please the populace. He did not want to lose his popularity with them (Mark 15:15). Realizing that he was dealing with innocent blood, Pilate tried three different times to free the Lord, each time seeking to convince the people of the Lord's innocence. But each time the people clamored the more loudly. Finally, in order to appease the people, he gave sentence that it should be as they demanded, and even then did not admit the guilt of Jesus Christ. In fact, we see in Matthew 27:24 that he placed the full responsibility on the multitude rather than himself. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person; see ye to it." And so, Pilate having no backbone of his own, or sense of justice, turned an innocent Man over to the bloodthirsty mob of Jews.

## II. JESUS BEFORE THE PEOPLE

We have noticed all along in our discussion of Jesus' appearance before Pilate (we cannot call it a trial) the very important part which the people play. Pilate would have released the Lord Jesus had it not been for the rabble's cry. But men do not do such rash things as was done to the Lord Jesus on the day of His crucifixion, without leadership. We find that the people were led in their awful deed by the scribes and Chief Priests who had earlier in Jesus' ministry sought many times to have Him killed. Each time, of course, they had failed. They had many verbal controversies with Him, and in each case were outwitted in their malicious plans. At last they thought they had Jesus in their power, so they kept stirring up the mob in order to defeat Pilate in his purpose to release Him.

The mob spirit, which prevailed and controlled their thinking, is seen in a few verses in Luke twenty-three. In verse five we discover that the mob was fierce when they heard Pilate say, "I find no fault in this Man." They became very angry when they discovered that Pilate saw through their false charges. Verse ten reveals the leaders of the mob vehemently accusing the Saviour before Herod. In verse eighteen they say, "Away with this Man, and release unto us Barabbas." In verse twenty-one we see that they are getting more bloodthirsty, and they cry, "Crucify Him, crucify Him." In verse twenty-three they again cry for His crucifixion, and in verse twenty-five they accomplish their desire, for Pilate, against his own judgment, releases Jesus unto them to be crucified. The mob was so incensed at the Lord that they were willing to take the full responsibility of crucifying Him. In answer to Pilate's words that he was washing his hands of innocent blood, they said, "His blood be on us, and on our children" (Matt. 27:25).

The people who composed the mob were Jews, and the Jews are God's chosen people. It was the Jews primarily whom the Lord came to deliver. We are told in John 1:11 that "He came unto His own, and His own received Him not." Jesus, Himself, spoke of this rejection by the nation, prior to His Olivet discourse. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy chil-

dren together, even as a hen gathereth her chickens under her wing, and ye would not" (Matt. 23:37). There can be no question but that many of the people in this mob had seen the Lord Jesus do some of His great and wonderful miracles. Even when they looked upon His countenance, they could see that He was an honest Man, and that He was more than man, that He was Divine. They did not realize the extent of their sin when they said they would take His blood upon their shoulders and upon their children's shoulders. Anyone who has followed the Jewish nation from that day until this can understand why they are a nation without a country. While their nationality characteristics are distinct, yet they have no country which they can call their own. The persecutions against them by Germany, as well as other nations, are sufficient in themselves to show us that they are still suffering from their rejection and crucifixion of the One Who came to be their Deliverer.

As Jesus was being taken to Golgotha's brow He prophesied some of the destruction and misery that would come upon the nation of Israel. His prophecy in our text (verses 27-30) refers especially to the destruction of Jerusalem in 70 A.D. by Titus. However, as we have studied before in these Sunday-school lessons, the catastrophe of 70 A.D. is only a foreshadowing of the greater judgment that will fall upon Israel in the Great Tribulation, which is still future.

## III. JESUS BEFORE THE WORLD

We have seen in the events surrounding the crucifixion of Jesus, His appearances first before the rulers and His acquittal, then His appearance before the people and their demands for His blood, and now we see Him on the cross before the world. We follow in our mind's eye the rapid course of events as He is turned over to the multitude and Barabbas is released. A crown of thorns is placed upon His head, and a purple robe hung about His shoulders in mockery of His claim to be the King of the Jews. We see Him scourged and beaten and made to bear His own cross. Seeing that He was too weak to carry the cross the entire distance, they seized a by-stander by the name of Simon, a Cyrenean, and compelled him to carry it to Calvary's hill. As He made His way to that place called "the skull" we can almost hear the howling mob as they cheer in triumph over their victory. But we also hear the wails and lamenting of those who loved Him and followed by His side. His mother is there and, ah! yes, the eleven faithful disciples, including denying Peter, follow their Lord as He goes to His death. And as these eyewitnesses see these things unfolding before them, they cannot help but remember His words prophesying these very events. Now we see the Lord on the cross. Those cruel nails are being driven through His hands and His feet (Ps. 22:16). The mob continues its mocking and insults. He is stripped of His raiment and they cast lots for it (Ps. 22:18). He becomes very thirsty and they offer Him vinegar and gall for drink (Ps. 22:15). What heartless treatment!

As Jesus hung upon the cross, He spoke several times, but we are especially interested in His words, "My God, My God, why hast Thou forsaken Me?" (Mark 15:34). The explanation of these words is that at precisely that moment the sins of the whole world, both past and future, were placed upon Him, and God the Father, because He cannot look upon sin, was forced to turn His back upon His Son. But this was only for the moment while Jesus was accomplishing the sacrifice for sin. The last words of our Lord were, "It is finished" (John 19:30). These words indicate that the Lord Jesus had completed the work which the Father had given Him to do—that of dying in the place of all mankind. The expression "He gave up the ghost" (John 19:30), used in connection with His death, should be translated literally, "He dismissed His Spirit." The Greek implies an act of the will. Thus His death differs from all other deaths. He died of His own volition. What He said concerning His life was true, "No man taketh it from Me, but I lay it down of Myself" (John 10:18).

A beautiful picture of substitution is given us in the case of Barabbas. Barabbas, who was a sinner and deserved to die, was released because Jesus took his place. This is what occurred on the cross with regard to the entire human race. Jesus bore the sins of the whole world (John 3:16 and Hebrews 2:9). He took our place. Even Pilate attested to the universality of God's provision when he wrote the inscription above the cross. We are told in



Luke 23:38 that the inscription was written in Greek, Latin, and Hebrew: Greek for the educated class, Latin for the common people, and Hebrew for the chosen nation. Truly "He died for all" (II Corinthians 5:15).

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A lady was endeavoring to instill the rudiments of the Gospel to a deaf and dumb boy. She drew upon a piece of paper the picture of a great crowd of people, old and young, standing near a wide, deep pit, out of which smoke and flames were issuing. She then drew a figure to represent the Lord Jesus Christ, and explained to the boy that He asked God that the people might be delivered from the pit, since He would die in their stead. The deaf and dumb lad wondered much, and made signs that the person who promised to die for the others was but ONE, and the crowd very many. How could God be content to take one for so many? The lady took off her gold ring and put it beside a great heap of withered leaves from the garden. She asked the boy which was the best, the one gold ring or the many dried leaves. Clapping his hands with delighted intelligence, he spelled out his answer, "One!"

Here indeed lies the secret of the Atonement. Jesus, being Who and what He is, could give Himself a ransom for many. And the ransom is sufficient, for He Who made the sacrifice and paid the penalty of our sins was of infinite worth. The greatness of His person gives its infinite value to His atoning blood. —"Scripture Truth"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Why did God turn His back on His only begotten and dearly beloved Son at Calvary? (Isa. 53:5-6; II Cor. 5:21; Gal. 3:13; I Pet. 2:24; 3:18; Heb. 9:28)
2. Will God ever turn His back on those who have received the Lord Jesus as their own personal Saviour? (John 3:16; 5:24; 6:37; 10:28; Rom. 8:1, 38-39; Heb. 13:5; Eph. 1:6)
3. Since Christ so loved us, what is the least we can do for Him? (Rom. 12:1-2)
4. What hope would there have been for lost sinners if Christ had refused to shed His blood on the cross? (Heb. 9:22; 10:1-4, 11; Rom. 3:19-20, 23; Acts 4:12; Eph. 2:8-9)
5. How could the condemned malefactor be justified before God? (Eph. 2:8-9; Rom. 5:1; Gal. 2:16; Rom. 3:22-28; 5:9; 11:6; Acts 13:39; Tit. 3:7)
6. Were the Old Testament prophecies concerning the trial and crucifixion of Jesus Christ fulfilled? (Isa. 53:3-4 with Luke 23:2, 10-11, 23, 33-37; Isa. 53:7 with Luke 23:9; Isa. 53:8 with Luke 21:1, 7, 11-12; Ps. 22:1 with Matt. 27:46; Ps. 22:18 with Luke 23:34; Ps. 22:7-8 with Luke 23:35-37)
7. Does Christ's atonement for sins on Calvary's cross need to be repeated as did the offerings made on Jewish altars? (Heb. 10:10-14; 9:24-28; 7:27; John 19:30; I Pet. 3:18)
8. Does the Scripture confirm Pilate's verdict concerning the sinlessness of the Lord Jesus Christ? (Heb. 9:14; I Pet. 1:18-19; 2:22; II Cor. 5:21; I John 3:5; Heb. 7:26)
9. Following the example of Jesus, how should we deal

with our enemies? (Rom. 12:17-20; Matt. 5:44; I Pet. 2:20-23; 3:9; I Cor. 13:4-8)

10. Where did the love of God for sinners find its fullest expression? (Rom. 5:8; John 3:16; I John 4:9-10; Tit. 3:4-6; Eph. 2:4-5)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). His love for us sent Him to the cross of Calvary.

In the olden days when a man committed a sin worthy of death, he was placed on a cross and crucified. He was lifted up in mid air, signifying that he was not fit for heaven or earth. When Jesus was taken, and condemned, and crucified, it was not for His own sin. He took upon Himself the sin of the world and God condemned our sin as it was placed on Jesus, the Holy One.

Can you just picture the scene here on the Mount of Calvary? There were three crosses and three victims. Jesus hung on the cross in the center, and on either side of Him were two thieves. Now think upon the attitude of these two thieves. The one man, angry because the Lord was hanging there, and railing at Him, said, "If Thou art the Christ, save Thyself and us." But the other thief rebuked the man and said, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss." The second man recognized that the Saviour was not justly treated, and that he and the other thief had committed sin worthy of death by crucifixion. What a wonderful picture we now see. The Saviour and the repentant thief have a conversation, and by simple faith this sinner is born again. He accepts Jesus as his substitute, and Jesus promises him eternal life with Himself. What a contrast between the two thieves. The one is angry, and the other acknowledged his wrong, depending on the Saviour's righteousness. This sinner was not saved by any good works which he had done. All that he had done was wrong. Hanging on the cross he could in no wise do good to offset the wrong. His hands were nailed to the cross so that he could not work. His feet were held fast by the nails so that he could not run errands for the Saviour. He did nothing for his salvation. All that he could do was to believe in Jesus and depend on what He had done for him.

The Bible verse familiar to all of us is, "BELIEVE on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). That is what one of the thieves on the cross did, and that is what every boy and girl, and every man and woman must do to be saved. Jesus died on the cross of Calvary that sinners might be saved by His death. At Calvary He defeated the devil, and promises to every one eternal life if they will but believe.

Have you trusted Jesus as your Saviour? If you have, you have eternal life, but if not, will you not take that important step today? You do not have to do good deeds to gain heaven as your home. All you can do is just BELIEVE in Jesus as the One Who paid for your sin on the cross.

Yours in Him Who loved you and saved you,  
Aunt Anna

Second Quarter, Lesson 12

Sunday, June 21, 1936

## JESUS EXALTED

Lesson Text: Luke 24:1-53  
Devotional Reading: Hebrews 2:5-9

Golden Text:

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:9).

For our lesson today we study the entire twenty-fourth chapter of the Book of Luke. In this, the last chapter of the book, we have the account of Jesus' resurrection, several important appearances of the Lord Himself, and then at last His ascension on high. We shall divide the chapter as follows: (1) Jesus Triumphs Over Death (vss. 1-12); (2) Jesus Comforts His Disciples (vss. 13-48); (3) Jesus Ascends on High (vss. 49-53).

### I. JESUS TRIUMPHS OVER DEATH

Immediately after the close of the Sabbath, and upon the first day of the week, Mary Magdalene, Mary the mother of James, and Salome (Mark 16:1), the women who were so devoted to the Lord, came to take care of His body with sweet spices and ointment. Despite their devotion to the Saviour, they were filled with unbelief. The very fact that they still thought He would be in the grave, when this was the third day—the day on which He had promised He would rise—indicated their lack of faith. We are told further in Mark's Gospel what



their thoughts were as they approached the sepulchre. They said to one another, "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3).

Upon their arrival at the sepulchre they discovered that the stone had already been rolled away, and as they gazed into that tomb they saw only the grave clothes. The Lord was not there. Verse four of our text indicates that they were much perplexed that His body was gone. They evidently believed that it had been stolen. But as their hearts were torn with wonderment and astonishment, two angels stood by them in shining garments, and seeing that the women were afraid, said, "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee" (verse 6). Strange that these women would forget so soon the Lord's promise. They needed this gentle reminder from on high. They quickly saw through it all. His body had not been stolen; rather, He had laid it down and He had taken it up again.

There has been much controversy over the apparent discrepancies in the accounts given by the four Gospels as to the number of angels at the empty tomb. For example, one writer of the Gospels tells us that there were two; another that there was one. We are inclined to view the matter as one man of God put it, that there were literally legions of angels there at the empty tomb. However, why should we spend our time quibbling over the number of angels who made their presence known to the different ones who visited the tomb? We may rest assured of this fact, that there are no contradictions or discrepancies in the different accounts of the four evangelists. True enough, the four accounts are different as to details, but not as to accuracy.

Our Lord's triumph over death was prophesied, as the angel indicated to the women at the tomb, during His ministry here on earth. This prophecy is seen in such a passage as Matthew 17:22, 23: "The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again." This prophecy was given many times over. We see the prophecy, also, from the pen of David in the Book of Psalms. "Thou wilt not leave My soul in hell (sheol); neither wilt Thou suffer thine Holy One to see corruption" (Psalm 16:10). Job also testified to the resurrection of our Lord. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19:25).

In addition to the prophecy of the resurrection, we see it also in the types. One that is especially interesting is that one used by the Lord Himself in Matthew twelve. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (verse 40). The parallel is so clear that it does not need explanation. That our Lord fulfilled this type, there can be no question. He did rise after being three days and three nights in the heart of the earth.

As to the fact of Christ's resurrection, which some are foolish enough to contest, we need only turn to the fifteenth chapter of I Corinthians and hear Paul's argument. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, and then of the twelve: after that, He was seen of above five hundred brethren at once" (verses 3-6).

The importance of the resurrection may be seen in such a passage as Romans 4:25: "Who was delivered for our offenses, and was raised again for our justification." Had our Lord remained in the grave, we too would remain in the grave. His triumph over death, however, insures our rising some day to be with Him on high. Because of this assurance we can say with the apostle Paul, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

## II. JESUS COMFORTS HIS DISCIPLES

This section of our lesson refers to the different appearances of our Lord to His disciples and others between the time of His resurrection and His final ascension to God on high. Because there are ten different appearances recorded by the Gospels, we shall not seek to discuss them all, but shall limit ourselves to those recorded in our lesson text.

The first appearance that comes before us is that with the two disciples on the way to Emmaus. These two

men were fully cognizant of all the things that had occurred and were discussing them when Jesus came into their presence (verses 14-15). For some reason, best known to our Lord, He put a veil over their eyes so that they should not know Him. As He was thus protected from recognition, He began to talk to them, asking them why they were sad, and what they had been talking about. They responded by giving Him the whole story of how the One Whom they had loved and served had been given over to the Chief Priests, who condemned Him and crucified Him. They told Him, also, about the disappearance of His body on the third day, and how that they and the rest of the disciples and the women were greatly concerned because they had hoped that He would be the Redeemer of Israel. They also admitted that the angel at the tomb had assured them that their Master was alive. But their dull spiritual perception saw only the bare facts, rather than the meaning of these things.

Christ, seeing the predicament in which they were, decided to do a little personal work with them. In fact, he preached them a sermon, and like all good preachers exhorted them for their unbelief. "O fools, and slow of heart to believe all that the prophets have spoken" (verse 25). And then He did a thing which every minister of the Gospel should follow as an example. "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself" (verse 27). Jesus was an expository Preacher. He proved by His sermon that Christ is all and in all; that from the first book in the Bible unto the last, all Scripture, prophecy, type, and revelation center about that One Who is the Son of God. After He had finished His personal work, He opened their eyes that they might know Him, then He vanished out of their sight.

The next appearance of our Lord revealed in our text is that to the company of disciples gathered in a room in Jerusalem. This particular group of disciples was all excitement concerning the report of their risen Master. As they spoke, Jesus Himself appeared in the midst of them (verse 36). Before His resurrection, He would have walked through the door like an ordinary man, but this time He miraculously came into the room, not being bound by finite limitations. They, of course, were terrified, supposing that He was a spirit. Knowing their fears, He reassured them by inviting them to handle Him. He told them to notice that He had flesh and bones, whereas, a spirit did not. Then He showed them His hands and feet, that they might see the nail wounds. To further prove that He was not a spirit, He took a piece of fish and honeycomb and did eat before their very eyes.

The Scriptures do not reveal to us very much information as to what the resurrection body is like. We must be content with the information as given us in the fifteenth chapter of I Corinthians. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed" (vs. 51). The resurrected being is not a spirit, but he is a being with a changed body, a different body to that which he had before. Again Paul gives us further description of the resurrected body in I Corinthians: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body . . . and as we have borne the image of the earthy, we shall also bear the image of the heavenly" (vss. 42-49).

Our Lord did one more thing to these disciples which we would do well to note. We are told in verse forty-five that He opened "their understanding that they might understand the Scriptures." How well we know that the natural man cannot understand the things of God because they are foolishness unto him. The Bible is a dead book to a man whose understanding has not been quickened by God (I Cor. 2:14-15). He must become spiritually minded in order that he might understand the Scriptures.

## III. JESUS ASCENDS ON HIGH

The common belief concerning the ascension of our Lord is that He did not ascend unto the Father until after He had been here forty days upon the earth subsequent to His resurrection (Acts 1:3), and that His actual ascension was when He went home to heaven (Acts 1:10). We shall seek to demonstrate that Jesus ascended to His Father immediately after His resurrection and upon return-



ing to the earth spent forty days before ascending for the last time. This fact is accepted by many reputable Bible students.

The passage which enlightens our minds on this subject is found in John 20:17: "Jesus saith unto her (Mary Magdalene) touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and to your God." This passage, taken together with Matthew 28:9, which says, "And they came and held Him by the feet," would seem to be a violent contradiction. But such is not the case when we view it in its correct interpretation. We believe that Jesus did ascend unto His Father between the time that Mary Magdalene was forbidden to touch Him and when Mary Magdalene and the other women were permitted to hold him by His feet.

This interpretation is fully borne out by the type set forth by the High Priest on the day of atonement (Lev. 16). In the type, the High Priest went with the blood into the Holy Place twice (Lev. 16:14, 15). In the case of our Lord, He, too, went into the Holy Place, the presence of His Father, twice; once before He permitted Mary Magdalene to touch Him, and the second time when He ascended unto His Father forty days later.

And now, because He died and rose from the dead, Jesus is exalted on high, and is seated at the right hand of the Throne of God. He is now the great Mediator or Intercessor for mankind. "There is one God and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

Not only is He exalted in heaven, but He will be exalted here upon earth as well. We have the promise that this One Who ascended to His Father will come back again. The angel said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). "Even so, come, Lord Jesus" (Rev. 22:20).



#### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

There is a story told that when the battle of Waterloo was being fought all England, waiting in anxiety for the result of that day, was dependent upon the signals flashed from station to station by semaphore. One of those stations was on the tower of Winchester Cathedral. Late in the day it received the signal, "Wellington defeated." Just at that moment one of those sudden English clouds of fog shut out the light falling upon the land. The news of disaster quickly spread in the city. After a little while it reached London, and the whole land was in gloom, bordering upon despair. Then the fog lifted, and the message was completed "Wellington defeated the enemy." Sorrow turned into joy, defeat into victory. So with Jesus when He died upon the cross. Hope died out in the hearts of men. After the crucifixion the fog of disappointment settled upon the world so that it caught only the semaphore signal, "Christ defeated." But on the third day the fog lifted and there was flashed to the world the complete signal, not of defeat, but of victory, not of death, but of life. Christ defeated death!—by Rev. J. C. Masse in "The Ten Greatest Chapters in the Bible."



#### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did those who had been closely associated with Jesus believe that He would rise from the dead? (Mark 9:9-10; 16:11-14; Luke 24:9-11, 13-25, 37-38)
2. Had Jesus given the disciples before His death the answer to all their doubts, questionings, and perplexities concerning the empty tomb? (Luke 24:6-8; Matt. 20:17-19; Mark 9:9; 14:28; John 2:19-22)
3. Was Christ seen by human beings after His resurrection? (Matt. 28:9, 16-17; Mark 16:9-14; Luke 24:13-31, 34; John 20:18-19, 24-26; 21:1; I Cor. 15:5-7; Acts 1:2-4)
4. In what condition did the resurrected Christ find the disciples, and in what condition did He leave them? (Luke 24:13-17; 24:50-53)
5. Would there be any hope for the sinner if Christ had not risen from the dead? (I Cor. 15:12-19)
6. Is the resurrection of believers in the likeness of Christ a glorious certainty? (I Cor. 6:14; John 11:25-26;

Rom. 8:19, 23; I Cor. 15:20-23, 51-53; Col. 3:4; I John 3:1-2; I Thess. 4:14-17; John 6:39, 44; 14:19; Phil. 3:20-21)

7. What effect should the truth concerning the resurrection have on the believer's service? (I Cor. 15:51-58)

8. How may believers in the risen Saviour walk in resurrection victory in their daily lives? (Rom. 6:4, 9-11; Col. 3:1-2)

9. Did the resurrected Christ leave any room for men to question the absolute reliability of the Word of God? (Luke 24:25-27, 44-46)

10. What is the work of Christ in His exalted place at the Throne of God? (Rom. 8:34; Heb. 4:14-15; 7:25; 9:24; I John 2:1-2)



#### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Jesus died on the cross of Calvary; but He did more than that. Had He only died, He could not have been the Saviour of the world, for He had to defeat sin and death as well. The Saviour died, but He arose from the dead victorious over death. God the Father turned His back on the Saviour, not because He no longer loved Him, but because Jesus was bearing the sins of the world, and God cannot look upon sin. When Jesus paid the price of sin, He gave His life on the cross, but when that work was done He arose from the dead. He had won the victory over sin and over death. Now God exalts Him and gives to Him the place of honor.

After Jesus arose from the dead He showed Himself to His disciples, and left with them His parting words of comfort and cheer. He left them on this earth to pass on to others the message of salvation till He comes to take us all home. The Saviour's work on earth was done, and He went to glory to prepare a place for those who put their trust in Him.

Although many saw the Saviour with their own eyes, we have recorded in God's Word the promise of eternal life to all who believe, we still find today those who doubt God's Word and God's Son. Their excuse for not receiving the Saviour is that they want to see for themselves, but even in the days when Jesus showed Himself, there was unbelief in the hearts of many men and women. God's way is not to see first and then believe, but to believe and then see when we get to glory.

What a wonderful Saviour God has given to us! He has met our every need, and when we leave this earth, we shall spend eternity with Him. Just to say we shall spend eternity with Him does not mean so much until we think of how long eternity is. It has no end. Though this life may be filled with uncertainty, we have a sure hope of heaven as our eternal home. Just to know that we shall be with our Saviour for ever and ever should bring in our hearts a desire to live for Him in all that we do on this earth.

Yours in the Saviour Who loves us,

Aunt Anna

#### HAVE YOU READ

#### PRESIDENT FOWLER'S BOOKLETS?

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Second Quarter, Lesson 13

Sunday, June 28, 1936

**REVIEW: JESUS MEETING HUMAN NEEDS**

Devotional Reading: Acts 1:1-11

**Golden Text:**

"Jesus of Nazareth . . . Who went about doing good"  
(Acts 10:38).

**I.****JESUS INVITES ALL PEOPLE**

Lesson Text: Luke 14:15-24

Golden Text: Luke 14:17, "Come; for all things are now ready."

**II.****JESUS TRIUMPHS OVER DEATH**

Lesson Text: Luke 24:1-12

Golden Text: John 14:19, "Because I live, ye shall live also."

**III.****GOD, THE FORGIVING FATHER**

Lesson Text: Luke 15:11-24

Golden Text: Psalm 103:13, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

**IV.****JESUS LOOKS AT WEALTH AND POVERTY**

Lesson Text: Luke 16:19-31

Golden Text: Prov. 22:2, "The rich and poor meet together: the Lord is the Maker of them all."

**V.****JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE**

Lesson Text: Luke 17:1-18

Golden Text: Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

**VI.****EFFECTUAL PRAYER**

Lesson Text: Luke 18:1-14

Golden Text: Luke 18:13, "God be merciful to me a sinner."

**VII.****JESUS INSPIRES HONESTY**

Lesson Text: Luke 19:1-10

Golden Text: Exodus 30:15, "Thou shalt not steal."

**VIII.****BUILDING FOR THE FUTURE**

Lesson Text: Luke 21:5-28

Golden Text: Luke 21:19, "In your patience possess ye your souls."

**IX.****THE LAST SUPPER**

Lesson Text: Luke 22:7-20

Golden Text: Luke 22:19, "This do in remembrance of Me."

**X.****JESUS IN GETHSEMANE**

Lesson Text: Luke 22:39-53

Golden Text: Luke 22:42, "Not My will, but Thine, be done."

**XI.****JESUS CRUCIFIED**

Lesson Text: Luke 23:1-46

Golden Text: Rom. 5:8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

**XII.****JESUS EXALTED**

Lesson Text: Luke 24:1-53

Golden Text: Phil. 2:9, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

**PLAN ONE**

Under this plan we would suggest dividing the twelve lessons of the quarter into four groups as listed. The teacher may assign, if the class is large, the twelve lessons to as many people. The discussion by each must be brief, not over two minutes. In this type of review, the lessons should be kept in their four respective groupings. If the class is small, the teacher can give out one group to each individual assigned, thus letting four people discuss the lesson.

**1. THOSE BUILT AROUND A BIBLE CHARACTER**

Lesson 3, THE PRODIGAL SON

Lesson 4, LAZARUS AND THE RICH MAN

Lesson 7, ZACCHAEUS

**2. THOSE WITH A DISPENSATIONAL INTERPRETATION**

Lesson 1, KINGDOM

Lesson 8, TRIBULATION

**3. THOSE WITH A PERSONAL APPLICATION**

Lesson 5, FORGIVENESS, HUMILITY, AND GRATITUDE

Lesson 6, PRAYER

**4. THOSE CENTERED AROUND CHRIST**

Lesson 2, RESURRECTION

Lesson 9, LAST SUPPER

Lesson 10, GETHSEMANE

Lesson 11, CRUCIFIXION

Lesson 12, ASCENSION

**PLAN TWO**

Under this plan we would suggest that the teacher retain the entire review period, using the Golden Texts as the vehicle for an adequate review. This is especially good, since we do not have time, in our discussion of the lesson, to explain each Golden Text. However, the material of each lesson in most cases can be adequately explained in the light of its Golden Text.

**PLAN THREE**

In this third plan we would suggest that here, too, the teacher retain the review period and discussion for himself. Let the teacher select three of the pointed questions of each lesson, making thirty-six in all, and conduct the review period from the question and answer angle, the teacher asking the question and the pupil answering. However, the teacher needs to be warned that he must be able to give an adequate answer if the pupils find it difficult. Take care that the review period does not lose its appeal and blessing by becoming too dry and lifeless.

**VITAL-TRUTH ILLUSTRATION**

Rev. Albert Mygatt

A Hindu, who had become a Christian, on his way to church one Sunday morning passed some British soldiers who thought they would joke with him. "Hello, Sammy," he called, "how's Jesus this morning?" The Hindu stopped and looked at them. "You sahibs come from a great country that had known Jesus for a long time. It is your country that has given us this Book, to teach us of Him," and he held up his Bible. "You ask how Jesus is this morning. Jesus Christ is the same yesterday, today, and forever." Two of the soldiers could not sleep that night. The next day they went to the Hindu and said, "We could not rest until we gave ourselves to Jesus. You brought us to Him." —"The Presbyterian"

**AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON**

Miss Anna Benthien

Dear boys and girls:

As we review the lessons of the last few months, we must realize that in every one we find that the Lord Jesus Christ, the Saviour of the world, has met every need in your life and in mine. There is nothing too great for Him. In the first place, He knows our every thought, and ever though we may not speak of a need in our lives, we know that He sees that need better than we do ourselves. If seeing our spiritual need, He does not turn from us, but if love comes to our rescue. If you were in danger of your life, and a friend saw you in that need, would he just watch you and let you perish? No, indeed! But perhaps you have done something against your friend, and when he sees you in danger, he decides that he will let you go because of your evil deed toward him. That, many times, takes place between human beings, but as we think of our danger and

the Lord's attitude toward us, we always find the Saviour's love poured out toward us in our need, no matter what the need may be. The Saviour loves His own.

What a wonderful Saviour is Jesus the Lord! Yes, He saves us from sin and gives to us a home with Himself in heaven. Then day by day as we come to the hard places in life He gives us strength to meet the devil's efforts to cause us to live defeated lives. He fights our battles for us. There is only one thing that we must do and that is to believe in what Jesus has done and is doing for us. Whenever we try to fight our battles ourselves the devil gains at least a partial victory in our lives. So God wants you and me to live by faith and to trust in what Jesus has already done for us at the cross of Calvary.

The Lord allows us to pray, and to the extent that we fail Him in prayer, to that extent we fail in our Christian lives. This the Saviour asks us to do, in order that we

might be strong Christians. As we pray, we see that in ourselves we are weak, and that in Him we are strong. Prayer is the weapon against the attacks of the devil upon our lives, and the devil trembles when he knows a Christian is praying. Do not let prayer become a bothersome thing in your life, but pray much and let it be the blessing in your life that God intended it to be. The more you pray, the more you will come to know and love the Saviour Who died for you. And the more you pray the more powerful you will be in your life. These lives of ours would be hopeless and helpless were it not for the love of the Saviour. We know He loves us and watches over us, and we know that we are safe within His fold. May the Lord teach us day by day to take Him at His Word, and trust Him for every need in our lives.

Yours in the One Who meets our every need,

Aunt Anna

## Is Water Baptism for this Age?

(Continued from page 109)

It would appear that only the foolhardy would seek to escape these facts. Simply stated, Paul is teaching that there is only one Body, that one Body is the Church, made up of all who call on the name of the Lord, and it is this Body, the Church, to which he addresses the Corinthian epistle. But the hyper-dispensational anti-baptizers, with astounding arrogance and effrontery dare contradict the inspired Apostle on these points. They say I Corinthians is Jewish—not Church! They say there are plural bodies—not one! They are willing to thus boldly put up their opinions against Paul because they know there is a water baptism passage in I Corinthians which they cannot answer, so in order to save their precious doctrine of "anti-baptism" they are compelled to hand over to the Jews the marvelous book of I Corinthians and also are compelled to invent the wicked and spurious doctrine of more than one Body, when the inspired Apostle has declared with such startling clarity, "there is one Body" (Ephesians 4: 4). It would seem that one has to have a strange disrespect for God's Word in order to become a hyper-dispensational anti-baptizer.

Since we have seen so plainly that I Corinthians does indeed belong to the Church instead of the Jew, we are ready to study Paul's passage on water baptism. It is found in I Corinthians 1:10-17. No other reference to water baptism occurs in the writings of the great Apostle.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

I thank God that I baptized none of you, but Crispus and Gaius;

Lest any should say that I had baptized in mine own name.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

One perusal of the passage will reveal that water baptism is a subject which is introduced as incidental to another subject. The other subject is the real subject under discussion in the passage—the subject of DIVISIONS. As Paul is bewailing the unfortunate divisions which have arisen among the Corinthian believers, he is brought to this brief allusion to baptism. His appeal is that they shall not be followers of men, but rather follow-

ers of God—and here is where his first reference to baptism occurs. With tender solicitude he inquires,

Were ye baptized in the name of Paul?

The answer which springs unbidden to every trusting heart is, "No! I was baptized in a name far higher than even the name of the great Apostle. I was baptized in the name of Jesus." This is exactly the answer Paul wanted each believer to give. In fact, the answer is intended to be understood, and the passage cannot be read without the reader instantly observing that the correct answer is no, even though the actual statement of the answer is not furnished.

But the passage clearly reveals something else. The question, "Were ye baptized in the name of Paul?" shows most convincingly that Paul knew he was talking to a baptized group. The very language of his question presupposes that Paul recognized them as having been baptized and, furthermore, they all knew that the members of their group were baptized. This has to be the case in order for Paul's question, "Were ye baptized in the name of Paul?" to have any logic or even common sense. In the next few words he shows that he himself had only baptized a few of them—hence the rank and file of the Church had received their baptism at the hand of some other minister or preacher who had labored in their midst. If he had said, "Were ye baptized?" then we would have known that he was doubtful concerning their baptism. But he did not say that. He said, "Were ye baptized in the name of Paul?" which is saying, "I know you were baptized, but in whose name was it done?"

This is by no manner of means discrediting their baptism, but rather encouraging and endorsing it. The only thing that Paul could be thought of as denouncing is the possibility that they might be baptized in the name of Paul. But since none of them had been put through a baptism in the name of Paul, the Apostle, by the very nature of his question, he is lending his full support and authority to the baptism which they had received.

Furthermore, he proceeds at once to remind them that he had baptized a small group of their own number and then says he is glad that he didn't baptize any more of them. He gives two definite reasons for being glad he had not baptized a larger number of them. The first reason is, "lest any should say I had baptized in mine own name." Since the schisms and parties had arisen, Paul is glad he had not baptized enough of them to contribute largely to the forming of a Pauline party. His second reason is found in verse seventeen: "For Christ sent me not to baptize, but to preach the Gospel." It is pathetic to see a hyper-dispensational anti-baptizer try to force this passage to mean that Paul is discountenancing baptism. Paul does not say that God sent him to oppose baptism. Nor does he intimate that God had instructed him to abstain from baptizing those who accepted Christ. If Paul had been instructed to discontinue baptism, then he disobeyed when he baptized Crispus, Gaius, and the household of Stephanus. The expression "Christ sent me not to baptize" must be understood in the light of Paul's own words in the immediate context. Inasmuch as he speaks almost



in the same breath of several baptisms which he himself has performed, the self-evident meaning of the passage is "Christ sent me not PRIMARILY to baptize but to preach the Gospel." Any other understanding of the passage does violence to Paul's self-evident meaning and puts the Apostle in the unenviable position of tearing down that which he has built up.

When Paul is seen to be saying in effect, "Christ sent me not PRIMARILY to baptize," then and then only is he properly understood. And, furthermore, he is instantly seen to be approving and endorsing baptism in the Church, for the Corinthian letter is a Church letter. He is simply putting first things first. He is putting the preaching of the Gospel ahead of Baptism, and that is exactly where it belongs, but he is also giving the full force and weight of his apostolic authority to baptism as a subordinate thing in the Church of Christ. The only objection to baptism which he raises is an objection to that which some of the believers had done in connection with it. They had used baptism as a basis for their schisms, splits, and divisions. This he vigorously denounces and cries out with broken heart, "There are contentions among you! Is Christ divided?"

There is another side light which is most informing. In verse sixteen, when speaking of the baptism of the household of Stephanus, he says, "Besides I know not whether I baptized any other." Paul's memory fails him. This is startling, for Paul is a man of unusual brilliancy and outstanding mentality. And the Corinthian letter was not written when he had become "Paul, the aged," but in the early part of his ministry—in fact, in his very hey day. The solution of this problem is easily seen. The only reason Paul's memory would have had uncertainty on such a subject would have been because he had had the privilege of baptizing so many that the memory has inescapably become dim in his mind. If Crispus, Gaius, and the household of Stephanus had been all Paul ever baptized, his memories would have been crystal clear. The only logical reason why Paul should have been forced to admit that his memory was uncertain is that he had baptized so very large a number in all the places in which he had preached throughout that part of the world, that no normal human could have been expected to have retained the memory of them all. This understanding of the situation instantly gives force, reason, and intelligence to the words, "I know not whether I baptized any other."

It should be observed again that Paul does not say that he will stop baptizing as he journeys from church to church, nor does he object to baptism itself at Corinth. He does object to divisions. Hence the only normal and scriptural conclusion for the student of God's Word to arrive at in the light of the first chapter of I Corinthians is that baptism has the full and unqualified approval, endorsement, and authority of the God-chosen Apostle to the Body age.

(To be continued)

## Fundamental Facts of the Faith

(Continued from page 121)

and in turning my thoughts toward Jesus victory was mine. It worked."

It is Dr. Northcote Deck, missionary to the Solomon Islands, who has given to us the remarkable incident of the brown-skinned man, down yonder in those far away isles of the sea, who learned the lesson of "Occupation" and then told it in his own unique and original fashion.

Dr. Deck tells the incident, quoting the testimony of the native. Says Dr. Deck, "Towards the close of a Sunday evening service, a lithe athletic figure came forward. Here is the message he gave that night as far as it can be recorded: 'My brothers, I remember how we used to fish at home. We catch a fish and we keep it alive; when we go fishing, we tie it to the end of a stick and put it in the water. Then some other fish run up, wanting to make friends with it. Now we bring first fish very slowly up to the top of the water, and second fish come after it because it is sorry for first fish; then we put net in very quietly underneath two fish and catch them both. So we catch second fish because it follow first fish.'

'Now it just the same with Christian men. Sometimes one Christian goes wrong, so his heart is heavy and no more full of blessing. Then one of his people sees him, and his

heart is sorry for him, so he takes the side of his friend; and he stops away from meetings, and he too loses his blessing. So second man loses his blessing because he looks at his friend and not at Jesus.

'Now Matthew, seventeenth chapter, teaches us lesson about this thing. Here we read how Jesus go up high mountain. He takes three disciples with Him, Peter and James and John. When they come on top of mountain, Jesus is transfigured before them. Then the three disciples see Jesus, but they see two more, Moses and Elias. Then Peter speaks to Jesus: "Lord, it is good for us to be here; we must make three tabernacles, one for Thee, one for Moses, and one for Elias." Peter speak quickly; he not think, and not understand what he saying. While he talking, God the Father speak through the cloud, and say: "This is My beloved Son, hear Him." Then those three men frightened; and the Lord Jesus come and touch them and say: "Arise, and be not frightened"; so they lift up their eyes, and "SAW NO MAN, SAVE JESUS ONLY."

'Those three men looking at Moses and Elias. But God speak to them quickly. He not want them to think about any man, but only Jesus. So He cover Moses and Elias quickly in cloud. He make that cloud come down and hide them. Just as if He say to them: "These two are only men like you, BUT THIS ONE, THIS IS MY SON." And after that, they saw no man save Jesus only.

'This show us that the Lord not want us to look too much at any preacher, or we might make mistake; but He wants us to see "Jesus only." Many times I hear Christians talking about different missionaries or teachers, like Peter talk about Moses and Elias. Now they lean on man too much, and look to him and not to Jesus only. They might not mean to, but they think too much about man, and Jesus not get His right place in their hearts. God not want us to look too much at man. He wants to turn our eyes to see Jesus, that we may lean on Him. He knows that when we look at man, we are like that fish looking at other fish—soon trouble come! Now I try this thing in my life. Every morning I get up, I am looking to see Jesus only. I go along field, I want to see Jesus only. Along night, I want to find no man save Jesus only. And I praise God for this new lesson He is showing me."

The brown man of the far-away Solomon Islands had learned the most vital and valuable lesson of the Christian life. He had learned what we have sought to present in this simple study of God's Holy Word, that Occupation in Christ is the secret of Christian victory, that looking unto Jesus is the only way out of the snares of Satan, that considering Christ is the only way to defeat the enemy who so constantly and maliciously attacks the soul.

What a glorious thing it is when a Christian who has been

DEformed

becomes blessedly

INformed

concerning the victory-giving truth of Occupation, and his life becomes

TRANSformed

by grace divine.

## The Days of Youth

(Continued from page 128)

read it. Turning the pages at random a verse caught his attention which read, "If any man will do His will he shall know of the doctrine." "That just fits us," he thought. They had been willing and the Lord had led them to the right church at last. But how near they had been to giving up. He realized what it would have meant to have given up and stayed home Sundays. Sammy would have developed into a man who would have gone the ways of the world, a drifter, a mocker perhaps, of the things of God. With a heart overflowing with gratitude to a faithful and just God, Who not only had led them aright, but had protected them from fanaticism, Modernism, and false doctrine, Mr. Silestra knelt down beside his chair and lifted up his heart in thanksgiving to his Saviour.

Sammy came quietly into the room from his nap and seeing his father on his knees did not know what to think. Going up to him, he placed his boyish hand upon his father's arm, and said, "Father, are you sick?"



"No, son," said father, drawing the child down beside him, "not sick, but just happy."

"Do you always get down on your knees when you are happy?"

"No, son, but happiness should send us to our knees in thanksgiving to God for His goodness. Sam, let's thank the Lord together for His goodness to us."

Thus a friendship and fellowship was started between father and son which grew and sweetened as the years passed by.

Mother found them there and her eyes dimmed with tears of gladness at the unusual scene. Life seemed worth while. Life seemed changed and worth living because in finding a church home they had also found anew the joy of walking with the Saviour.

And all this came about because of Sammy's questions.

## Will the Holy Spirit Be Taken Out during the Tribulation?

(Continued from page 117)

idea: in reality, it tends to prove that the Holy Spirit shall remain on earth—for two reasons. First, the Spirit was not removed at the Flood, but remained on earth with Noah and his righteous family who survived the flood and entered the following dispensation. Secondly, the days of Noah (when the wicked were swept away and the righteous left) were not like the days preceding the Rapture (when the righteous will be caught away) as the great Bible teacher implied, but were like the days preceding the Revelation (when the wicked will be swept away, and the righteous left to enter the Kingdom). Hence the Spirit continued to strive with man throughout the days of Noah, so shall He continue to strive with man throughout the Tribulation. And the righteous few who survive the close of the Tribulation, and who are indwelt by the Spirit, shall live on in the Kingdom age, as indicated in Matthew 25:31-34.

Let us concede as much as possible to those who suppose the Spirit will be taken out during the Tribulation. The element of truth in their position is the fact that a particular ministry of the Spirit which is peculiar to the Body age (that of baptizing believers into the Body of Christ, I Corinthians 12:13) will naturally cease at the Rapture. This is very far, however, from saying that the Spirit Himself will be taken out. "There is a sense in which the Spirit will be removed. That particular relationship or Presence which began with the Church and has continued with the Church will naturally cease when the Church is removed. As the Omnipresent One, the Spirit will remain. . . . The Spirit was in the world before Pentecost." At the Rapture, the Spirit "will return to those relationships and ministries which were His before this (Body) dispensation began. THERE ARE CLEAR ASSURANCES OF THE PRESENCE AND POWER OF THE SPIRIT IN THE WORLD AFTER THE DEPARTURE OF THE CHURCH." (Quotation from Lewis Sperry Chafer's book, "He That Is Spiritual," pp. 24, 25; emphasis mine.)

We see, consequently, how clear and plain is the Bible answer to our question. The Holy Spirit will NOT be taken out during the Tribulation.

## Will the Church Pass through the Tribulation?

(Continued from page 118)

The Rapture takes place in the air (I Thess. 4:17); whereas the Revelation finds the Lord coming down to earth (Zech. 14:4).

The Rapture is for believers of the Body age, whether dead or alive (I Thess. 4:16); whereas the Revelation is the climax of God's dealing with Israel (Rom. 11:26; Zech. 14:4-5; James 1:1 with 5:7).

The Rapture, in character, is quiet and unannounced, although not necessarily secret (I Cor. 15:51-52); whereas the Revelation is preceded and accompanied by seismic and cosmic demonstrations both terrifying and glorious (Zech. 14:4; Matt. 24:29; Rev. 16:18, 21; 19:11).

The Rapture is given to Christians of the Body of Christ as a guaranteed event to occur at the end of the Body age (I Cor. 1:2 with I Cor. 15:51-52); whereas the Revelation is prophesied to occur immediately after the Tribulation (Matt. 23:29).

The Rapture is said to remove the saved and leave the lost on earth (I Thess. 4:16-17); whereas the Revelation is compared to Noah's deluge which removed the wicked and left the saved on earth (Matt. 24:37-39).

Surely it does not take vast knowledge of spiritual things for one to see the stupendous and inevitable conclusion. The Church is raptured before the Tribulation begins, stays with Christ in a "box seat" during that terrible seven years, and returns with Him in the Revelation and reigns with Him for a thousand years. The Rapture of the Church is pre-Tribulation.

## Can the Rejectors of the Body Age Be Saved in the Tribulation?

(Continued from page 116)

can be saved in the Tribulation if they will meet God's demand. The method is to accept "Him that loved us and washed us from our sin in His own blood" (Rev. 1:5). We see almost this same language in a strictly tribulation passage. The question was asked of one of the elders of the seventh chapter of the Revelation who said, "What are these which are arrayed in white robes? and whence came they?" And the answer returns, "These are they which come out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb" (Rev. 7:13-14). The rejector of the Body age can be saved by faith if he will fulfil God's command to believe.

Hence, we have perfect agreement and harmony among all the writers of the infallible Book, and the blood-bought price of our redemption fully and completely satisfies the demands of a just and righteous God. May we ever remind ourselves of the closing invitation in that book which gives us the revelation of that awful period of Tribulation and the coming glory of our Saviour. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

## How Many Bodies Has Christ?

(Continued from page 113)

For suppositious Bible students to declare (as do the hyper-dispensationalists) that there is more than one Body could only mean that they had an "axe to grind" which had become so important to them, that even the plain statements of Scripture must be sacrificed in order to get that axe ground. Surely, one of the greatest needs of the present hour among us Christians is a simple and wholesome reverence for God's Word, the Bible, which reverence will become so utterly dominant and regnant in our souls that it will only take one definite statement of Holy Writ to instantly rescue us from even the most interesting and intriguing of man's fine-spun theories.

When Paul was writing to the Galatians he brings out the same truth again. He does not use the word "body," but the teaching is just as clear as any place else in the epistles.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for YE ARE ALL ONE in Christ Jesus (Gal. 3:28).

The expression "ye are all one" is only another way of saying the same thing as is taught in I Corinthians 12:12, where he declares, "The body is one and hath many members."

In the Ephesian letter (chapter 2), the truth that there is only one Body is emphatically reiterated. In this passage Paul is accenting the perfectly amazing feature of the one Body which makes it a miracle indeed—the fact that both Jew and Gentile are brought together and actually made to be one.



For He is our peace, Who hath MADE BOTH ONE (both Jew and Gentile) and hath broken down the middle wall of partition between us (Jews and Gentiles) . . . for to make in Himself of twain ONE NEW MAN, so making peace . . . that He might reconcile both (Jews and Gentiles) unto God in ONE BODY by the cross . . . (Eph. 2:14-16).

This same plainly taught truth is spoken of again in Colossians 3:15:

And let the peace of God rule in your hearts, to the which also ye are called in ONE BODY; and be ye thankful.

But perhaps the most conclusive statement concerning the one Body to be found in the writings of Paul is the statement appearing in Ephesians 4:4:

#### THERE IS ONE BODY

It must take very much effrontery to bring one's self to the place where one is willing to contradict so self-evident a declaration. That kind of Bible teaching which would try to make us imagine that there is one Body in the opening part of the book of Acts, perhaps another in the latter part of Acts, and then the Body in which we are members has its beginning after the Book of Acts has closed, does not deserve the name of Bible teaching. We would be utterly failing in our responsibility to the members of the one Body if we did not unhesitatingly denominate such unfortunate teaching as dangerous and reprehensible.

If the hyper-dispensationalist comes to you with many smooth claims that he is imparting "Body truth" and you find him leading you into notions of several Bodies, remember the words of Scripture—"From such turn away."

The Word of God hath given us the clear and reliable information:

THERE IS ONE BODY (Eph. 4:4).

## Is Healing in the Atonement?

(Continued from page 114)

ing is in the atonement. Hence, when a soul believes in Christ it is saved forever. He definitely said, "I give unto them eternal life and they shall never perish." But a saved soul may live in a body, which is racked with pain for many years, and neither the promises of God nor the character of the Christian be jeopardized by the presence of the disease in that believer's body. If a Christian is sick, that neither implies that his faith is weak nor his life sinful.

Timothy, whose godliness of life is vouched for by Paul, was certainly not a man who lacked faith, but he had chronic stomach trouble. If healing is in the atonement then Timothy evidently knew nothing about it. Furthermore, Paul himself did not know anything about it either, because when Paul would advise him concerning his physical condition, instead of telling him in the language of fanaticism to "take the Lord as his Healer" he told him to "use a little wine" for his stomach's sake and his "often infirmities." If healing is really in the atonement then Timothy was either in a violently backslidden condition, or not even saved. And as for Paul the Apostle, if healing is in the atonement, he was only a blind leader of the blind. The simple fact is, healing is not in the atonement.

The one passage on which the "divine healers" rest their claims that healing is in the atonement is Matthew 8:16-17. But the passage fails to teach what they desire it to teach. It occurs in the early part of the Saviour's ministry when His accent was falling with special force on Kingdom preaching and the attendant Kingdom miracles. He is moving with loving attention among the people and with every evidence of the pastor-heart taking on in fullest tenderness the burdens of the "flock." A careful study of the passage would convince any reasonable and willing student that no reference whatever is made to Calvary nor to the finished work of Christ. On the contrary the passage simply means that He was bearing in most sympathetic and understanding fashion the infirmities and sicknesses

of those who waited on His ministry. To assume that the words mean that He would bear sickness, at Calvary, in the same way that He would bear sins, is adding to Scripture. The teaching simply is not there.

With the teaching of the Word of God before us there is but one conclusion which can be arrived at. It is this. Jesus went to Calvary, tasting death for every man and bearing our sins in His own body. The idea that our diseases were placed on Him at Calvary, as our sins were, is a pure human invention, completely destitute of Scripture proof. Healing of disease is not in the atonement.



## In the Book Nook

(Continued from page 126)

impressive way. We have no disposition to question his sincerity. But his bad doctrines should not be overlooked. If the reader desires to see how serious his errors are, he should send five cents to the Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota, for Rev. R. A. Ofstedal's pamphlet entitled, "Kagawa in the True Light." The author gives many direct quotations from the Japanese reformer's books, citing titles and pages. The following quotation is taken from Kagawa's book, "Love, the Law of Life" (pp. 298-299):

Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to son of God. What a courageous faith! The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing. I will not inquire how the amoeba became man. If it is said it became man through the process of Nature, the explanation is simple: the amoeba was cleverer than a bungling God.

The least that can be said of this statement is that it is poor science, poor philosophy, and poor theology. From the same book we make the following excerpts:

In brief, the terms evolution and God point to the same entity (p. 302). God is evolution itself at work within the EGO (p. 305).

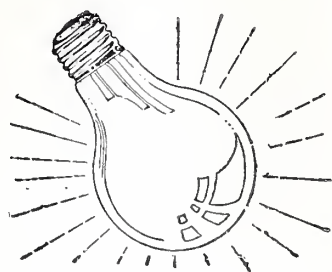
Many more quotations that are just as shocking are given in Mr. Ofstedal's booklet.

Another prophetic book entitled, "The Coming of the King Draws Nigh," by George Denham, comes from the press of Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet St., London. The author holds that the coming of our Lord to rule is "the only remedy for this stricken world." He bemoans the prevailing ignorance of and indifference to this vital doctrine. His booklet deals with two aspects of Christ's coming, the Rapture and our Lord's return to reign. Price, 6d. (\$.12), postpaid.

An interesting discussion on the subject of how we got our Bible is Dr. Edwin W. Rice's "Our Sixty-six Sacred Books," published by the American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pennsylvania, Price, \$1.00.

Carrying the title, "The Song of Solomon and Ecclesiastes," by Robert Fleming, comes a rare booklet from Thynne & Co., as above. The author has paraphrased both of these biblical books in metrical and rhyming form. They were first published in 1701, and are here reprinted. As to the merit of the verse as poetry, we must let the reader judge. Following Solomon's lead in Ecclesiastes, the author vividly portrays the vanity of mere earthly honors and pleasures.

One of the most intense students of prophecy is our friend, L. Sale-Harrison, whose latest publication is entitled, "Ethiopia in the Light of Prophecy." He believes that the predictions of the Bible give that country a definite and important place in the affairs of the world in the future, as human history approaches its end. It is interesting to know just how well-informed a biblical scholar interprets the prophecies of the Bible, when applied to particular nations. Address: The Evangelical Press, Third and Reily Streets, Harrisburg, Pa. Price, 20 cents.



# LET THERE BE LIGHT!



OUT of the chaos, desolation, and darkness which enveloped the earth in the long ago, God said, "*Let there be light,*" and lo! light appeared. God was able to make this provision in the time of need.



GAIN this same God has supplied a need of light and power by permitting the discovery of electricity. He gave that honor, whether the inventors admit it or not, to such men as Franklin and Edison.



ODAY, the Denver Bible Institute consumes large quantities of electricity to run its printing presses, linotype, dictaphones, water pumps, motors, electric irons, etc., as well as to provide light for nearly one hundred people. This electricity is delivered to us through the unfailing courtesy and unexcelled facilities of the Colorado Public Service Company. Our consequent obligation for the use of this power and light is in the immediate neighborhood of \$100.00 per month.



DOES the Lord want you or your church to pay our Public Service bill for one month? Present the need to your missionary society or church board and give our school a sorely needed lift. Could you possibly help us by the first of May?

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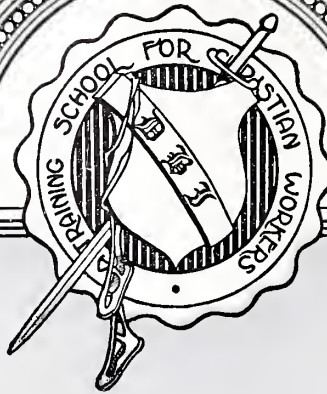
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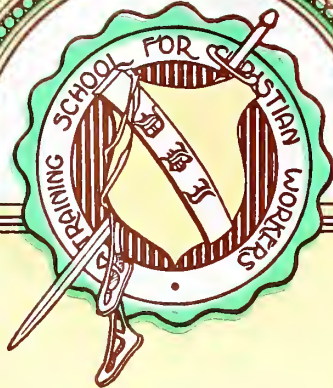
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*If any of you lack wisdom,  
let him ask of God, that  
giveth to all men  
liberally, and upbraideth  
not; and it shall  
be given him.*

*James 1:5*



# GRACE AND TRUTH

*Fifteen Cents the Copy  
One Dollar Fifty the Year*

*Christian Home Number*

Clifton L. Fowler  
*Editor*



*May*

*1936*

ISSUED MONTHLY AS THE OFFICIAL ORGAN  
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"At the Helm"

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### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

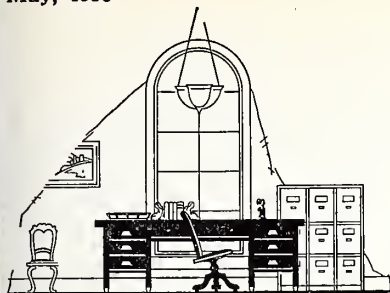
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.



## AS THE EDITOR SEES IT

### Christian Home Number

**T**HE official organ of the Denver Bible Institute, "Grace and Truth," is primarily a Bible study magazine dealing with Bible problems and questions. However, it occasionally treats such themes as Music, Missions, and the Home. This last topic is the subject of the present issue. Our homes should be the citadels of godly influence, parental example, and scriptural child training, and it is with this prayer and desire that we publish the Christian Home number.

—E. E. L.

### Men's Dormitory

**R**EADERS of this magazine have seen pictures of our present men's dormitory, named Mueller Hall, which is a converted road house. It never was meant for the type of use to which we have put it, housing twenty to twenty-five young preachers, but has served well as a make-shift.

We have used it now for six years, and although improvements have been made and a sedulous program of cleaning is maintained, it is not the place to be used any longer as a dormitory.

Plans are being made for a new, inexpensive concrete and stone structure to be placed nearer the Chapman and Brookes buildings than the present one. Construction cannot begin, however, until God lays it on the heart of some friend to supply the necessary money. A total of about \$15,000 will complete the building, but work can be started with several hundred dollars. Take this on as a real prayer burden and help us improve the living conditions for our young men.

### Commencement Week

**T**HE graduating class of 1936, consisting of seven members, three young ladies and four young men, will receive their diplomas on the night of Thurs-

day, June 4. Dr. Martin A. Anderson, pastor of the Central Presbyterian Church of Denver will be the speaker. President Fowler, who has had this honor for many years has had to regretfully step aside this year because of ill health. He will, however, the Lord willing, be the presiding officer.

Other events of the week will be the Baccalaureate service on Sunday evening, May 31, an ordination service

June 2, and the annual Alumni banquet June 3, at the Campus on West Colfax Ave. Rev. John A. Ramsay, pastor of the First Baptist Church, Lafayette, Colorado will bring the Baccalaureate message, and Rev. Stanley H. Bailes, pastor of the Twenty-third Avenue Presbyterian Church of Denver will be the speaker at the Alumni banquet. Plan to be with us during that week, and send in your reservations early.

The "Grace and Truth" staff wishes to take this opportunity of bespeaking God's richest blessing and benediction on the graduates of the class of '36. The seven young people are: Paul Whaley, President; Leonard Parcel, Ivan Olsen, Kenneth Johnson, Hilda Visser, Hazel Leigh Whitney, and Elfrieda Timler. Their photographs will appear in the June issue of "Grace and Truth."

—E. E. L.

### Palestine

**T**WENTY-FIVE years ago Palestine was seldom mentioned outside of Ancient History classes, Geography classes, and

Sunday-school classes. But today news items from Jerusalem and Haifa appear on the front page of our newspapers. Palestine is a new land. Jews throughout the world have contributed twenty-five million dollars, and have bought ninety thousand acres of land in Palestine which are held in the name of the Jewish people and cannot be sold at any time. For nearly two thousand years the old Roman aqueducts have supplied Jerusalem with water; but now the British have built a pipe line from north of Jaffa, reducing the cost of water in Jerusalem to five cents a cubic yard. The new radio broadcasting station in

***I**F YOU are one of those who have desired to be in the Lord's service of spreading the Gospel message but because of unavoidable circumstances have been compelled to carry on secular duties, we offer you a suggestion. Why not help someone else who is not so handicapped to carry out those desires, and secure training for His service? Turn your gifts, under God's direction, to the Denver Bible Institute where the supreme purpose of every staff member, the unswerving motive in plan, and the dominating design back of every dollar spent, is to train consecrated souls for Gospel ministry.*

***PRAY!! then GIVE!!***



Palestine will be the first one in the world to announce its programs in the language of the Old Testament: it will broadcast in Hebrew, English, and Arabic. Jews are returning to Palestine. As the great fish vomited the undigested Jonah out of the sea upon the shore of Palestine, so Germany and other nations are violently expelling the unassimilated Jew from within themselves and are casting him back upon the shores of the Holy Land.

What does all this mean? It means that in a remarkable way affairs are shaping themselves into the conditions that will exist at Christ's Second Coming. It appears, indeed, that the coming of the Lord draweth nigh. And if the Second Coming is near, the Rapture is seven years nearer. "The time is short" (I Cor. 7:29). Therefore let us allow the blessed hope to purify us and inspire us anew to live for God. And let us renew our efforts to win others to the Saviour, before we see His face.

—R. E. O.

### *"Deceiving and Being Deceived"*

**O**F LATE our country has been harassed by a veritable plague of Pentecostal and Holiness demonstrations. Almost weekly one could find in the daily papers accounts of hypnosis, spirit baptism, or physical healing. In the realm of healing, the old gag of bringing an "invalid" to the platform on a stretcher and performing a miracle of healing seems to have lost its magnetic pull on the popular imagination. So the publicity agents of Pentecostalism have taken to snake-biting as a last resource.

Headlines have screamed the marvelous "power of God" in healing a venom-soaked Holiness preacher who demonstrated his faith by bravely thrusting his hand into a den of diamond backs or copper heads. In every case of "healing" the victim grew terribly ill, but usually spurned medical aid. The recovery was hailed as authentic and just like the miracles of Jesus Christ.

However, and we regret this, a Holiness enthusiast in a meeting in Florida tried this snake test, but did not recover. We are very sorry that this man was so deceived as to flirt with death and lose. His case is a vindication of our contention that the Holiness movement is unscriptural, false, and a religious fraud.

Every student of God's Word knows the answer to the above blasphemy. First of all, Christ never stooped to the level of putting on a show to demonstrate His deity. Second, Christ healed instantaneously—the recipient of His grace experiencing no convalescence. Third, Christ never deceived the public into believing a lie. In regard to the supposed healing of snake bites, there are five facts which may appropriately be borne in mind:

1. Poisonous snakes may be "drained" by being teased with a stick so that their bite immediately afterward carries only a small amount of venom.
2. Poisonous snakes do not transmit a full dose of venom through the front fangs unless pressure is exerted on the poison sack at the rear of the mouth.

3. Some human beings are nearly immune to snake venom.

4. Vaccination for snake venom is a common practice among people working in snake infested countries.

5. Some cases of healing may have had demon aid if the poison were demon inflicted. Demons indwell animals. (The swine of Gadara)

Let us pray for those who are deceived, yea, and let us walk so as not to be deceived.

—E. E. L.

### *Blind Leaders*

**I**N THE book of Luke our blessed Lord raises a question of vital importance. He very pertinently inquires:

Can the blind lead the blind? (Luke 6:39).

But, alas, the supposed spiritual leaders of this present hour are so fully oblivious to the seriousness of the condition of the age that the arresting interrogation of the Saviour utterly fails to arouse them.

In a nearby city a moving picture show bearing the horrid title "One Night of Love" resorts to "high-power" advertising. They give a preliminary screening. To this preliminary showing they invite the ministers of the city. Some of the ministers are so wretchedly backslidden that they forget the biblical exhortations to separate from the world, and actually attend the performance. One wonders if the suggestive title had drawing power on the gentlemen of the cloth. But the worst is yet to come. When the show with the ugly name is at last advertised to the general public, the adds in the local papers are large and attractive and carry the signed testimonials of the Methodist preacher, the Episcopalian preacher, and the Christian preacher. It is not a sarcastic question to ask why do such men stay in the ministry. Small wonder, indeed, that the nominal church of Christ today is powerless and undone. "Ye adulterers and adulteresses, know ye not that the friendship with the world is enmity with God? Whosoever therefore will be a friend of the world is *THE ENEMY OF GOD*" (Jas. 4:4).

Well might the Saviour of the world declare with sorrow:

They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch (Matt. 15:14).

—E. E. L.

### *Summer Bible Conference*

**W**E TAKE special pleasure in announcing to our readers the inauguration of a Bible Conference at the Campus of the Denver Bible Institute. The exact date, names of speakers, rates for guests will be given in subsequent issues of this magazine, but it will occur during the latter part of August.

Vacationists are urged to come either by auto or train and stay in the Institute buildings, eating in the

(Continued on page 171)

# The Organization of the Home

by THE EDITOR

OUR Editor has written for us a most kind and reasonable set of standards for the normal Christian home. These regulations are not hard to conform to, and they will revolutionize any discordant household. One cannot read the accompanying discussion without sensing the writer's adherence to the Scripture.

—E. E. L.

THE Bible does not repudiate organization. On the contrary, the Word of God with unfailing constancy places its seal of approval upon organization. Be it quickly understood, however, that in no instance does the inspired Book foster the extreme manifestations of organization which bring a nation, an institution, or a home to the place where it is "organized to death." Nor does the Bible endorse the extravagant and clever ingenuities which are, in these modern days, so frequently introduced into organized bodies. The Bible endorses normal organization, teaches that the authority should be centralized, and then judiciously delegated, and that loving obedience of the governed, and godly humility of those who govern, are the character-qualities which make for the stabilization of the organization. Throughout Scripture the Holy Spirit repeatedly teaches the organization of the nation, the organization of the Jewish temple, the organization of the church, and last but by no manner of means least, the organization of the home.

In Paul's Colossian letter he presents a clear passage in which the organization of the home is clearly and sufficiently indicated.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Husbands, love your wives, and be not bitter against them.

Children, obey your parents in all things: for this is well pleasing unto the Lord.

Fathers, provoke not your children to anger, lest they be discouraged.

Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God:

And whatsoever ye do, do it heartily as unto the Lord, and not unto men;

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven (Col. 3:18-25; 4:1).

All organization throws the group of persons involved into two sections. The two sections are always the same—those who are to be governed and those who are to govern. And thus we find it in the passage in the third of Colossians on the organization of the home.

We first observe

## THOSE WHO ARE TO BE GOVERNED

THE ones who are to be governed in the home are immediately named—wives (vs. 18), children (vs. 20), and servants (vs. 22).

The attitude which is to be maintained by the wife in the carrying on of the organization of the home is not left, by the inspired Apostle, to mere conjecture. According to the passage before us, she is to be submissive. What this submissiveness implies is amplified and clarified in other portions of apostolic teaching. In Ephesians 5:24 the wife is instructed to be "*subject*" to her "husband in every thing." In I Peter 3:1 the apostle Peter gives the same command in the words, "Ye wives, be in *subjection* to your own husbands." And again in I Peter three godly women are exhorted to be like Sarah who *obeyed* Abraham and called him lord. And the very climax of these inspired instructions is reached when Paul says in Ephesians 5:33, "Let . . . the wife see that she *reverence* her husband." These familiar passages from the pages of God's Book are in strange contrast to the modern cry of "feminine equality," and oft-repeated declaration that "marriage is a fifty-fifty partnership." These inspired passages revealing woman's place in the organization of the home do not imply that she is deficient in either mentality or character. No such suggestion occurs in Scripture. These passages simply show forth the place which God has seen fit to assign women in the domestic arrangement. It is a regrettable fact that there are Christian women who do not agree with God on this matter, resent the assignment to a subordinate place in the home organization, and frankly refuse to obey the inspired instructions. This, of course, is rebellion against the divine plan and can only eventuate in disaster.

The right conduct for the children is no less clearly set forth. In Ephesians 6:1-2 God's word to the children is, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother." And in Colossians 3:20, the same clear-cut command for obedience of the children to the parents is recorded. "Children obey your parents in all things, for this is well pleasing unto the Lord." The reiterated demand for obedience is the self-evident indication of the authority of the

(Continued on page 170)



# Choosing a Life Partner

by C. REUBEN LINDQUIST

*EVERY Christian young man and young woman will experience keen interest in this valuable study on the problem of finding a life-mate. Dean Lindquist writes with a clear, limpid, and illuminating style. He clearly puts spiritual things first and gives Christian counsel which is calculated to bring great blessing to young people who are facing this vital question.*

THE thought of marriage comes to the attention of every young life. What young man or young woman does not look forward to that "fate-ful" day when his or her soul's choice makes its debut? Shall I marry? Whom shall I marry? and When shall I marry? are some of the perplexing questions which crowd the mind of youth, usually with such insistence as to demand immediate attention and settlement.

To the average young man of the world, the choosing of a life partner marks the zenith of decisions in human experience. All too often he "falls in love" and becomes ensnared in the dangerous trap of "love-at-first-sight," later to reap the results of his folly. Broken hearts and shattered homes throughout this fair land of ours, tell the tale. But to the young Christian man who has caught a glimpse of Calvary and God's claim upon his life, the mating question takes on a different atmosphere and significance. God's Word clearly and definitely teaches that a life yielded to the service of Christ is even more important than the choosing of a life partner. To the young Christian, therefore, who desires to let his life count in service for the Saviour, the mating question should be considered in the light of God's dealing as to life work. A life of service can either be enhanced by the right choice in seeking a life mate, or it can be greatly hampered and hindered by a hasty decision or a wrong choice.

A study of the Scripture will reveal that the choosing of a life partner

## INVOLVES CERTAIN DEFINITE CONDITIONS

WHILE there are some who contend that the Scripture forbids marriage, a study of the subject will disclose that on the contrary God not only endorses and sanctions the marriage bond (I Cor. 7:28), but His wrath is kindled against those "forbidding to marry" (I Thess. 4:3).

There is a line of truth, however, presented in Scripture which reveals the fact that God is pleased when young men or young women decide to remain

unmarried in order to give themselves the more fully and unreservedly to the Lord's service. This truth is clearly presented in such a passage as I Corinthians 7:8, 33-34. To many, such a sacrifice seems abnormal, extreme, and even fanatical; nevertheless, the fact remains. Our God Who is a "jealous God" covets lives who are willing even to forego the privileges of matrimony, thereby enabling them to devote themselves to the Lord's service without distraction. It should be understood, however, that while God makes this appeal for service, He does not demand nor command that all Christians should live a life of celibacy. Each soul must find God's direction for the individual life of service.

When God does lead a young man to contemplate marriage, there are two considerations which the Word of God most definitely emphasizes. To go contrary to either of these clearly defined restrictions, regardless of the seemingly justifiable circumstances, is to go contrary to God's Word. Therefore, God's dealing with the individual life as pertaining to a life mate would never be in opposition to these conditions. God's guidance is always harmonious with His revealed will as found in the Word.

First, the Word of God declares that a Christian should not marry an unbeliever. Many a young man or young woman has married an unbeliever, thinking that thereby they would be able to lead their mate to Christ. While this no doubt has been accomplished in some cases, in the majority of instances such an alliance has only brought sorrow, heartaches, and oftentimes a broken home. But regardless of whether or not such a venture has proven satisfactory, the Word of God is very specific in its declarations.

Be ye not unequally yoked together with UNBELIEVERS: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6:14).

While the "unequal yoke" always proves unsatisfactory, whether in a business partnership, fraternal organization, or any other relationship in which a Christian has joined partnership with an unbeliever, such a combination in the home makes for difficulties untold. In giving instructions to widows who desire to marry, the apostle Paul confirms this consideration.

The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD (I Cor. 7:39).

Or again, in speaking of his own life, Paul plainly teaches that if he were to marry, as he clearly indicates that he had a right to do, he must marry a believer, a sister in the Lord.

Have we not power to lead about a SISTER, a wife, as well as other apostles, and as brethren of the Lord, and Cephas? (I Cor. 9:5).

In the light of such definite revelation, the young man or young woman contemplating marriage would do well to consider seriously the choosing of their life partner lest they disobey the clear instructions of the Word of God.

Secondly, the Word of God declares that a Christian should not marry a person who has been divorced.

For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if her husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, SHE SHALL BE CALLED AN ADULTERESS: but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man (Rom. 7:2-3).

The same truth is retro-active in that a divorced person is not permitted to remarry so long as the husband or the wife liveth. To do so is to commit adultery. In the mind of God there is no such thing as divorce (Mal. 2:16). But due to man's sin and hardness of heart, God does reluctantly make a concession on the ground of adultery. In replying to the insidious questions put to Him by the Pharisees, the Saviour outlines this concession.

They say unto Him, why did Moses then command to give writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery (Matt. 19:7-9).

In this day of low standards and corrupt morals, when the holy bond of matrimony has degenerated into a mere business contract, often to be set aside at will, many Christian young people do not realize the full import of the sinfulness of such a step. Most young men think nothing at all of marrying a divorcee. But even though this has become the popular practice among the men and women of the world, this is not the standard for Christians to follow. God says, "What therefore God has joined together, let no man put asunder" (Matt. 19:5). To deliberately disobey the direct statements of the Word always leads to serious consequences. Let the young man who is seeking to know God's will as to the choice of a life mate heed these two definite considerations, and thereby avoid the inevitable results which are sure to come if they are disregarded.

We consider another important phase of the mating problem. The young Christian man should recognize that in order to insure God's richest blessing upon his own life and upon the home which he purposes to establish, the choosing of a life partner

#### INVOLVES AN ATTITUDE OF DEFINITE CONSECRATION

**I**N CONSIDERING the thought of consecration as it pertains to the mating question, there are two outstanding passages which we wish to touch upon.

The first is the familiar portion found in the book of Proverbs:

Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths (Prov. 3:5-6).

A consideration of this passage will reveal that there are three conditions laid down which preface the guaranteed result. First, we find the positive statement, "Trust in the Lord with all thine heart." A synonym for trust is "confidence." God desires that His children shall unreservedly—as expressed in the phrase "with ALL thine heart"—place their full confidence in Him. It is interesting to note that to the extent we as believers place our confidence in the Lord and in His Word, to that extent do we usually confide in Him. God asks that we confide every thought, every desire in Him.

Secondly, we read, "And lean not to thine own understanding," which is a sweeping negation brought to us in forceful contrast by the Spirit of God. These two conditions in their very nature are as opposed to each other as the two poles. When we fully trust, commit, confide in the Lord, we do not lean upon our own reasoning. The opposite is equally true. When we choose to decide matters on the basis of human reason, we are not committing our decisions to the Lord. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. 58:8). But oftentimes in attempting to bring this important truth home to young people as it pertains to choosing a wife, the question is raised, "Does not God give to the young man seeking a life mate, the intelligence, the reason, and the judgment to choose for himself?" To this we must reply that God does expect us to use our intellects, our reasoning powers, and our judgment, but these in themselves will not avail unless the mind, the heart, and our sense of judgment is fully committed to Him. "Come now, let us reason together" is God's appeal to us. He desires that we talk life's problems over with Him, and He has given us the divinely inspired Word that we might know His side of the discussion. Furthermore, He tells us, "The meek will He guide in judgment" (Ps. 25:9), therefore we can depend on our judgment to the extent that we have committed our problem to Him. The mind must be guided by the definite declaration of the Word and the emotions fully controlled by the Spirit of God in order that we might be led and guided of Him.

A young man leaning on his own understanding would naturally choose a life partner on the basis of natural attraction, certain physical qualifications and capabilities, or characteristics appealing to him. These may be well and good in themselves, but there are other qualifications of a spiritual nature which are infinitely more important and must be taken into consideration when choosing a life mate. Only the Spirit of God, Who fully understands spiritual values, can enlighten the soul and point out to a young man the young lady who fully qualifies as a mate, to labor with him harmoniously in God's field of service.

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# The Family Altar

by HARRY J. JOHNSON

*IT IS* difficult to conceive of a Christian man turning Modernist—yet they have and are continually doing it. It is equally difficult to conceive of a Christian man turning from the spiritual blessing of the family altar. Yet here again we must confess that they are doing it in alarming numbers. Why this change? Do Christian parents of this generation love their children less than those of former generations? Are we to infer that the family altar has had its day and is now no longer necessary? God forbid! Back in the early days of our country—yes, only a mere

fifty, or even twenty-five, years ago—Christian parents would have agreed unanimously that the family altar was a spiritual necessity. In many instances, in those early pioneering days, the family altar was the very center and circumference of worship and testimony. And so it should be today. How gloriously and wonderfully do the lives of the godly men of past generations bear testimony to the value and the need of the family altar.

In searching the Scriptures we find that the very first occurrence of the word "altar" reveals to us the purpose and place that it held in the life of one of earth's first families, that of the family of Noah. In Genesis 8:20 we read concerning Noah: "He builded an altar unto the Lord," thereby signifying that the worship of his Creator and Redeemer was his first thought in the establishing of his new home upon the earth. Noah purposed that he and his family should worship his God. How precious it would be in the sight of the Lord if each and every new home would start with such a premise. To Noah the family altar was an attractive, helpful, and needful part of his very life. May God burn that need into the heart of every man who has named the name of Christ.

And let it here be said that the building of an altar—signifying worship—did not end with Noah. Both the Old and the New Testaments clearly ring forth the cries and warnings of the leaders of Israel, pleading with their people to turn from their idol and heathen worship and to "build an altar unto the Lord of Hosts."

In the establishing of the family altar perhaps the first thought in the heart and mind of the Christian should be the thought of *love and worship*. These two are inseparable. "We love Him because He first loved us." We worship Him because we have learned to love

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*THE home is man's most vital school. There the child's pliable mind is shaped and molded, and there the father and mother reveal their true character and ability to rightly instruct their offspring. Johnson affirms that the careful and wise parent will give Christ His proper place in that sacred institution, the home.*

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Him. To love Him is to worship Him. How could it be otherwise? As we think of His matchless unfailing love our hearts cry out in adoration, praise, and thanksgiving, "My Lord and my God!"

How clearly the Word of God states that all who love God should worship Him in spirit and in truth. The ideal place of worship is in the home, and surely the home circle is the ideal group to gather together for such worship. And what a privilege it is that we may gather together around the family altar to honor that Name which is above every name. Is not our

Saviour there in our midst? Is He not vitally concerned about each member of the family circle? We recall how tenderly and compassionately He has said, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of heaven." *And forbid them not.* Christian father and mother, the family altar is your opportunity to bring your children to a knowledge of the saving grace of the Lord Jesus Christ. God forbid that any child should live in ignorance concerning the heavenly Father and His Son.

As a boy of eighteen it was my privilege to enjoy the acquaintance of a fine young man. During the world war we were both in the service of our country. On the occasion of a three day furlough, my young friend invited me to stay with him at his mother's home in the mountains of Colorado. How well I remember the very first evening of that visit. After the evening meal, the mother of the home gathered together all of the children and there was singing of the gospel songs as we grouped around the old organ, and then the reading of the Scriptures, and finally a time of prayer. How impressive to my young mind was the fact that all of the children, young and old alike, freely entered into the simple service of devotion and worship. It was a new thing to me but what a lasting impression it made. During the trying and troublesome days of the year following, that simple service of devotion and worship clung to me. The tender words of love for the Lord Jesus Christ and the complete dependence upon Him which was manifest by that Christian mother never left my memory. Praise God for such a home. Would that their number might increase.

We have been told that it is love that makes the world go round. Truly it is only Christian love which

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# Should Children Obey Their Parents?

by RALPH E. OBITTS

**I**N HIS book *The Bible and Spiritual Life*, Arthur T. Pierson, who was one of the consulting editors of the Scofield Bible, wrote as follows:

"The family is one of the few institutions that has an unchanging ideal in the mind of God and the Word of God. It belongs to a sinless Eden and partakes of the perfect moral order that antedates sin and the fall. It partakes of God's immutability and the solidity and stability of His eternity . . . . Whatever upsets home is sacrilegious: it profanes a sanctuary. What breaks up the unity of home life is ruinous to church and state."

What upsets home more than the absence of government in the home? What breaks up the unity of home life more than a condition where the parents neither command nor deserve the respect of their children, and where the children are rebels against authority of every kind? Such a condition is indeed ruinous to church and state. And yet this condition, in widely varying degrees of manifestation, is becoming increasingly prevalent in America. This condition is squarely opposed to God's Word.

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture (discipline) and admonition of the Lord" (Eph. 6:1-4).

"Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20).

"I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restraineth them not" (I Sam. 3:13).

"And He went down with them (the parents), . . . and was subject unto them . . . . And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:51-52).

**F**ROM the foregoing Scriptures it is plain that children should obey their parents. But why has God ordained it so? Among the reasons why God saw fit to command the obedience of children to parents, perhaps one of the most important, is that a child's attitude toward his earthly father is likely to determine his attitude, later on, toward the Heavenly Father. There is a period in a child's life, before he has any idea of God, when the parent stands to him in the place of God. As he learns to treat his earthly father, so he will be likely to treat his Heavenly Father when he becomes old enough to understand about His existence and claims. Perhaps this, then, is the reason why the second table of the Law puts submission to parental authority supreme among all human (manward) obli-

gations, making obedience to parents paramount, as the basis of all human society and welfare. As A. T. Pierson wrote (*ibid.*), "For some years of the child's life the parent stands to him in the place of God—all the God he knows. If he is taught to love and obey his earthly father, it is both easy and natural, when the idea of a Father in heaven dawns on his consciousness, for him to transfer love and obedience to the Higher Authority. But, if the child habitually rebels against the human parent, it is most natural that when he comes to know there is a God, he should transfer to Him his lawlessness."

The psychologists of our day who have molded the thinking of modern parents, teach that a child's nature should be allowed free expression. The child's desires should not be restrained or "repressed," but given free rein (which becomes reign!). This, they say, will develop in the child a strong character, encouraging his initiative, and producing an independent, progressive personality. This teaching, of course, sounds plausible, and is accepted by the majority of the new generation of parents. But its results in the lives and souls of children are disastrous.

In a certain modern home while the family were entertaining a guest at dinner, their little boy happened to get a bright idea. Putting the notion into action forthwith, he quickly seized a juicy, red beet from his plate and threw it straight at the guest. His aim was very good, much to the child's glee, and much to the discomfort, embarrassment, and consternation of the guest. "Oh! I am so sorry," apologized the mother. "But please overlook it if we don't rebuke him. We are raising him according to the latest psychology, you see, and we mustn't repress his impulses."

Need we wonder why the problem of juvenile crime, and consequently the increase of crime generally in America today, is beyond control?

**C**HILDREN should be taught, from the Word of God, to obey. As the Lord commanded His ancient people, "These words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them

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**C**HILD training is no small problem, but God has given ample instruction on so vital a theme. May many parents read this practical discussion by Obitts and profit thereby.



# Fundamental Facts of the Faith

## No. 17--Transformation

by THE EDITOR

*HERE is an article which will awaken your needy soul to press on to victory for Christ. In a sensual, pleasure-loving world the truth of transformation is sorely needed. Appalling indeed is the modern spiritual indifference of the professed Christian toward a life transformed into His likeness. It has been aptly said, "What you do speaks so loud we can't hear what you say." May you, dear reader, determine by God's grace to be a transformed Christian. —H. J. J.*

**A**LTHOUGH man is by nature deep dyed in sin, God reveals to him that grace has made moral goodness and great beauty of character a possibility by calling believers in Christ into a wondrous life of Transformation.

The meaning of the Greek word rendered "transform" is to change into another form. Its usage in the New Testament shows that God's thought of Transformation includes both a change in the inner life and purpose, as well as a change in the outer appearance. This change is to function until the life of the child of God is literally revolutionized, within and without, into the blessed likeness of Jesus Christ the Lord.

That the Scripture gives strong indication of the seriousness of the need of Transformation is a familiar fact to all students. The Holy Spirit declares that in times past we "walked according to the course of this world." This undoubtedly demonstrates the need of being changed. The Holy Spirit further declares that in times past we walked "according to the prince of the power of the air." And thus our awful need of being completely transformed is indubitably proved. And when we consider that the Scripture says specifically that in times past we had our conversation with the children of disobedience, and that we gave ourselves over to the fulfilling of the desires of the *flesh* and of the *mind*, it is not to be wondered at that God calls on His people for a radical change. He tells us we are by nature the children of wrath and then makes very clear to us that He expects us to let His Holy Spirit work in us a blessed, heaven-imparted metamorphosis.

We will study this important subject of God's Word from three angles:

1. The Appeal for Transformation
2. The Method of Transformation
3. The Goal of Transformation

We first consider

### THE APPEAL FOR TRANSFORMATION

**T**HE appeal for Transformation is a challenge to every believer in Christ.

This vitally important appeal is brought to us by Paul, the great Apostle to the Body age, in Romans 12:2:

Be not conformed to this world: but be ye transformed.

Speaking in the Spirit, the Apostle gives us both the negative and the positive side of the exhortation. That which he *first* accents is the negative side—"be not conformed to this world." There can be no mistake concerning the implications in his handling of the subject in this manner. He is logically saying to us, "Be not deceived. No Transformation will take place in the life until all conformation to this present evil world has been repudiated. Transformation into the likeness of Jesus is incompatible with conformation to a world which despises Him."

The world is given over to revelry, carousal, and so called pleasure seeking. In language the meaning of which cannot be misunderstood, Paul says, "Be not conformed."

The world is given over to walking "after the flesh in the lust of uncleanness" (II Peter 2:10). But it would be very difficult to escape the clear import of the divine command, "Be not conformed."

The world is racing madly after extravagant theories of government, meanwhile deep in the human heart is a pent-up hatred for all government (II Peter 2:10), for worldly men despise anything that restrains them from what they are pleased to call "self-expression." In the face of this terrific condition God says to the Christian, "Be not conformed."

The world seeks its entertainment and its recreation in the theatre, the dance, and the card table. But God's Word doth cry out, "Be not conformed."

The world pursues with morbid curiosity everything it can learn which partakes of the nature of the scandalous, the salacious, the corrupt, the impure, the vile, and anything that would destroy integrity and character. The world revels in evil report. But God says to the Christian, "Be not conformed."

The world is interested and excited by the recondite, the occult, the spiritistic. The world is thrilled by dark rooms, red lights, demon materializations, cryptic utterances, and voices that mutter and peep and chirp. But the command of Scripture is plain, "Be not conformed."

This is the negative side of God's Word to His people. He puts it first because there is no *Transforma-*

tion as long as conformation to the world continues.

It is of value to observe that when Paul says, "Be not conformed," "be ye transformed," the words are addressed to those who have definitely accepted Christ as personal Saviour, for he says at the beginning of the appeal, "I beseech you therefore, *BRETHREN*." Those addressed are "brethren." That is to say, they are believers in Christ Jesus. No place in the Bible does the Lord address unbelievers as His brethren.

To those who are His own He comes with loving and tender appeal,

Be ye transformed.

Do not be satisfied to remain in the old condition. Do not continue in association and affiliation with the old life. Leave the old grave clothes behind,

BE YE TRANSFORMED.

Let the new life, which God has given, shine forth. Let the mighty changes come in your life, which God wants to come, so that He shall be glorified and His truth revealed by your conduct from day to day. Be ye transformed into purity instead of uncleanness, into strength instead of weakness, into beauty instead of the repulsions of sin, into faithfulness instead of treachery, into the very likeness of the Lord instead of the likeness of the serpent himself.

Second, we consider,

#### THE METHOD OF TRANSFORMATION

**B**UT some may find obedience to God's appeal for Transformation as an indescribably difficult thing, and some may even become so discouraged and dismayed as to declare that doing the thing God has asked is a human impossibility.

The inspired information as to the method of Transformation gives full and satisfactory answer to those who are perplexed as to how God's command may be obeyed. The remarkable passage we have been studying says,

Be not conformed to this world: but be ye transformed BY THE RENEWING OF YOUR MIND.

And there stands the inspired answer as to the "how" of Transformation. God says it is wrought "by the renewing of your mind."

The word translated "renewing" is a word which is peculiar to the apostle Paul. It means a complete renovation, an absolute inner mental improvement; the impartation of hitherto unknown and unpossessed strength. It instantly becomes self-evident that no human being can produce this wondrous "renewing" of the mind in himself or by himself. So astounding a renewal must come by the power of God. And this conclusion is harmonious with the usage given the word in other passages. In II Corinthians 4:16 the Apostle declares,

The inward man is renewed day by day.

He has been telling of his terrible persecutions and how God has given strength to him to go through them all.

His ringing testimony is, "The inward man is renewed day by day." Such renewal is more than human pluck and human decision. Such renewal is a divine miracle. It is God extending His own mighty strength to a poor needy man.

But someone may say, "I do not know how to obtain this wonderful renewing. If I knew how to receive the renewing of my mind, I would willingly obey God's command to be transformed."

Ah, friend, you have lost one of the most beautiful features of this passage. The very fact that God in His Word gives the command for Christians to be transformed by the renewing of their minds is the guarantee that He Himself supplies the "renewing." God is not a cruel taskmaster Who gives His children the job of doing the impossible. Or if He does tell them to do the *humanly* impossible—as is the case here—then He supplies all the necessary strength. So that in the power of Christ we may do whatsoever He commands, no matter how difficult the command may seem to be. When He is "renewing the mind," the command, "Be ye transformed," is no longer hard. He makes the impossible possible. He makes the difficult, easy. He transforms defeat into victory.

When we permit Him to lay hold of the mind, all of our thinking instantly is swept into new adjustment. In fact, the expression "by the renewing of your mind" suggests just one thing. It suggests the great truth we have presented in a former study—occupation in Him. When God renews the mind it swings from its old moorings into wondrous enjoyment of the things of Christ. When Gods renews the mind, occupation in carnality is changed into occupation in the ineffable person of the Son of God. When God renews the mind, enjoyment of the earthly, sensual, and devilish is transformed into delight in the heavenly, the spiritual, and the godly.

The Word of God leaves no questions as to the method of Transformation. "Be ye transformed by the *renewing of your mind*." It is God's only way of victory over every attack of the world or the flesh or the demons. When the mind is renewed by God it becomes centered in Jesus Christ, and occupation in Christ is God's chosen and ordained method of victory over sin.

Third we turn our attention to

#### THE GOAL OF TRANSFORMATION

**T**HE goal of Transformation is set before us in the very next words of the passage we have been investigating:

Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2).

The goal of Transformation is that the life of the believer shall become a mighty *PROOF*, a glorious demonstration of the will of God. God has a specific will, a definite plan for His every child. If we will abandon self-will and allow Him, by the renewing of

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# The BEREAN AFRICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, Secretary



## THE FAREWELL SERVICE

On Sunday evening, April 26, at the auditorium of the Berean Fundamental Church in Denver, an event took place which augurs well for the missionary testimony of the Denver Bible Institute. The occasion was a farewell service in honor of the first contingent of missionaries going forth under the Berean African Mission, namely, Mrs. Beulah MacMillan Amie and Miss Amanda Johnson. It was a happy time for all concerned, albeit a touch of sadness was evident at parting with these two who have meant so much to all who have been in contact with them during their sojourn in Denver.

The song service was led by Dean C. Renben Lindquist and the missionary spirit predominated in the songs sung by the congregation. The special solos and choir numbers also carried a strong missionary message. Following the song service, President Clifton L. Fowler presided over a program of brief farewell addresses from representatives of the various organizations of the Denver Bible Institute and the Berean Fundamental Church. Mr. Peter Van Westenbure spoke very fittingly on behalf of the Deacons Board of the Berean Fundamental Church. Then Mr. Fred Visser represented the Young People's Society of the Church. After a special medley of missionary songs rendered by the choir, Mr. Leonard Parcel, who is an applicant to the B. A. M., was the spokesman for the Student Body of D. B. I. The workers' Council of the school voiced their farewell and good wishes through Dean Lindquist. Rev. Clarence R. Harwood bade Mrs. Amie and Miss Johnson Godspeed and God's blessing on behalf of the Board of Directors of the Denver Bible Institute, very ably setting forth from the Word of God its teaching on the subject of missionary activity. In turn, Superintendent Arvel S. Payne spoke for the Sunday-school of B. F. C., and made known the plan whereby the Sunday-school has had part in fostering the work of B. A. M. The last speaker was Mr. Irving Lindquist, representing the accepted candidates of B. A. M. who expect to join Mrs. Amie and Miss Johnson in Belgium in the near future and together with them press forward to the field.

After a male quartet number entitled "Ready" rendered by Dean C. Reuben Lindquist, Rev. Ernest E. Lott, Rev. Ralph E. Obitts, and Mr. Wayne Robertson, the honored

guests of the evening gave their testimonies. Miss Amanda Johnson spoke of her gratitude to God for the fellowship which she had enjoyed with the friends here in Denver, and for the partnership which she was to enjoy with them in getting the message out to souls in Africa. She said that she considered it the greatest privilege in the world to bear the Light to souls who sit in darkness. She said, "The love of the Lord is the constraining motive, and we are going forth not in our own strength but in His, and the victory will be His." Mrs. Amie then arose to the occasion in her inimitable manner and voiced her thanks for the many words of encouragement which had been expressed by the different organizations represented. She praised God for the many obstacles that had been overcome in this missionary enterprise and expressed her confidence that all future hindrances would be overcome in God's strength and through the prayers of God's people. She took as her motto these five words spoken by the angel at the tomb on the resurrection morn, "Be not afraid, go tell." She said that she realized that in the instruction of the natives there would be many things to tell them, but the paramount thing they would tell them was that Jesus died and rose again for them.

Following the words of farewell from the departing missionaries, the B. A. M. song, the words of which were written by Mrs. L. J. Fowler and the music by Mrs. Jesse Roy Jones, was sung by Mr. Lott, who was joined in the refrain by the missionary group.

The service was fittingly brought to a close with a stirring appeal for the yielded life by the pastor, President Clifton L. Fowler. His appeal was based upon Romans 12:1-2, and was especially directed to the young people, bringing them face to face with the need for the proclamation of the Gospel and setting forth the privilege of yielding their lives to Him for full-time service.

## FAREWELL RECEPTION

The last few days of their stay in Denver were crowded for Mrs. Amie and Miss Johnson with informal dinners and parties given in their honor by loving friends. These affairs were brought to a climax by a farewell party and reception held at the D. B. I. Campus on Friday evening, May 1. The women of the Berean Fundamental Church were hostesses, and a large number of friends gathered

to bid the missionaries Godspeed and to assure them of their backing while they give forth the message of Light in a sin-darkened land.

## CHANGE OF NAME

We print herewith the new pledge card of the Foreign Missions Department of the Denver Bible Institute. You will note the change in the heading from the Berean American Mission to Berean African Mission. This change was thought advisable because of the counsel of many returned from Africa, who felt that the word African was more appropriate than the word American as our initial operations, the Lord willing, will be in Africa. Our readers will observe that our Foreign Missions Department

(Continued on page 166)

## MY DAY-A-MONTH PLEDGE TO THE LORD for

### THE BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

"It is more blessed to give than to receive" (Acts 20:35)

As a gift to the Lord for His work and the spreading of the Gospel among the Africans in the Belgian Congo, I hereby subscribe the sum of two dollars and a quarter per month to the Berean African Mission.

I wish to designate my pledge for the support of

on the.....day of each month.

I will remit monthly..... quarterly..... yearly.....

Signed..... Date....., 193

Address.....

(If you prefer not to clip your "Grace and Truth," write the Berean African Mission, Denver Bible Institute, Denver, Colorado for a Day-a-Month Pledge Card.)



# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

From the Belgian Congo mission field in East Africa comes word from Mr. and Mrs. Otto Deming, who are working under Unevangelized Africa Mission. It is eleven years since the Demings left the Denver Bible Institute student body. (Mrs. Deming was then Miss Gladys Van-Buren.) Now they have a busy, progressing mission station with 149 outstations and fifty other preaching posts, covering a territory about a hundred miles square, roughly speaking. Besides directly preaching the Gospel and supervising the work of the native evangelists and teachers at the outstations, the responsibilities of the missionaries include: farming ninety-five acres; conducting a dispensary for sick natives; maintaining a school, a girl's home (ninety girls), an orphanage; and so on. The regular schedule of Sunday services is this, quoting from a letter from the Demings: "Prayer meeting, 6:30 A.M.; Church prayer meeting, 9:00 A.M.; Evangelistic meeting, 10:00 A.M.; Communion service, 11:00 A.M.; Instructive service at 2:00 P.M.; White service at 7:15 P.M." Surely, missionaries need our prayers. Are we faithful to them? There is a great need for more workers on the field. Let us pray the Lord of the harvest to raise up more laborers for His harvest, and use such schools as D.B.I. to adequately train them for such service as the Demings have described.

Let us take up a special burden for Mrs. Hannah Roach, (D.B.I. '30), who has been working for several years under the Inland South America Missionary Union, among the Indians. A prayer request in the April news bulletin of the I.S.A.M.U. reads as follows: "Mrs. Hannah Roach should be brought home as soon as possible from Tamschiyacu, Peru, as she has been ill for some time, and the condition of her health is now growing worse. Pray with us that funds will be supplied for this purpose."

"Grace and Truth" readers who recall the laconic style of the former editor of this page, Elmer E. Seger, will recognize it in the following excerpt from a letter in which he tells of the meetings he has held recently. "Visited with Bro. Somerville (Rev. H. A. Somerville) at Amarillo, Texas, spoke in his church March 8, broadcast for him March 9, spoke in Dallas Bible Mission March 10, 11, took part in meetings of Swedish Free Churches of Texas convention at Brushy March 15, held services at Kenedy March 22, Austin 25th, Kimbro 27th, Brushy 29th, Smith Bend 31st to April 5th, Prairie Valley April 7th to 12." Let us pray for Brother Seger's ministry of the Word.

Marked blessing is reported from the two weeks of meetings which President Fowler conducted, the last of March and the beginning of April, at the branch of the Berean Fundamental Church at North Platte, Nebraska, of which President Fowler is the pastor. In spite of snowy, inclement weather, the meetings were marked by special evidence of the Lord's blessing. During the first meetings of the series there were many who rededicated themselves to the Lord and took a stand against worldliness; then the Lord began to bless in the salvation of souls. Daily Bible school was conducted by Mr. Lloyd Olsen and Miss Emalou Anderson, students of the Denver Bible Institute. During the two weeks of Bible school eighteen boys and girls accepted Christ Jesus as personal Saviour. This made a total of twenty-five souls who accepted Christ during the series of meetings, all told. Fifteen men and women presented themselves for membership in the church.

An outstanding event of the Nebraska trip was the young people's rally that was held at the First Baptist Church of Gothenburg, Nebraska. Young people representing five churches attended, having prepared special numbers for the program; and Mr. and Mrs. Max Kronquest, former students of D.B.I., brought their group of about

twenty young people from their church at Svea-Dahl. At the close of President Fowler's message on the yielded life, more than twenty young men and women came to the platform to consecrate their lives for full-time Christian service.

Rev. and Mrs. Norman Renn were welcome visitors at the Campus on May 1. God has been using and blessing the testimony of these two servants of his at Holyoke, Colorado, where Mr. Renn is pastor of the First Baptist Church.

## D. B. I. NEWS-FLASHES

Rev. J. L. McDowell, pastor of the Baptist Church at Victor, Colorado, and father of one of our men students, visited at the Campus March 23.

On the evening of April 2 the D.B.I. students and workers enjoyed an informal social gathering in the Dining Hall. The evening was packed with fun, games, and good fellowship. Refreshments were followed by a devotional time which turned our hearts toward the Lord Jesus in a way that brought special blessing.

Friday, April 3, was set aside as a day of prayer at D.B.I. The students gathered as usual in the Chapel, and devoted the entire class time to praise and prayer, making request particularly for the great financial needs of the Institute.

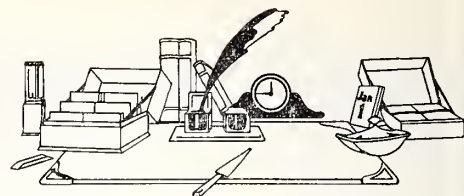
Something new and different occurred at the B. F. C. Auditorium at 2047 Glenarm Place on Wednesday evening, April 15. It was a Bible Conference with forty speakers, each one speaking for five minutes. The speakers were all the students of the Public Speaking classes of D.B.I., which are now taught by President Fowler; the Conference was the form given to the regular examinations of the Public Speaking classes for the third quarter. A number of the church members and friends attended the Conference. The addresses were very interesting and instructive, including such subjects as these: The Kingdom; Grace in the Old Testament; Sanctification; The Message of the Types; Inspiration and Integrity of Scripture; Predestination; The Miracles; Dispensational Position of the Book of Acts (a five minute talk!); Prayer; Salvation by Grace; etc. The conference was also a contest, with three appointed judges who awarded first and second place to the two men and the two ladies with the best addresses. At the time of refreshments and fellowship which followed the Conference, President Fowler presented a fine New Testament to each of the two winners of the contest, Mr. Wayne Robertson and Miss Hazel Leigh Whitney.

On April 16 occurred the annual Spring Picnic which had been postponed because of snow. The entire student group and workers staff enjoyed a day of outing in the mountains. We went to Bergen Park. It was a beautiful, warm spring day, ideal for the trip and all the outdoor games and hiking. The snow-capped peaks of the distant range were especially beautiful. As we enjoyed God's great outdoors, our hearts were drawn closer to Him Who made these vast mountains, and all the beauties of nature, and yet Who "callest His own sheep by name."

On Arbor Day we planted an eight-foot Cedar tree (Juniper) north of Brookes Hall, and held a brief service dedicating to the improvement of the Campus for God's service the many young trees which have been planted here this spring. The trees, which now number about four dozen, include two four-foot Blue Spruce at the east end of Brookes Hall, a Chinese Elm, twelve Poplars, fifteen Lodgepole Pines (from Institute Park), and sixteen small Blue Spruce. Pray with us that the Lord shall make provision for further improvement, that is much needed, on the Campus.



# THE EDITOR'S MAIL BAG



Are you faithfully joining the ranks of the prayer warriors for God's blessing upon the message as it goes forth from month to month through the pages of "Grace and Truth"? If you are, your heart will be made happy by these testimonies which indicate His marvelous working in answer to prayer. Pray on! Boost! and get others to join the Family of ardent students of the Word of God.

Here is a young Christian worker who has been helped in her children's work by the Days of Youth page in "Grace and Truth."

I certainly enjoy reading "Grace and Truth" and get such a blessing from it. I would like to know where I could secure more stories like those published in "Grace and Truth" on Days of Youth page by Mrs. Hazel Johnson and Miss Anna Benthien. I conduct the Junior B. Y. P. U. of our church and the children think these stories are marvelous and get such a help from them. However, only one appears each month, and they like to hear them every Sunday night.

We are delighted that the stories which magnify the Saviour have been used in children's work. May the Lord lead others who have the oversight of children to use these stories in the same way.

A pastor having oversight of a Presbyterian church in Pennsylvania writes:

I always look at this magazine when it comes through the mail . . . I find some very rich things in it. Especially do I appreciate the careful Bible studies by Dr. Fowler himself.

This friend especially mentions the Bible Seed Thoughts, the Sunday School Lesson Expositions, and the Pointed Questions on the Lesson:

"Grace and Truth" is the best Bible study magazine I know of. Bible Seed Thoughts and the Exposition on the Sunday School Lesson are very helpful, also the questions by Mr. Lindquist.

This word of cheer comes from a faithful layman who is courageously holding a church together in the absence of a pastor to lead the flock.

We eagerly await the arrival of "Grace and Truth" every month and find its contents invaluable to say the least. When our pastor was called to another field it fell to my lot to take charge of the prayer meetings and Bible studies held therein; in addition to already having charge of the Sunday-school and a large part of the Young People's work. Enough work for one trained for the job; but for an untrained, unqualified person—! You will understand what I mean then when I say that "Grace and Truth" has gone a long way in filling a great need in my own life and work. Permit me to congratulate you on the excellent set-up and contents of the D. L. Moody issue. And again in the able words of the editor, may "Grace and Truth" also "stand like a rock" and "long may she wave!"

Thank you, brother. May the Lord enrich your service and continue to use the humble ministry of "Grace and Truth" to assist you in your labor of love for Him.

"Grace and Truth" has been used to bring blessing to this housewife living in Montana. She says,

I'm enclosing \$1.50 to pay for renewal of "Grace and Truth." It is a wonderful little paper and I look forward to it every month.

And clear from Holland comes this encouraging testimony of God's faithfulness in using the magazine to enlighten earnest souls in the vital truths of God's Word:

I am always very glad to receive your paper and read it thoroughly as I find so much for my own profit and for the work I may do as an evangelist in Holland. The truth of it is most quite new for me as it is so clear especially concerning the dispensations. Here we have little of dispensational truth. Therefore I appreciate your magazine and pray that the richest blessing may rest upon it.

A member of the Family residing in Iowa writes:

"Grace and Truth" is a wonderful magazine. It contains so many wonderful articles and thoughts. The Sunday-school lessons are marvelous. No one could read a number and not receive blessings and be inspired to better things.

From a subscriber in New Mexico we received this testimony:

Thank you for "Grace and Truth." It is a most helpful paper and I read it all.

Here is a word from Connecticut:

Thank you for the "Grace and Truth." It is an excellent Bible magazine. I enjoy each copy.

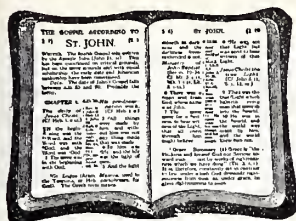
Here is an interesting question for us to meditate upon this month.

I would certainly appreciate it very much if President Fowler would print an article in "Grace and Truth" regarding who is to be the Bride of Christ. Our pastor . . . believes that the Jews are the Bride. Other great Bible students I know say that the Church is. Would you clear up this matter for me, giving your scriptural proof?

The term "bride" is used in the Word merely as a symbol, and as such is used of both Israel and the Church. Israel is God's chosen NATION in fact; the BRIDE, the Lamb's wife, in symbol (Rev. 21:9-14). The Church is the BODY of Christ, in fact, the BRIDE in symbol (Eph. 5:23-32; II Cor. 11:2). The term "bride" is used symbolically to indicate a position of nearness and dearness, a oneness of relationship. Though the word itself is not used in connection with the soul's relationship to the new man, the idea is certainly brought out clearly and forcefully in Romans 7:1-14.

This application of a symbol in a number of different directions is not uncommon in the Word. The symbol "lion" is another example of the same thing. In its general significance it means "ruler." But it is used both of the Lord Jesus Christ (the Lion of the Tribe of Judah, Rev. 5:5) and of the devil (a roaring lion seeking to devour, I Pet. 5:8). There is danger of our confusing a symbol with fact. Neither the Lord Jesus nor the devil is in actuality a lion. One is the wondrous Son of God Who shall rule and reign in the coming Kingdom; the other is the wicked prince of this world who is awaiting the execution of his sentence to eternal condemnation.

Likewise, neither Israel, nor the Church, nor the individual believing soul is in reality the bride of Christ. He will never have a bride in FACT. But to Israel, to the Church, and to the individual believing soul, He, in wondrous grace has granted a position of such nearness and dearness and oneness with Himself that the symbol "bride" must be employed to convey that position to our finite minds.



# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## THE HAND OF GOD

### I. THE CREATING HAND

Isa 48:13  
Ps. 95:5

### II. THE PIERCED HAND

Ps. 22:16  
Zech. 13:6

### III. THE REMEMBERING HAND

Isa. 49:15-16

### IV. THE SAVING HAND

Isa. 59:1  
Matt. 14:31

### V. THE GUIDING HAND

Ps. 78:72

### VI. THE KEEPING HAND

John 10:28-30

### VII. THE JUDGING HAND

Heb. 10:31  
Isa. 43:13

## GOD'S IMAGE

### I. IMAGE OF GOD IN THE ETERNAL SON

Heb. 1:2, 3  
Col. 1:15

### II. IMAGE OF GOD IN THE FIRST ADAM

Gen. 2:7  
Gen. 1:26, 27

### III. IMAGE OF GOD IN THE SECOND ADAM

II Cor. 4:4  
I Cor. 15:45b  
Rom. 5:15b

### IV. IMAGE OF GOD IN REGENERATE MAN

Col. 3:10  
Eph. 2:1, 5, 10, 15

## ACQUAINTANCESHIP WITH CHRIST

I Corinthians 2:2

### I. DETACHMENT

II Cor. 6:17  
Mark 6:31

### II. DECISION

I Cor. 2:2  
II Pet. 3:17-18

### III. DISCIPLINE

II Cor. 4:2, 5

### IV. DEVOTION

Phil. 4:6-7  
Ps. 139:23

## GRAND-CANYON REALITIES

John 20:11-19, 21, 26,

### I. GRAND-CANYON RECOGNITION

John 20:16  
II Tim. 1:12  
I John 5:20

### II. GRAND-CANYON RELATIONSHIP

John 20:17  
Col. 1:12-14, 21-22

### III. GRAND-CANYON REST

John 20:19, 21, 26  
John 14:27  
Phil. 4:7-8

—R. G. L.

## THE GOSPEL MESSAGE

### I. THE FOOLISHNESS OF THE MESSAGE

I Cor. 1:18, 23, 25  
Acts 17:18, 32

### II. THE POWER OF THE MESSAGE

Rom. 1:16  
Heb. 4:12

### III. THE FOOLISHNESS OF THE MESSENGER

I Cor. 2:1, 3  
II Cor. 10:10

### IV. THE POWER OF THE MESSENGER

II Cor. 12:9  
I Cor. 1:30

—A. M. H.

## CHRIST'S SECOND ADVENT

### I. CHRIST'S COMING AN INCENTIVE TO CONVERSION

I Thess. 1:9, 10  
Matt. 24:37-39

### II. CHRIST'S COMING AN INCENTIVE TO FAITHFUL MINISTRY

I Thess. 2:19, 20  
I John 2:28

### III. CHRIST'S COMING AN INCENTIVE TO CHRISTIAN LOVE

I Thess. 3:12, 13  
II Thess. 3:5

### IV. CHRIST'S COMING THE GROUND OF COMFORT IN BEREAVEMENT

I Thess. 4:13-16  
I Cor. 15:51, 52

### V. CHRIST'S COMING AN INCENTIVE TO WATCHFULNESS

I Thess. 5:4-6  
Mark 13:33-37

### VI. CHRIST'S COMING AN INCENTIVE TO HOLINESS

I Thess. 5:23, 24  
II Pet. 3:14

—E. C. M.

—A. M. H.



# IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER



## GOD AND YOU: WONDERS OF THE HUMAN BODY

If you desire scientific instruction regarding the wonders of human anatomy and physiology, or want to review your previous study of the human body, here is the book to get. But you will achieve more than mere scientific knowledge; much more; you will be convinced of marvelous design in the construction of the human body and, therefore, that it must have had a divine Designer. It is absurd to believe that such adaptation could have been brought about by mere chance. Through the reading of this fascinating book, one is more firmly convinced than ever that the biblical account of man's creation (Gen. 1:27; 2:7) must be literally true. The author of this valuable book is a medical doctor, and hence has studied the human body in a profound way. A good many technical terms are used, but no more than are needed for a proper understanding of the subject.

"GOD AND YOU: WONDERS OF THE HUMAN BODY," by Arthur I. Brown, M.D. Fundamental Truth Publishers, Findlay, Ohio. Price, \$1.00.

## THE CROSS

Here is a volume of Lenten Sermons, all of them leading up to and centering in the cross of Calvary. The preacher not only gave his congregation true and wholesome doctrine, but also gave them plain and incisive counsel as to what they should believe and how they should practice their religion in every-day life. He believes heartily in the substitutional atonement; that our Lord upheld the law of justice, and at the same time revealed the self-immolating love of God in His suffering and death upon the cross. We rejoice in the uplifting sermons of this book.

"THE CROSS," by Rev. Edwin C. Munson, Augustana Book Concern, Rock Island, Ill. Price, \$1.00.

## SYSTEMATIC BIBLE COURSE

This well-made volume sets forth a course of Bible study for Daily Vacation Bible Schools and Sunday-schools. It is the first volume of the series (of which there are to be two more), and is intended for beginners and primary grades. The book contains many programs for children which ought to enlist their attention and keep them busy. Then at each meeting a Bible story is told, beginning with the story of the creation. The stories are told in a very interesting way with many illustrations of things and facts with which the children are acquainted. In general, a good pedagogical method is employed, all of it adapted to child psychology. At the same time the Bible is everywhere treated as the inspired Word of God. Children taught according to this plan, surely will learn to love God and His Word and trust in Christ alone for their salvation.

"SYSTEMATIC BIBLE COURSE," by Alveretta W. Bouman. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.50.

## VOICES FROM CALVARY

Harry Rimmer's name is familiar to all of us. In the realm of science he has done noteworthy work, revealing much technical knowledge. He has also proved efficient in the sphere of Christian theology and apologetics. In the book now being considered he proves his familiarity with Christian doctrine and practice. What are the voices from Calvary to which we listen in this instructive volume? They are the voices of Israel, of the gentile world, of

Africa, of the mob, of the centurion, of magnificent faith, magnanimity. These are voices that ring clear and strong. The world and the church ought to listen and heed.

"VOICES FROM CALVARY," by Harry Rimmer, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.00.

## A TUDOR HEROINE

For some reason a second copy of this strong and stirring story has been sent to us. It was reviewed in the December, 1935, number of this magazine. It is one of the best Christian stories issued by the John Ritchie publishing firm. It is a story with much interesting action—a story of people who were real heroes and heroines. People who like good, well-constructed and well-told stories should get this one.

"A TUDOR HEROINE," by Beth J. Coombe Harris. John Ritchie Ltd., Pub., Surrock St., Kilmarnock, Scotland. Price, 2s. 6d. (\$60).

## TAKEN UNAWARES

The thief does not give his victim previous warning that he is coming to rob him at a certain hour of the night, but comes at an unexpected time. So it is with Satan and his temptations. According to the author, there are certain conditions when men are most likely to yield to an unexpected temptation; when they are weary, when they are unhappy, when they are discouraged, etc. The first two chapters give the title to the book. The rest of the chapters deal in an incisive way, often in a striking and original way, with the subject vitally related to the faith and life of the Christian. The author uses biblical material in an effective manner.

"TAKEN UNAWARES," by John Macbeath, M.A., D.D. Pickering & Inglis, 14 Paternoster Row, E.C. 4, London, England; also Glasgow and Edinburgh. Price one shilling (\$25).

## MARANATHA BELLS

According to the Aramaic, maranatha means, "Our Lord cometh or will come." Some scholars think it is an invitation for our Lord to come. In this cheering book the "Maranatha Bells" are ringing for the Lord's speedy return in glory to reward His people and end the present distress. Most of the prose meditations are from the pen of Dr. Gaebelein, while many of the poems are contributed by Miss Anna Hoppe, although there are also pertinent poems by other authors. All the essays and poems relate to "that blessed hope," the Second Coming of Christ. The poems have real rhythm and rhyme and poetical merit, while the prose contributions have a corresponding value as prose.

"MARANATHA BELLS," by Arno C. Gaebelein, D.D. Our Hope Publications, 456 Fourth Ave., New York, N. Y. Price, \$1.00.

## DAVID: THE MESSIAH KING

We have here a narrative of the life of King David, mostly in the language of the Bible, with here and there interpretive observations by the author. This makes a very interesting story, and sets forth the character of David in clear relief. The author shows vividly that, in many ways, David was a type of the Messiah, as well as His royal ancestor. The author affectionately dedicates her book to her sainted father.

"DAVID: THE MESSIAH KING," by Helen N. Lawson. Thynne & Co., Ltd., Whitefriars St., Fleet St., E.C. 4, London, England. Price, 2s. (\$50).



### MERRY-ALL-THE-TIME

A sweetly told story of a little girl who was born in China of missionary parents, and then taken by them to England, where the rest of her story is recited. They named her Merry. As she early became a Christian, a very bright and cheerful one, they said she was "merry-all-the-time," and that gives the happy title to the story. She and her parents had some quite exciting times in both China and England.

"MERRY-ALL-THE-TIME," by Grace M. Easton. John Ritchie, Ltd., Pub., Surrock St., Kilmarnock, Scotland. Price, 2s. (\$48).

### EVOLUTION: THE ROOT OF ALL ISMS

Obviously the author of this arresting book feels that he has a real vocation, which is to expose the sinister teaching in many of our schools, especially in our colleges and universities. He has done this in his two previous books, "Crucifying Christ in Our Colleges" and "The Vanishing Virgin." In the present book he shows from a mass of facts that the theory of evolution lies at the basis of many evils; is, in fact, the root from which they grow. It is the root of Nietzscheanism, of Marxian Communism, of Free-Lovism, of Determinism, and of Atheism. Mr. Gilbert does not spare the errorist. He speaks right out. Nor does he deal in mere assertion, but quotes directly from the writings of the advocates of the various isms named, and thus reveals the sinister effect that their teaching must have on life, morals, and religion. Here is a clear voice of warning which it would be well for all people to heed. The proponents of evolution are here called before the bar of judgment.

"EVOLUTION: THE ROOT OF ALL ISMS," by Dan Gilbert. The Danielle Publishers, 5472 Gilbert Drive, San Diego, California. Price: paper, 50 cents; cloth, \$1.00.

### THE SURE ANCHOR RECITER

Sunday-school and other religious workers must ever be on the alert for good recitations—those that are simple, sensible, and spiritual without being weak and sentimental. In this dainty book they will find the suitable kind. They are mostly brief, but a few are longer and more elaborate. A few dialogues are added for variety. Most of the recitations are in poetical form.

"THE SURE ANCHOR RECITER," compiled by Hy Pickering. Published by Pickering & Inglis, 14 Paternoster Row, E.C. 4, London, England. Also Glasgow and Edinburgh. Price, 1s. (\$25).

### STRANGE SHORT STORIES

Did you know that the stalks of pole beans are left-handed, while those of hops are right-handed? Well, they are. The bean-stalk winds around its pole to the left; the hop-stalk winds around its pole to the right. Why is this? We do not know; but it proves what the Bible teaches—that God made each species "after its kind." Dr. Wilson tells us about scores of other interesting things in this book: about nuts, our flag, a fountain pen, tree leaves, harnesses for horses, telegraph and telephone poles, the flies of Egypt, old shoes, etc.; and each case he teaches some important moral and religious lesson. Like the poet, he "sees things double"—that is, he sees analogies and contrasts in many objects. His new book is one of rare interest.

"STRANGE SHORT STORIES," by Walter L. Wilson, M.D. Fundamental Truth Publishers, Findlay Ohio. Price, paper-bound, 35 cents.

### THE MYSTERY OF GODLINESS, OR THE VIRGIN BIRTH

Much is packed in this paper-bound volume, and it is all good and true. The well-known author, Herbert Lockyer, is well qualified to discuss the problem of the virgin birth of our Lord. He holds that there is no other way to account for the person, work, and saving power of Christ than by a supernatural conception and virgin birth. Had Christ been naturally generated, He would have been a sinner, and hence could have saved no one,

not even Himself. He would Himself have needed a Saviour. Besides, giving the constructive arguments for our Lord's virgin birth, Mr. Lockyer deals effectively with the opposing critical theories about Christ, and finds them wanting.

"THE MYSTERY OF GODLINESS, or THE VIRGIN BIRTH," by Herbert Lockyer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, 40 cents.

### THE UNVEILED VISION

If you like tender and touching religious poetry, get this little book. It will cheer you on your way. If you are happy, these poems will increase your joy. If you are sad, they will banish your gloom. "The unveiled vision" is, according to the author, the present vision of our blessed Lord as "the Light of the world." But the vision will be still brighter when He comes again in His glory.

"THE UNVEILED VISION," by Edith Hickman Divall. Pickering & Inglis, 14 Paternoster Row, E.C. 4, London, England. Also Glasgow and Edinburgh. Price, 1s. (\$25).

### AUNT MARTHA

If the reader cares for a story that has movement and plot in it, this is NOT the book to get. Should he want to follow arguments on various problems, religious, social, economic, and political, he may find the book profitable—providing, too, he is not too choicy as to the literary style of a piece of writing. Aunt Martha is quite a character, and is especially noted for her argumentative ability and plainness of speech.

"AUNT MARTHA," by Irving Milton Valentine. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

### RECLAIM THOSE UNITARIAN WASTES

In a vivid way the author describes his own struggles to maintain his faith in the Trinitarian doctrine in which he was reared and educated. But a deep religious experience gave him the inner assurance of the truth of the doctrine of the Godhead as a real personal immanent Trinity. Nothing less and nothing else could satisfy the needs of his soul. Then he traces the history of doctrine from the time of the apostles to the present time. His purpose is to show that the Unitarian doctrine does not square with the clear teaching of the Bible and that it creates spiritual wastes. It generally agrees with Modernism—or, rather, Modernism agrees with it in its general attitude toward Christ and the Bible. We find only one technical error (p. 15). The true doctrine of the Father and the Son as "the same essence" is "homoousios," whereas the Arian doctrine is "homoiousios." Through an inadvertence the author revises these terms. In its criticisms of Unitarianism and its constructive arguments for Trinitarianism the book is an important and timely one.

"RECLAIM THOSE UNITARIAN WASTES," by Gerit Verkuy, M.A., Ph.D. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

### NOTES AND NOTICES

Special attention is called to a valuable work: "Jamison's Chronological Panorama of the Bible." We can truly say that we are delighted with this wonderful Bible chart. It may well be called a pictorial commentary on the whole Bible. A key and index to this work, showing how to use it in systematic Bible study, is issued in a separate pamphlet. Send to the following address for a descriptive circular giving full information: Prof. Lewis H. Jamison, 751 Olive Ave., Long Beach, California.

Any book or booklet issued by Thynne & Co., Ltd., London, England, is sure to be of an evangelical character and of real spiritual interest. This can truly be said of a booklet of poems entitled, "Listen In: Lines for the Times," by Mrs. J. Hamilton. If you like religion put in engaging lyrical form, just send for this booklet. Price, 6d. (\$12).

Here is a suggestive title for a brochure: "The Salutary Relation between Christian Doctrine and Christian Life." Does not this title whet your desire to read the pamphlet?

(Continued on page 170)





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON

## HOW A DEATH CHANGED A LIFE

"DON'T go, Nadine," said Mrs. Smiley sadly, as she lay back on her pillow. "I feel so weak, so weak." She looked pale and worn. Her eyes were sunk deep in the lovely face and they shone with something which made one realize that she knew she had not long to live.

"Oh, mother!" said Nadine, turning toward her as she drew on her wrap. "Are you going to spoil my whole evening? Why do you have to get sick every time I plan to have a good time? I am not going to stay home," she said emphatically. "I have been waiting so long for Mr. Banner to ask me to go somewhere. We are going to a dance."

"Nadine, you are so young, so pretty, so pure; don't go. It nearly kills me to think of my daughter on a dance floor. I would rather see you in your grave. What if the Lord should return and find you there? We have such a nice home; why don't you visit here with your friend?"

"Mother," said Nadine in disgust, "don't be silly. No girl does that any more. It is too tame. I'll be back sometime. Good-bye." She heard a step on the porch and opened the door just as Mr. Banner was about to ring the bell. Then she was gone.

Mrs. Smiley lay for a long time with her eyes closed tightly to keep the tears back. She had tried so hard to bring this girl up for the Lord, but she had failed. If Nadine's father could only be home more of the time, she believed he could manage her, but his work called him to other cities.

As she lay quiet, thinking and praying, Roma stole into the room. Seeing a tear that had escaped the tight eyelids and was rolling down her mother's cheek, she hesitated. Her sweet little face was full of childish concern and sympathy as she quietly put her chubby arms around her mother's neck and kissed the tear away.

"Muvver, does it hurt so much?" she said as she patted the pale cheek.

Smiling through her tears, Mrs. Smiley took the child in her arms. She was such a comfort to her. "Yes, darling, it does hurt so much," she said as she laid her hand over her heart. "But the most hurt, Roma, dear, is the hurt Nadine gives me when she does the things she knows are wrong."

At that minute Mr. Banner was helping Nadine take off her wrap, and for just an instant Nadine wished she had not come. "Perhaps," she thought, "mother is more ill than I realize. She did look pale." Mr. Banner was not so fine as she had thought he was. Soon, however, she forgot her home and mother as she began dancing. Many envious eyes gazed at her as she glided gracefully around the floor. Her bright eyes and smiling unpainted lips had not taken on that brazen look which characterized so many of the girls' faces. Her voice was sweet and low when she spoke and her smile happy and radiant, for she had only just begun to taste of the pleasures of the world. Not yet had she learned that soon the sweetness of such pleasures would turn to bitterness.

It was late. The room had gotten cold, and Roma awakened with a start. All was so quiet and dark. She listened for the breathing of her mother, but could hear nothing. She was frightened. Something seemed to tell her all was not well. How she wished Nadine would come home. She lay quiet for awhile, remembering that only

that morning she had heard the doctor say that her mother might not live long. This thought filled her with fear. Wide-eyed she sat up in bed. "What if—? What if—? Oh! if daddy were only here. He was coming tomorrow. He would make Nadine stop hurting mother." She was afraid to get out of bed in the dark, yet she could not stay in bed. How she wished she could crawl in beside her

*(Continued on page 166)*

## IS IT YOUR FAULT?

IS YOUR home what you would have it to be? Is it bright and cheerful? Are you happy in it? Are you greeted with a smile and a kind word when you return from school? Is your home neat and clean and restful? Are your friends welcome and do they enjoy coming to see you? Is every one in your home considerate and kind to the others?

Do you love and respect your parents? Are you glad to obey them? Do you confide in them, confident they always know and do what is best for you? Do you take correction and punishment manfully, knowing that it is given in love?

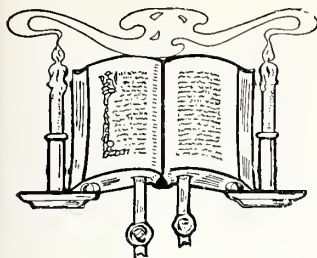
Do you all love the Lord Jesus Christ? Is it easy to talk of Him with each other? Do you return thanks to Him at the table before eating of the food He has made possible for you to have? Do you have family worship? Is the Bible in a conspicuous place in your home, and is it read daily?

If you can answer yes to all these questions, then I know that your home is a place of happiness, joy, and peace. I know you would rather stay in it and have your friends come to see you than for you to leave that place of comfort to go to see them. I know that you are contented.

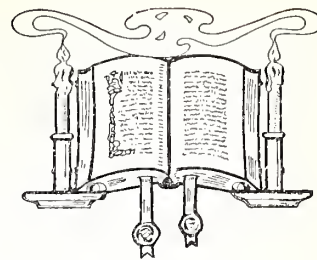
If you cannot answer yes to all these questions, whose fault is it? Mother's? Father's? Sister's? Brother's? Or is it yours? Have father and mother sought to give you the very best they could afford, but you have failed in doing your part? Have they sacrificed to send you to school? Has mother sat up nights to make you a new dress or mend your clothes? Has father given up a hunting trip or something he has long planned in order to buy you a bicycle or something you insisted you must have? Have you appreciated this sacrifice and tried to show your thankfulness? How many nights has mother layed awake because she is concerned about you, perhaps wondering where you are, and praying for your safety and purity? Has father had to talk to you again and again, warning you of the danger of evil companions and the pitfalls of sin? Does your mother have to keep after you to hang up your clothes and pick up your playthings? Do you have to be urged, begged, bribed, or compelled to go to Sunday-school?

If you realize you have failed in all or any of these things, whose fault is it? Mother's? Father's? Sister's? Brother's? No, it is your fault. Your home will be what you make it. Each must do his part. Of course, mother and father must start, must guide and advise, but you have a part to do also. If you want your home to be happy and full of Christian love and considerateness, then today begin to do your part. Soon the others will enter in and do their part and your home will become a place of comfort and rest, a haven of peace and happiness.

Philippians 4:13 says, "I can do all things through Christ which strengtheneth me."



# LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by MISS ANNA BENTHIEN

Third Quarter, Lesson 1

Sunday, July 5, 1936

## THE COMING OF THE HOLY SPIRIT IN POWER

Lesson Text: Acts 1:4-8; 2:1-47  
Devotional Reading: John 16:7-14

### Golden Text:

**"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).**

Our lesson today concerns the third person of the Trinity—the Holy Spirit. The Scriptures assigned, Acts 1 and 2, give room for a discussion of but one of the offices of the Holy Spirit, namely, Baptism. There are other operations of the Spirit but we must be content with merely listing them. The Holy Spirit's work has always been that of regeneration, no matter what the dispensation or age might be (John 16:7-11). In addition to this, the Holy Spirit is seen throughout the Old Testament in various other manifestations. In the New Testament we see His regenerative work continuing, but with more clearly defined bounds for His other offices. For instance, Jesus promised in John 14:16 that the Comforter would come. The Comforter came (John 20:19-23), and though Jesus ascended to His Father, the Holy Spirit in His comforting work is with us even to this hour. The baptism of the Holy Ghost, which work forms the basis for today's lesson, was also promised in Acts 1:8 and was fulfilled on the day of Pentecost. A still further work of the Holy Spirit in our present age is that of infilling of believers (Eph. 5:18). We may say quite scripturally that a believer has one baptism but many infillings. We discuss the baptism of the Holy Spirit under the three following headings: (1) The Divine Promise (Acts 1:4-8); (2) The Pentecostal Fulfilment (Acts 2:1-13); (3) The Apostolic Vindication (Acts 2:14-47).

### I. THE DIVINE PROMISE

Many and varied are the promises that have come from the heart of God. In every case they are intended to be of benefit to God's creation. They are irrevocable and God has never broken or forgotten one of His promises.

These promises literally permeate the Written Word. One of the first is found in the book of Genesis with a promise of redemption by the death of God's own Son (Gen. 3:15). The fulfilment of this promise in Christ's experience on the cross is now a historical fact. Moving along to another familiar one, we see God's promise in Genesis 9:13 to set a rainbow in the sky as a symbol of His covenant with man to never again destroy the world by water. The rainbow exists even unto this day, for God has kept His promise. We see also God's promise to Abraham, the progenitor of the Jewish nation, that He would make of his seed a great people (Gen. 12:1-2). To this very hour the Jews, although scattered in all parts of the world without a homeland, are the most distinctive of all nationalities. And we could go on and on recording fulfilled promises, but the books of men could not hold all the accounts of God's wondrous works.

The particular promise with which we are concerned today is found in Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not

many days hence." And verse 8: "But ye shall receive power, after that the Holy Ghost is come upon you."

The promise holds a very important place in the correct interpretation of the entire New Testament. In the mind of God, this promise which was to have had a certain significance, became changed by man's unwillingness, and was transferred to something else. We refer to the distinction between the Kingdom of Israel and the Church which is His Body. The coming of the Holy Ghost in His baptismal operation was to have marked the introduction of the Kingdom (Acts 2:15-21). The Kingdom was actually begun on the day of Pentecost but it had to be deferred because of the unbelief of Israel in failing to accept it. God had said in Acts 2:38 that every Jew must repent and accept the offer. We are told in verse forty-one of the same chapter that only a paltry three thousand heeded the admonition instead of EVERYONE as God demanded. In the event of Israel's failure to meet the requirement, God had another plan which was that the promised baptism should mark the genesis of the Church instead of the ushering in of the Kingdom. Hence, the Holy Spirit baptism is now connected with the induction into the Body (1 Cor. 12:13). Therefore, after God's alteration, we see that the day of Pentecost was the birthday of the Church. The importance of this promise—the baptism of the Holy Spirit—cannot be overemphasized.

### II. THE PENTECOSTAL FULFILMENT

The descent of the Holy Spirit did not occur immediately after the ascension of Jesus. Seven more days elapsed and the Holy Spirit descended on the day of the Feast of Harvest. According to Jewish custom, this Feast of Harvest occurred fifty days after the Passover, and Jesus ascended after the forty-third day (Acts 1:3). Pentecost means fiftieth. When the day arrived, and as these Jews were waiting and praying, the Holy Spirit suddenly came upon them in the promised Holy Spirit baptism. "Suddenly there came a sound from heaven as of a rushing of mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4).

We see in this account, two symbols, one wind and the other fire. Wind is symbolic of the Holy Spirit (John 3:8), and fire speaks of the presence of God (Exodus 3:2). The Holy Spirit, being the third Person of the Trinity, is God.

There is nothing in the simple account in Acts two to indicate that the one hundred twenty were thrown to the floor, that they were prostrated, and that they frothed at the mouth. These manifestations are indulged in by scores of modern day heretics who claim that they are experiencing a recurrence of Pentecost. Men are sinning against high heaven when they seek to produce such a spurious imitation of the day of Pentecost. Pentecost was a dispensational mile post and not a promised experience in the life



of an individual Christian. Christians should no more think of having their Pentecost than their Jericho or Gethsemane. Or, from the profane historical standpoint, their Waterloo or their Fourth of July. The idea is silly and without foundation.

As indicated above, the baptism of the Holy Spirit does have a definite significance in the life of each Christian. That fact, however, when discovered, should not be tampered with. The plain teaching of the apostle Paul to the Corinthian believers was, "By one Spirit are we all baptized into one Body (I Cor. 12:13). Christians are baptized neither prior nor subsequent to the day of their salvation, but at the very moment they believe, and by that baptism are inducted into the Body of Christ. If this scriptural fact be accepted, there will never be any of God's children chasing after the demonistic, pentecostal experiences of today.

### III. THE APOSTOLIC VINDICATION

After the disciples had received the baptism of the Holy Spirit they began to speak in tongues, and we see the purpose of these tongues. On the occasion of the Feast of Harvest, or Pentecost, there were something like two million Jews in Jerusalem who naturally spoke many different languages, having come from different parts of the world. God had purposed that the message concerning His Kingdom should be broadcast to every man in his own language so that none could be excused on the ground that they could not understand. These Spirit baptized preachers began to speak. None of them were linguists, but God gave them the ability, through the Holy Spirit, to speak in tongues that they did not know. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6). These things naturally amazed the multitude. Some of them mocked, saying, "These men are full of new wine." When Peter heard these vain accusations, he resolved to stand up before the multitude and vindicate the things that they were doing. His sermon, from the standpoint of argumentation and logic, as well as scripturalness, is a masterpiece, and may well be patterned after by all of God's preachers.

The first thing that Peter does is to refer to the prophecies found in the book of Joel. The reason for Peter's reference to Joel's prophecy is that he is trying to impress upon their mind the Kingdom offer which he is giving to them. The Joel prophecy is quoted from the second chapter, verses twenty-eight to thirty-two. Its dispensational location is indicated in the expression "the last days." Such an expression, when used in connection with Israel, always refers to the Kingdom age. (See Isaiah 2:2-4; Micah 4:1-7.)

The next thing that Peter does is to testify to the absolute integrity and holiness of Jesus Christ during His life here on earth. Doubtless he had Pilate's words in mind, "I find no fault in Him." Knowing Jesus to be innocent, he loses no time in laying the full blame of Jesus' death at the feet of the Jews. He says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and have by wicked hands slain" (Acts 2:23).

Peter next speaks of the prophecy of David. The prophecy is found in Psalm 16:8-11 and is David's testimony and prophecy to the future Kingship of Jesus Christ. In interpreting this prophecy, Peter says that David knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne" (Acts 2:30). David's words were supposed to be accepted by all Jews, so Peter uses the testimony to advantage.

Peter's concluding point, before the invitation, is that Jesus Christ, the One Whom the Jews crucified and Who rose from the dead three days later and ascended on high seven days before the Feast of Harvest, is truly the Messiah, the long-looked-for King and Lord of Israel (Acts 2:36). Peter is not only a good preacher, but a master lawyer. He brings before this company of Jews such a convincing array of truth that they are forced to believe what he says. They do not even wait for Peter to give the invitation. They say, "Men and brethren, what shall we do?" (Acts 2:37).

Peter's invitation, as the careful Bible student will notice, was an invitation to accept the Kingdom. He said, "Repent,

and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This invitation was exactly like that of John the Baptist in Matthew 3:2: "Repent ye: for the Kingdom of heaven is at hand."

Of the approximately two million Jews who were in and around Jerusalem on the day of Pentecost, only three thousand souls turned to the Lord (Acts 2:41). It is true that three thousand souls are not to be scoffed at, and would represent quite a large company accepting Jesus as their Saviour in this day and age. But we must not forget that God had said through Peter that the Kingdom would not come until EVERY Jew had accepted it. These three thousand souls represented only about one seven-hundredth of the total number of Jews who heard the message. That is why God was forced to make a change in the dispensation and these who were born into the Kingdom suddenly found themselves the first members of the new Church which was the Body of Christ (Eph. 3:1-9), and the Kingdom was postponed and is still in that condition, waiting for the day when Jesus shall come back from heaven to set up His personal reign in Jerusalem.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

My dear men and women, if I had but one message to give you, it would be: Keep in with the Holy Spirit! Walk in the Spirit, live in the Spirit, be led by the Spirit, trust in the Spirit. Whatever you do, don't grieve the Spirit.

A young Glasgow merchant said to me once, "Mr. Meyer, don't make too much of the consciousness of the Holy Ghost, but make much of the consciousness of Christ. I am a Glasgow merchant, and have many employees; but if I ever lose the consciousness of Christ—not the emotional joy but the consciousness of my Lord—I go into my counting house, lock the door, kneel down, and say, 'Spirit of God, what have I done, that Thou hast withdrawn from me the consciousness of my Saviour?' As soon as I find where I have failed, I confess my sin—put it right—and when the Holy Ghost is right, I do not think of the Holy Ghost, but of Jesus Christ Whom He reveals."

—F. B. Meyer

It was my blessed privilege in 1874 to spend about three weeks in the same house with Mr. Moody in London when he was holding a great evangelistic campaign. I remember hearing him in the great Agricultural Hall. I did not know English very well at the time, and was so far away from the platform that I could not understand what he was saying, but so great was the power of the Spirit upon him that I was moved just as much as though I understood every word. As he preached his tears flowed. The love and yearning of his heart for those out of Christ was felt by all, and there were as many converted in the section of the house where I sat, where we could not hear as in other parts where they could hear every word he said.

—Reuben Saillens

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What was the baptism of the Holy Spirit on Pentecost to introduce? (Acts 2:15-21; Joel 2:28-32; 3:1-2, 15-21; Isa. 2:1-21)
2. How many did Peter call to repentance? How many responded? (Acts 2:38, 41)
3. What is the changed significance of the Baptism of the Holy Spirit on Pentecost? (I Cor. 12:13; Acts 11:15-16)
4. Was Jesus of Nazareth, Whom the men of Israel rejected, the promised Messiah? (Acts 2:22-36)
5. What position does Jesus, the rejected Messiah, hold in the Body age? (Eph. 1:10, 22-23; 5:23; Col. 1:18; 2:19)
6. With what age does the message of repentance and baptism especially stand connected? (Matt. 3:1-2; 4:17, 23; Mark 1:14-15; Luke 3:1-9)
7. Does Joel's prophecy concern the Body of Christ? (Joel 2:1-11, 28-32; Eph. 3:1-9; Rom. 16:25-26)
8. What glorious event will precede the fulfilment of Joel's prophecy and the establishment of the Kingdom? (Joel 2:28-32; 3:15-21; Matt. 24:29-30; Rev. 6:12-17; 19:11-17)



9. What change did the coming of the Holy Spirit make in the life of weak vacillating Peter? (cf. Matt. 14:28-31; 16:21-23; 26:33-35, 36-46, 58, 69-75 with Acts 2:14-40; 3:11-26; 4:1-21; 5:17-42)

10. What are the outstanding characteristics of a Spirit-filled life? (Eph. 5:9, 18-21; Gal. 5:22-23; Col. 3:12-17)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

When we accepted the Lord Jesus as our Saviour, we received eternal life through Him. Just to know we are to be with Him for all eternity should thrill our souls. But more than that, when we said yes to Jesus, He came into our heart to abide forever, and even though still on this earth, we have the Saviour with us.

Because the Saviour has done so much for us, we should always be ready to tell others of His wonderful love and His power to save from sin. He wants us to go forth with the message of salvation to those in our land and in other lands that they too might know of His love. The disciples of old were given just such a task to do, and today we also should be on the job for the Lord wherever it is possible to tell forth the glad tidings.

In the Golden Text of today's lesson the Saviour speaks to His disciples and tells them to witness for Him. Jesus says to witness in Jerusalem, Judaea, and Samaria, and in the uttermost parts of the world. Jerusalem was the center of Jewish activity, and was home to the Jew. And the message that the Saviour is seeking to get across to them is that they are to witness for the Saviour at home first of all.

Sometimes to witness at home seems to be the hardest thing to do. We know that at home we conduct ourselves just as we are, and the folks at home know our weaknesses. When we start to tell them about the Saviour and all that He has done for us, we find they remind us of something wrong which we have done, and tell us to let the

Lord Jesus work in our own hearts first of all. Yes, sometimes it does seem rather hard to live as we should, but this should cause us to cast ourselves upon the Saviour even more than before, because we are witnessing in Jerusalem (at home), and we want that witnessing to be such that will honor our Saviour. Perhaps you have some brothers and sisters who do not know Jesus as their Saviour. Tell them the story of His wonderful love, and then ask the Lord to use your simple way of telling it to bring them to Himself. Pray for them, but do not forget to speak to them too.

Then the Saviour also tells the disciples to witness in Judaea and Samaria. This was the surrounding country about Jerusalem. To us we might call it the particular town or city that we are living in. There are many living close to us who have never heard the story of Jesus and His love. But you have the privilege of telling them. The Saviour is counting on you to be faithful in witnessing for Him. Many of your playmates and friends may be waiting for you to talk with them about the Saviour. Yes, some may laugh at you, but there are many who will be happy to hear the Good News.

Then the Saviour says to go to the uttermost part of the earth. Those at home need the Saviour. Those around you at school and at play need Him. But those in far away lands also need Him, and the Saviour makes provision for them too. Just now you may be too small to go to China, or Africa, or to other lands, but there will come a day when you are old enough so that you can go to tell them of Jesus the Saviour. The Lord was saying to His disciples, "People in all lands need to be saved, go and tell them." Just now you can be faithful to those at home and those close to home, and some day you can give your life to the Saviour, and go out as a missionary to other lands.

The Saviour loves the world, and loves them through those who are His own. May you be a faithful follower of the Saviour, and faithful in giving out to others what you have received from Him. Let Him love some soul through your life.

Yours in winning souls for the Saviour,  
Aunt Anna

Third Quarter, Lesson 2

Sunday, July 12, 1936

## WITNESSING UNDER PERSECUTION

Lesson Text: Acts 4:1-31  
Devotional Reading: Romans 10:8-15

### Golden Text:

"We ought to obey God rather than men" (Acts 5:29).

The lesson today is the type which ought to bring blessing and inspiration to the heart of every one who reads or hears it. No Christian is exempt from the privilege and commission to witness for Christ. The lesson is built around the apostolic example of Peter and John and those other disciples who refused to be cowed into submission by the ecclesiastical and civil opposition of that day to their spiritual program. We have arranged the Scriptures under the three following headings: (1) Arrested (Acts 4:1-4); (2) Arraigned (Acts 4:5-22); (3) Assembled (Acts 4:23-31).

### I. ARRESTED

People do not usually do things without some excuse or reason. Their reason may be false and without foundation, but nevertheless it is there. In the case of the arrest of Peter and John, recorded in the first part of Acts 4, the authorities naturally gave a reason. The reason is stated in verse two: "Being grieved that they taught the people, and preached through Jesus the resurrection of the dead." The Sadducees and Priests who made up the council of the Sanhedrin, that tribunal of high Jewish authority, did not believe in the deity of Jesus Christ, for they had sentenced Him to death. Nor did they believe in the resurrection from the dead. They were not a bit pleased, therefore, when they heard, either directly or indirectly, that Peter's second sermon had set forth these very facts.

There is something noteworthy in this accusation. Peter and John were not falsely accused. The preaching of the

resurrection through Jesus Christ was an accusation which they were very happy to admit. Only a short time before the high priest had accused Jesus Christ at the time of His trial. He had said, "Art Thou the Christ, the Son of the Blessed?" (Mark 14:61). And Jesus had answered, "I am" (Mark 14:62). It is indeed a privilege for the Christian to be accused by the enemy of preaching the Gospel. The kinds of accusations that become a testing are those that are false.

In this fair country of the United States we enjoy what we term religious liberty. We believe that it would be well if our modern atheists, infidels, communists, and like ilk would take a course in early American history. If they were to do so, they would discover, much to their discomfort, that the fathers of our country came to this land because of religious oppression in the old country. They did not come to America to found a political empire or to establish English trading posts, but rather they came to this soil in order that they might worship God according to the dictates of their conscience. The present-day descendants of the Puritans and Pilgrims who made our nation possible, have gone far astray. However, may we say in appreciation to the supreme court of the United States, who has kept our constitution from being tampered with, that we still enjoy this religious liberty. We may still attend the church of our choice whenever we wish without fear of arrest, without danger of arousing the animosity of an Adolph Hitler, or irritating a blood-thirsty, God-hating Josef Stalin. It is said with good authority, that Christians in Russia today worship God at the risk of their very lives.



Peter and John lived under a similar condition to that which prevails in Russia. Peter preached his first sermon apparently without any interference. He visited the temple and healed a lame man, and as the amazed people gathered about him (Acts 3) he took advantage of the opportunity to preach another sermon. The second sermon was not identical with the first, but the message was exactly the same, namely, that Jesus, Whom the Jews had crucified, had been raised from the dead by God Himself, and was now their Saviour. He invited his listeners to become believers in a risen Saviour. By the time Peter had finished his sermon, the civil and ecclesiastical machinery had gotten well under way. The rulers decided that the disciples had gone far enough, so they "laid hands on them, and put them in hold until the next day" (Acts 4:3).

Peter and John were not the first to suffer such ignominy, for we find in the Word that Jeremiah was put into a terrible dungeon for the same offense of preaching God's Word (Jer. 37:16). A little later on Paul and Silas were likewise disgraced and cast into prison for preaching Christ (Acts 16:23).

## II. ARRAIGNED

After keeping Peter and John in the prison over night, it being too late in the day to hold court, this famous Jewish court convenes. Annas, the high priest, Caiaphas, Alexander, and other notables are there. They bring Peter and John into their midst and ask them the question, "By what power, or by what name, have ye done this?" (vs. 7).

Who is it that answers this alarming question? The Scripture tells us that it is Peter. But can it be? Is this the same Peter that rebuked our Lord for prophesying His death and resurrection? Is this the same fisherman, who, while waiting in the outer court after Jesus had been apprehended, was accused of being a follower of Christ and responded, "Woman, I know Him not" (Luke 22:57)? Is this that discouraged disciple, who, after our Lord's resurrection, said, "I go a fishing" (John 21:3)? Yes, this is Peter, but not the same Peter. No longer the coward and superficial boaster, no longer the weak and impulsive character, but now an apostle of unquenchable enthusiasm and death-daring boldness. Yes, Peter had girt up his loins like a man. This new chapter in Peter's life made him eager and willing to preach the Gospel anywhere and everywhere, under any and all circumstances and conditions.

The first question which the Sanhedrin put to Peter concerned the healing of the lame man. By their very question they indicated that they believed in the reality of the healing, but that they disagreed with what he did nevertheless. Peter perceived the machinations of their hearts and in verse nine we find that he used a mild type of sarcasm in his answer. He accused them of being at disagreement with the good thing which he had done for the poor cripple. But Peter did not stop at this answer, he next showed them that the blame for the death of Jesus was lying at their door, and that the One Whom they crucified was their Saviour and their King. He closed with the famous words, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). If there had been any clearer way to preach the Gospel, we are sure that Peter would have been glad to know it and to employ it with this ungodly Sanhedrin.

The example of the apostle Peter shows us that we are to witness, not only in any place, but in every place. We are to "be ready always to give an answer to every man that asketh" (I Pct. 3:15) a reason of the hope that is in us. We can sing hymns with Paul and Silas in a Roman jail, or spread the written Word with the exiled John on the island of Patmos. There are a host of different methods which the Christian can employ in witnessing for Christ. He may preach, speak, sing, testify, and pray. He may write letters, spread tracts, and give out portions of the Word of God. Or he may practise the more silent type of ministry in living His Christian life so diligently and consistently that others may see Christ reflected in him as a mirror. Whatever the method may be that is employed, let us never fail to witness for Christ whether circumstances are propitious or not. May we preach the resurrection whether the ecclesiastical rulers and political demagogues like the flavor or whether they do not. Our commission is to "preach the Word; be instant in season, out of season" (II Tim. 4:2).

## III. ASSEMBLED

After Peter had preached the Gospel to the court he and John were dismissed with the stern admonition that they should no more preach in the name of Jesus Christ. They quickly went back to the rest of the group and related to them all that had happened, and then, instead of spending the rest of the time voicing their disagreement with the powers that be and wailing because of the injustice which had been meted out to them, they went to God in prayer. The essence of their prayer is given in verse twenty-nine: "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word." We do not doubt but that these disciples and apostles understood their relationship to human government. They had it clearly defined in the words of our Saviour when He was asked if it was lawful to render tribute unto Caesar. Christ's words were, "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:15-22). Paul teaches this same truth in Romans 13:1: "Let every soul be subject unto the higher powers." Legally, man should be subject to the powers under which he is living. But in the spiritual realm, Peter states very clearly that "we ought to obey God rather than men" (Acts 5:29).

And so we find that Peter and his associates, strengthened by the hand of God, make a bold defiance of the injustice given to them by Annas and Caiaphas and the other members of the Sanhedrin. They resolved to preach the Gospel with all the boldness that was in their weak, human frames. God grant to us the same zeal, fortitude, and utter fearlessness.

## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

I remember a few years ago I got discouraged and could not see much fruit of my work. One morning as I was in my study, cast down, one of my Sunday-school teachers came in and wanted to know what I was discouraged about, and I told him. "By the way," he said, "did you ever study the character of Noah?" I felt that I knew all about Noah, and replied that I was familiar with him. But the teacher said, "Now if you have never studied him carefully, you ought to do it, for I cannot tell you what a blessing it has been to me." When he left I took down my Bible and commenced reading about Noah, and the thought came stealing over me, "Here is a man that toiled and worked a hundred years and did not get discouraged. If he did, the Holy Ghost did not put it on record." The clouds lifted, and I got up and said, "If the Lord wants me to work without any fruit, I will work on."

I went down to the noon prayer meeting, and when I saw the people coming to pray, I said to myself, "Noah worked a hundred years and he never saw a prayer meeting outside of his own family." Pretty soon a man got up right across the aisle from where I was sitting, and said he had come from a little town where one hundred had united with the church the year before. And I thought to myself, "What if Noah had heard that! He preached so many, many years and had no convert, yet he was not discouraged." Then a man got up right behind me, and he trembled as he said, "I am lost. I want you to pray for my soul." And I said, "What if Noah had heard that! He worked a hundred and twenty years and never had a man come to him and say that, and yet he did not get discouraged." And I made up my mind then that, God helping me, I would never get discouraged. I would do the best I could, and leave the results with God, and it has been a wonderful help to me.

—D. L. Moody in "Hold the Fort"

## POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Did satanic opposition hinder Peter's message from bearing fruit? (Acts 4:4, 32)
2. What was the secret of the zeal, fortitude, and fearlessness of Peter and John? (Acts 4:13, 24-31)
3. How may Christians courageously and cheerfully face bitter opposition in Christ's service? (Luke 18:1; Ps. 27:13-14; Isa. 40:29-31; II Cor. 4:17-18; Heb. 12:3)



4. Does God endorse retaliation? (Rom. 12:19-21; I Pet. 3:8-11; 2:19-23; I Thess. 5:15)

5. Why is it imperative that every believer should be a faithful witness for the Saviour? (I Thess. 2:4; I Cor. 4:1-2; II Cor. 5:18-20)

6. Is it worth while to continue to faithfully witness for Christ when we meet with opposition? (I Cor. 15:58; II Tim. 4:1-8; I Pet. 5:1-3; Luke 12:42-43)

7. Can the zealous soul winner turn every contact into an opportunity for witnessing for Christ? (Acts 4:5-12; 8:26-35; 16:19-25; 17:22-34; John 4:4-14)

8. Were the greatest witnesses for Christ men-pleasers? (I Thess. 2:4; 4:1; Acts 5:29; I John 3:22; Heb. 11:5; Gal. 1:10)

9. Why do the men of the world hate the Gospel and those who proclaim it? (I Cor. 2:14; Heb. 4:12-13; John 3:19-20; 15:18-22; 16:1-3; II Cor. 2:15-16)

10. Who is behind every attempt to frustrate the going forth of the Gospel message? (II Cor. 4:3-4)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

God's people have always been under persecution of some sort, and the lesson today will reveal some of the testings which they suffered because they were faithful in preaching the Word of God. Let us study the verses in Acts 4. In the first few verses of the chapter we find that Peter and John, the disciples of the Saviour, were preaching that Jesus was raised from the dead, and because of their preaching, the rulers of that day threatened them. The disciples Peter and John were arrested for preaching about Jesus, and when they were brought to trial, they were asked why they had done this thing. This was a wonderful opportunity, and Peter did not miss it. He preached to them about Jesus. His answer silenced them, and the Scripture tells us in Acts 4:13, "When they saw

the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Listen again to the words of Peter in Acts 4:12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." In the midst of testing and trial Peter never lost an opportunity to witness for the Saviour. This was a wonderful chance to tell them of the Lord Jesus. Peter told them plainly that there was no other way of salvation, and that the preaching they had done was in the name of Jesus, and that that name was the only name that could save. God's Word as it was given forth then had God's power behind it, for it silenced the rulers and they realized that these men had been with Jesus.

You may find yourself in the midst of testing and trial, but that may be a golden opportunity for you to tell some one of the Saviour. Be bold as were Peter and John, for God will bless His Word as it goes forth even in the midst of trouble. His Word is powerful. Some may laugh and ridicule and say that the preaching of Christ and Him crucified is but foolishness. Yes, but "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "But the foolishness of God is wiser than men" (I Cor. 1:25). To some it will be but foolishness, but to the Lord Himself it is pleasing. He desires that each one of His children shall tell forth the news of salvation that others may come to Him. There is a passage in II Timothy 4:2 which says, "Preach the Word; be instant in season and out of season." In other words, the Saviour wants us to preach the Word when folks are willing to listen to what we have to say and when they are not willing. Sometimes folks are "out of season" with us, but we must be faithful just the same.

May today find you ready to tell someone of the Saviour whether they laugh at you or not. Be bold for the Saviour Who died for you.

Yours in the Lord Jesus our Saviour,  
Aunt Anna

Third Quarter, Lesson 3

Sunday, July 19, 1936

## SOCIAL SERVICE IN THE EARLY CHURCH

Lesson Text: Acts 4:32-35; 6:3-7; II Cor. 8:1-9

Devotional Reading: Psalm 112:5-10

### Golden Text:

"It is more blessed to give than to receive" (Acts 20:35).

The title of today's lesson, "Social Service in the Early Church," lays, we believe, too much emphasis upon the social service idea. Christian benevolence is commendable and we shall presently see its scriptural place, but we must beware of letting social service occupy too much of the church's time. God has called the church for the primary purpose of preaching the Gospel to unbelievers and of providing fellowship and protection for the saints. Although important, the ministrations to the poor should be subservient to the proclamation of the Gospel of Jesus Christ.

The three divisions of today's lesson are: (1) Revealing the Transition (Acts 4:32-35); (2) Organizing the Saints (Acts 6:3-7); (3) Taking the Collection (II Cor. 8:1-9).

### I. REVEALING THE TRANSITION

The first thing that we wish to do is to admit that the book of Acts teaches Christian communism. This may startle some who have come to believe that socialism, communism, and share-the-wealth ideas are unscriptural and untenable. We shall vindicate our position presently.

In looking at the verses in Acts 4, we discover that communism is the sharing of one's possessions with a Christian brother. This was practised universally by the members of the first Christian Church. "And the multitude of them that believed were of one heart and of one soul: neither said ANY OF THEM that ought of the things which he possessed was his own; but they had all things in common" (verse 32). This is even more amazing when we realize that the original three thousand (Acts 2:41) had now increased to about five thousand (Acts 4:4). What a stu-

pendous group to be practicing communism! The practise of these New Testament Christians is given to us in even more specific language in verse thirty-five: "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." For some reason, which God has not seen fit to reveal to us, He led the apostles, under the direction of Peter, to instruct these early Christians to sell all their worldly possessions and pool them in one huge fund and re-distribute them to those who had need.

Present-day communism is divided into two camps. The one rejects any and everything found in the Bible. This group would not stoop so low (according to their thinking) as to come to the fourth chapter of the book of Acts for biblical support of their communistic program. Its leader is Josef Stalin. The other camp, headed by the Federated Council of Churches, feigns belief in the Bible, and in championing social service and communism, rushes to the fourth chapter of Acts for the vindication of their program.

Communism once had its place in the early part of this dispensation, at which time it had God's endorsement. But as we have it today, it is not only unreasonable but it has developed into Atheism. It is unreasonable because its leaders do not and cannot practise what they preach. It is also unreasonable because it will not fit in to our present social order. The leaders of Soviet Russia at the time of the revolution against the Romanoff regime, promised the poor Russian peasants that property and political power would be equally distributed to every man. What has been



the result? Wealth and power was not distributed among the common people; rather, it was transferred from the assassinated Czar to Lenin and then to Stalin. There is a difference between changing dictators and sharing wealth. And now to make conditions worse, the Soviets of Russia have organized a society of the Godless.

What should be the Christian's attitude toward true communism? The answer to this question is found in the teaching of the Scriptures concerning the sign gifts which held such a large place in the earlier part of the book of Acts. Every student of the Word of God recognizes that the book of Acts covers the Transitional period of the Body age. Transition means the passing out of the old (Jewish dispensation) and the coming in of the new (the Church dispensation). Divine healing, prophecies, speaking in tongues, and promiscuous miracles belong to a Jewish dispensation and occur where the Kingdom is being offered to Israel. These manifestations of the Spirit held an important place in the lives of the apostles directly after Pentecost and for several years later while they were still preaching the Kingdom message. Acts three shows Peter and John healing a cripple; Acts eight finds Philip exorcising demons and healing all sorts of diseases and human ailments; and in Acts nineteen we are told that ordinary handkerchiefs had healing power when placed upon Paul's body. The record of Paul healing himself of a viper's bite is found as late as in Acts 28. But we must note that all of these manifestations tapered off towards the end of the book of Acts, which portion covers the latter part of the Transitional period. In counseling Timothy to take some wine for his stomach ailment, Paul admitted his inability to heal. He regretted that he had to leave Trophimus at Miletum sick with a fever, and that he could do nothing for Epaphroditus who had worked himself nearly to death taking care of the great Apostle. All of the sign gifts had their place at one time, but God saw fit to leave them in the Transitional period. The same thing is true of communism. Communism is spoken of and endorsed in Acts 4, 5, and 6, but it is not given as a command for Christian living in any period, neither is it ever referred to again by any of the New Testament writers. If the Holy Spirit led the New Testament writers to leave Christian communism in the early part of the Transitional period in the book of Acts, there is where we are also to leave it. Even when Paul appealed to the Corinthian brethren for an offering for the saints in Jerusalem (II Cor. 8:1-9) he did not advise communism. He merely asked them to give as God had prospered them. He did not demand that they pool their possessions and have them redistributed.

## II. ORGANIZING THE SAINTS

God's Book teaches organization. We find that God Himself practised it in the person of His Son when Jesus lived upon the earth. He gathered unto Himself twelve men who were to help carry the burden of the preaching of the Gospel of the Kingdom. Christ delegated authority to these twelve disciples. We see it in marvelous operation in the feeding of the five thousand. Christ gave His instructions to the disciples and they carried them out. He delegated authority to them over the multitude. Never once did Jesus Christ relinquish His position of supreme authority. The authority possessed by the disciples was merely delegated to them by the supreme Head.

The children of Israel were organized after the exodus: "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard cases they brought unto Moses, but every small matter they judged themselves" (Exodus 18:25). Here again we see God's plan of organization. One earthly ruler is directly responsible to God, with many others ruling under the authority of that one earthly head.

The need of some kind of organization in the early Christian church became very evident. In fact, Acts 6:1 indicates that there was a murmuring because things were not handled in order. We find no Scripture which specifically states that Peter was in absolute authority but it is very strongly implied in Acts 2:14, 4:8, and 5:3. Peter was the recognized and accepted leader. When he and the other eleven disciples saw the need of organization they called the multitude together and proceeded to elect the first deacons board. This deacons board was to be

composed of seven men of honest report, chosen from the group of Christians. Their responsibility was to take care of any spiritual or business matters pertaining to the church. Thus we have the organization of the first church: Peter was God's representative—the earthly head. He delegated authority to a board of seven deacons. These deacons, as did the judges under Moses, took care of all minor matters, bringing only the important ones to the apostle Peter.

Organization, whether it be in the church or in the secular world, is of very great value. Nothing of importance can be accomplished without it. However, many have such queer ideas about authority. They dislike the expression "centralized authority," believing that it means that the one in charge has license to be a czar or demagog. Such people usually refuse to submit to any authority, maintaining an individual independence. The denominations are right from the organizational standpoint. True scriptural fundamentalists do not disagree with denominationalism from this angle, but they are opposed to Modernism and Atheism within the denomination. But although we must deplore the intrusion of Modernism and Atheism into the denomination we must not make the mistake of condemning organization as a principle. God teaches it. May we practice it.

## III. TAKING THE COLLECTION

This Corinthian passage reveals to us that the Jerusalem believers had reached such a state of destitution and need that Paul had gone to the churches in Macedonia and Greece to take up a collection for them. The stronger were called upon to supply the needs of the weaker.

The divine promise for the supply of the Christian's need is given to us in Philippians 4:19: "My God shall supply all your need according to His riches in glory by Christ Jesus." This is a reliable promise which God has always kept. However, the different dispensations have revealed different methods used by God in this provision. Turning to the Old Testament one thinks immediately of the children of Israel in their forty years of wandering in the wilderness. They were unable to raise wheat to make bread, or to raise livestock for meat, drill wells for water, or manufacture their own raiment. So we find that God, through a miracle, provided them with manna from heaven, quail in great numbers, water from a rock, and kept their clothes from wearing out. Turning to another example we see Elijah being fed by a raven (I Kings 17). This was God's miraculous provision for him, too. Even in the New Testament we see this miraculous provision continued. Jesus turned the water into wine at the Marriage at Cana. He also increased the quantity of fish and bread sufficiently to feed five thousand people.

But God does not always supply miraculously. In the particular dispensation in which we live, God uses human or other instrumentality in providing our needs. Take the example of the needy saints at Jerusalem. God could have sent manna from heaven, but that was not His plan. Instead, He laid it on the heart of Paul to ask the Macedonian and Grecian churches to take up an offering and send it to these Jerusalem believers for the supply of their need. Even though the miraculous element had been removed we cannot believe that God's hand was any the less shortened. God still supplies our needs. He burdens some Christians who have money or worldly goods to give to some church, mission board, or institution that has need. God is more concerned about us than He is about the ravens, the lilies, and the sparrows. Our Heavenly Father knows best what we have need of, and has promised to supply.

## VITAL-TRUTH ILLUSTRATION

Rcv. Albert Mygatt

Amid the seemingly insuperable obstacles to going for the first time into the Sudan for missionary work, R. V. Bingham and his companions faced the money question. They had landed with about \$150 among them. They decided on a week of special prayer, meanwhile disposing of any keepsakes, etc., for what they would bring. At the end of the period they received from Canada (they had no Board then) a draft for \$500. Of this, \$300 came from a maid, the housekeeper of a family they had visited. Her mistress added \$100 and other friends the rest. Mr. Bingham



got to know this maid when he came back from Africa. She was a faithful servant, having been in the one position twenty-five years. She stayed with this mistress until she died, and was buried from the home. During her lifetime her relatives regarded her as being over-religious and paid very little attention to her. But they came to the funeral. Before they went to the grave, the mistress invited them to return for refreshments. Then they asked her for the effects of the one who had died. The mistress directed them to her bedroom and said they could take possession, that all in the room belonged to her.

They went up and at once proceeded to go through her trunk. That they were looking for some kind of a book was evident, for they drew out at last a little book, but it was not just what they sought. It was a little account book, and not a bank book. They knew that she had been in that one situation all these years, and that she had received a good wage. They knew, too, that she spent little upon herself. Moreover, they were aware of the fact that some years before she had received a legacy of \$300. But the only thing that had any record of her possessions was this little book. In it she had entered on one side month after month her wages, and on the opposite page, following the little items of her expenditures, were such entries as "For Bible woman in India, \$50." A few months later another \$50 for a native worker in China; then a few months later still was an item of an equal amount in the South Sea Islands. Turning over the pages to the date when they knew she had received the legacy, they saw the entry on the one side, "Received by legacy from So-and-So, \$300." On the opposite page, "Paid out for the Sudan, \$300." Even the last month's wages before she took sick had already been dealt with. She needed no executors. All had been administered right up to date. Some day we will wish that we could produce such a book in the presence of Him to Whom we must all give account for our stewardship. She bore just the common name of Jones, but we are quite sure she will have an uncommon place when the rewards are handed out for the harvest of the Sudan.

—Condensed from the "Evangelical Christian"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What are the motivating influences back of all present day systems of communism? (Prov. 29:25a; 6:25; 1:19; Rev. 21:8; I John 3:11-12; II Tim. 3:1-5; II Pet. 2:1-3, 10)
2. Why is it impossible for the natural man to practice true communism? (Gen. 8:21; Jer. 13:23; Rom. 3:10-19, 23)
3. Why will the Russian system of communism ultimately fail? (Ps. 52:1-7; 53:1-4; 73:3-20)
4. Did the apostle Paul advocate a share-the-wealth plan which forces men to divide with others? (II Cor. 8:11-16)
5. What should be the motive that constrains us to share with others? (I John 3:16-18)
6. Does God's Word teach that organization is scriptural? (I Cor. 14:40; Heb. 13:17; I Pet. 5:2; Eph. 5:22-24; 6:1, 5)
7. Does God endorse Christian leadership? (Acts 6:3-7; I Tim. 2:5-7; 4:12-16; Tit. 1:5; I Pet. 5:1-5)

8. What responsibilities were placed upon the deacons in the early church? (Acts 6:3-7)

9. What outstanding Christian virtue is made possible by organization? (Ps. 133:1; Eph. 4:3)

10. What was Paul's instruction to the Corinthians as to gathering the offerings? (I Cor. 16:1-2)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

Today we will think of our lesson as a lesson on giving. We know what it means to give gifts to one another at Christmas time. We give because we love some one. And they give to us because they love us.

When the Lord Jesus Christ gave Himself on the cross of Calvary it was because He loved us. He gave His very life for us that we might have new life with Himself. But what are we doing for Him to show how much we love Him? Are we going to just take from Him without giving in return? No, we love Him because He first loved us. His love caused Him to give the best that He had, and we should give to Him all that we have so that He might use us to be a blessing to someone else.

The Saviour, though rich in the things of glory, gave up all that glory and came to be our Saviour. His riches were far above what we could ever think, yet He laid them aside and became poor for our sakes that we through His poverty might have all His riches. All the riches of Christ Jesus become our possession. Can we hesitate then at the little sacrifices of this life, when He has done so much for us? Let us give Him the best of our lives while He can use us.

It is said of the early Christian church that they gave of their gifts to the Lord, but it also says that they gave themselves first of all. The millionaire can give large sums of money, but many times it is the poorest people who have learned to give most. The millionaire has plenty left for himself, but the poor person who gives all that he has is really giving more, in God's sight. God looks at the gift through the sacrifice of the giver, while man looks at the gift according to the amount of money given. We are rewarded, not for the amount we give, but for the spirit in which we give. The Lord desires one gift above all others, that of your life and mine. You may not have money, but if you are a willing soul, ready to be used of Him in giving forth His precious Word, it is an acceptable gift to God. Someone said, "The world has yet to see what God could do with a person wholly yielded to Him." D. L. Moody said, "By the grace of God, I'll be that man."

You may never be rich in the things of this earth, but you can be rich toward God. That is far better than the riches of this world. The joy that comes to us in our poverty is because we have Jesus as ours, and that is worth more than all this world offers.

May the Lord teach each one of us the value of things eternal. When we have Christ as ours we have what we need. He is our Strength. He is our Stay in testings. He is our Peace when things go wrong. He is our Joy, for the Bible says, "The joy of the Lord is your strength." He is all that any one needs. And through Him we can be all things to all men.

Yours in Christ Jesus the Giver of all things,  
Aunt Anna

Third Quarter, Lesson 4

Sunday, July 26, 1936

## CHRISTIANITY SPREAD BY PERSECUTION

Lesson Text: Acts 7:54-60; 8:1-4; I Pet. 4:12-19  
Devotional Reading: I Peter 1:3-9

### Golden Text:

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

The lesson today is a good one on the subject of persecution. There is so much misunderstanding in regard to

the correct attitude that one should take toward persecution that it is profitable for us to discuss this theme. Even the very title selected by the Lesson Committee indicates that blessing can come from trials and oppression. We will discuss three passages of Scripture under the headings: (1) Persecution Manifested (Acts 7:54-60);



(2) Persecution Working (Acts 8:1-4); (3) Persecution Discussed (I Peter 4:12-19).

### I. PERSECUTION MANIFESTED

The first outstanding manifestation of the persecution of the early church was the martyrdom of Stephen, the deacon. Stephen was one of the seven chosen to represent the church in an official capacity. He was undoubtedly endowed with more ability and power than the other six deacons. We are told that Stephen was "full of faith and power, and did great wonders and miracles among the people" (Acts 6:2). The next few verses in this same chapter indicate to us that the Spirit-impelled Stephen spoke so convincingly that the members of the synagogue who disagreed with him were not able to answer his arguments. Thus handicapped they did something which they did not do with either Jesus Christ or Peter. They accused Stephen of things which he did not do. The accusation against Jesus was that He claimed to be the Son of God. Peter was accused that he preached the resurrection of Jesus Christ. Both had to admit that these accusations were true. In the present case of Stephen they lied and said that he spoke blasphemous words about Moses and also God (Acts 6:11). He was not guilty of this. He was, however, permitted to give his answer and plead his own case just the same as Peter and John were permitted to do in Acts four, but Stephen's sermon was longer and more scathing in its denunciation of the apostasy of the Jewish people. In fact, Stephen spoke so personally and pointedly that the council rushed upon him, stoning him to death. They did not even take the trouble to give him a verdict. In our modern day language, they "lynched him."

The persecution had been severe in connection with the early Church Christians, but this, the actual execution of one of their number for the sole offense of preaching the Gospel, seemed to be the climax. We find, by turning to Hebrews the eleventh chapter from verse thirty-six to the end of the chapter, that the enemies of the cross did not stop with the killing of Stephen but rather committed one outrage after another. In fact, the persecution accorded the early church would have exterminated anything except that which was founded upon the Rock Christ Jesus.

In the verses referred to in Hebrews we have a direct reference to the height of persecution that these Christians endured, "And others had trials of cruel mockings, scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented." This account reveals to us that some met death by stoning, others by being dismembered, some by the edge of the sword, and others left to rot and die in stocks and dungeons. Since the book of Hebrews was written about A.D. 64, and Stephen's martyrdom occurred about A.D. 34, we see that a great many things occurred in the intervening thirty years.

Stephen is a noble example of a man who knew how to die for the sake of the Saviour. He only said a few words before his death, but they were revelatory of his state of mind. First he said, "Behold, I see the heavens open, and the Son of Man standing on the right hand of God" (vs. 56); then he cried, "Lord Jesus, receive my spirit" (vs. 59); and last of all he pleaded, "Lord, lay not this sin to their charge" (vs. 66). Stephen had no blame or animosity in his heart toward these men. His attitude, like the Saviour's was one of forgiveness, love, and pity.

Let us again turn to Hebrews, the passage which we just observed. The last two verses of Hebrews eleven give us the apostle Paul's conception of the attitude of all of the martyrs and those persecuted prior to the writing of the book. Quoting from the Way translation, "These, all these, were they who through that faith received tokens of God's approval: yet these did not actually receive the fulfilment of God's promise. Why so? Because God with respect to us, looked onward to a higher blessing than was here attained by them, so that they might not reach that perfect state ere we could join them." Paul is saying that these Christians endured the persecution because of their faith in Christ, and because of that will receive an especially rich reward laid aside for them

by God. Evidently the martyr's crown must be more glorious, and rightly so, than that of the ordinary Christian soldier.

### II. PERSECUTION WORKING

The first few verses of the eighth chapter of Acts give to us an inkling as to how Paul the Apostle came to write those famous words, "And we know that all things work together for good to them that love God" (Rom. 8:28). The "all things" include even the most terrible trials, testings, and seeming victories on the part of the Adversary. Out of this chaotic condition, and unbeknown to the apostles at the time, came the first manifestation of the missionary spirit. "And at that time there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judaea and Samaria" (Acts 8:1). That which looked like the disintegration of the church at Jerusalem, became, under God's guiding hand, the dissemination of the Gospel to other parts of the world. We have been told that the blood of the martyrs is the seed of the church. One may as well put a blanket over a belching Vesuvius as to attempt to check the onward march of New Testament Christianity. Even the insane Nero did naught but increase the rapidity with which Christianity covered the earth.

Saul, who is brought into the picture at the latter end of Acts seven is of course the great apostle Paul during the days of his unbelief. A student of Gamaliel, a Pharisee of the Pharisees, and a man of great zeal, no matter what the task, he did no small damage to the early church. But even he, with all the zeal and fire of youth, together with the dogmatism of a pharisaical background and the encouragement of a Jewish nation, could not stem the tide of a resurrection Gospel. In verse four of Acts eight we have a reiteration of the missionary activity of this early church. "Therefore they which were scattered abroad went everywhere preaching the Word." From the standpoint of pure logic, Saul and the other Jews would have been much wiser to have heeded the warning of Gamaliel in Acts five. His counsel given in verses thirty-eight and thirty-nine was, "And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it." Whether Gamaliel was a Christian or not, we can at least commend him for clear thinking. Had the church at Jerusalem been left alone, the spread of Christianity would have been slower than it was. But these Jewish persecutors played into the hand and purpose of God. As Nebuchadnezzar and Balaam's ass of old, they were used by God to accomplish His will.

The remainder of the eighth chapter of Acts is given over to the account of Philip's ministry. Philip was among those who were scattered to the four winds. But his experience, instead of putting a wet blanket on his zeal, added fuel to the fire. This chapter gives a ringing account of how he went to the city of Samaria and was especially blessed by the Spirit in the miracles which He wrought and the response on the part of the people. The Holy Spirit even sent Philip down to the desert of Gaza in order to preach the Gospel to an Ethiopian eunuch who had gotten away from Jerusalem without hearing the Gospel. The lesson for us to learn from this is that all of us are missionaries and that the Gospel is worth preaching even if our audience be as small as one person.

### III. PERSECUTION DISCUSSED

As we read the writings of the New Testament authors, we discover that the Holy Spirit led them to write very personal letters. Paul gets so personal as to name the individuals to whom he is speaking, and as well, their sins. Speaking in the abstract and in generalities goes over people's heads and does nobody any good. An admonition may be so general and flat that it could be applied to a horse. In writing the last eight verses of I Peter four, the apostle Peter was consciously meeting a specific need in the lives of other Christians.

Peter knew that some Christians had been chafing under trial. Doubtless the trial had been hard, for he refers to it as a fiery trial (I Pet. 4:12). They perhaps had even been murmuring because they were suffering more persecution than they ever had as unbelievers. His words of comfort to them are, "Beloved, think it not strange concerning the fiery trial which is to try you, as though



some strange thing happened unto you" (vs. 12). The boiler-maker is not surprised when he gets burned by a hot rivet, nor the chimney sweep when the color of his skin becomes ebony, nor the aviator when he is compelled to "bail out," trusting only in a parachute, or a coal miner if a shaft caves in. These things are accepted possibilities in their every day experience. They are fully aware of these exigencies before they ever accept the job. Therefore, Peter reasoned, persecutions and fiery trials are not an unusual thing for a Christian to endure. They are a natural sequence of the Christian experience.

His next words are, "But rejoice, inasmuch as ye are partakers of Christ's suffering; . . . if ye be reproached for the name of Christ, happy are ye" (I Pet. 4:13-14). Instead of enduring persecutions with a long face, we are exhorted by Peter to take them with a smile and rejoice that we are counted worthy to suffer shame for His name.

Warning is given in verse fifteen that Christians should keep their houses in order and their consciences clean. Persecution, if they receive it, should always be because of their having done that which was right instead of that which was evil. Reproach is brought upon the name of Christ when the world discovers that a Christian is guilty of the same evil things of which they are guilty. Since we are not of the world, let us not do the things that the world does.

Peter's final word is to point these people to their Saviour through the blessing of occupation. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (vs. 19). The Victor of the world is up at the right hand of the throne of God, and that is where our eyes should be fixed. The silver lining of every cloud is always up, facing Him Whose radiance is brighter than that of the sun. May we too have our faces upturned, that we may catch a glimpse of Him.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A few years ago there was found in an African mine the most magnificent diamond in the world's history. It was presented to the King of England to blaze in his crown of state. The king sent it to Amsterdam to be cut. It was put in the hands of an expert lapidary. And what do you suppose he did with it? He took this gem of priceless value. He cut a notch in it. Then he struck it a hard blow with his instrument, and lo, the superb jewel lay in his hand cleft in twain. What recklessness! What wastefulness! Not so. For days and weeks that blow had been studied and planned. Drawings and models had been made of the gem. Its quality, its defects, its lines of cleavage had all been studied with minutest care. The man to whom it was committed was one of the most skillful lapidaries in the world.

Do you say that blow was a mistake? Nay, it was the climax of the lapidary's skill. When he struck that blow, he did the one thing which would bring that gem to its most perfect shapeliness, radiance, and jeweled splendor. That blow which seemed to ruin the superb precious stone was in fact its perfect redemption. For from these two halves were wrought the two magnificent gems which the skilled eye of the lapidary saw hidden in the rough, uncut stone as it came from the mines.

You are the most precious jewel in the world to God. And He is the most skilled lapidary in the universe. Some day you are to blaze in the diadem of the King!

—James H. McConkey

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. By what means were the early Christians able to meet martyrdom fearlessly and calmly? (Heb. 11:32-38)
2. What similarity is there between the attitude of the Saviour and Stephen toward their enemies? (Luke 23:34; Acts 7:60)
3. What brought about the dissemination of the Gospel in the early days? (Acts 8:1-4)
4. Is it possible for any attack of the Adversary to

overthrow a work which God has established? (Acts 5:38-39; II Cor. 2:14; 4:8-14; 1:8-10; Rom. 8:28, 35-37)

5. Has God promised "flower-strewn" pathways to believers in Christ Jesus? (II Tim. 3:12; John 15:18-21; 16:33; Acts 14:22; I Thess. 3:3-4)

6. What has He promised to believers when passing through trial and difficulty? (II Cor. 12:9-10; Matt. 28:19-20; Heb. 13:5-6; Isa. 41:10; 43:1-2; Joshua 1:5-9)

7. Are Christians to rejoice only when their circumstances are favorable? (II Cor. 7:4; Phil. 4:4; I Thess. 5:16; Acts 16:24-25; 5:40-41; Rom. 5:3; Phil. 2:17; Jas. 1:2)

8. What will hurt the cause of Christ more than opposition from the enemy? (I Pet. 4:15)

9. Why were the mob angered at Stephen's message? (Acts 7:54, 57 with Heb. 4:12)

10. What is the response of the natural man to the Word of God? (Acts 7:57; Jer. 8:9; Ps. 119:158; John 3:20; I Cor. 1:18; II Tim. 4:3-4)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear boys and girls:

The Christian people of the early Church suffered much for their faith in the Lord. If they preached the good news to others they found themselves in jail for doing so. Today we live in a land where we do not have the terrible opposition as they did back in those days, but how slow we are to really be bold in giving forth the message as did the early Christian people. They did not fear any of the things which man brought upon them. They lived for the Lord and for Him alone.

In the seventh chapter of the book of Acts we have the account of a man named Stephen who was put to death because he preached the Gospel of the Lord Jesus Christ. Saul consented to the death of Stephen, and would have liked to have had every Christian put to death, for he thought they were bringing into existence some new doctrine which was against the Jewish law. After the stoning of Stephen, Saul went into the homes of the church people, and committed them to prison.

Saul, who was such an enemy of the Christian church in those early days, is the apostle Paul of whom we read in our Bibles today. God was faithful in bringing the message of salvation to Paul, and later, through his ministry, many were brought to the Saviour. This same man, Paul, who persecuted the Christians before he was saved, became willing to undergo terrible persecution and testing for the sake of the Gospel.

Although Saul did every thing possible to persecute the Christians, yet when he came to the Saviour, he did every thing possible to bring them to Christ. "But," you say, "how can such a person who is so cruel be changed into one who is so willing to suffer for the Saviour?" There is but one answer. The cruel man, Saul, was not a Christian, but the changed man, Paul, was a Christian. If you read the Epistles of Paul you will understand a little more of why he was willing to suffer. In every incident he refers to trials and testings as being light afflictions because he bears his suffering for the cause of the Gospel, and because he now has a wonderful hope of being with Christ the Lord in glory. He who made others suffer, now suffers since becoming a Christian.

Even as boys and girls you may be called to suffer for being a Christian, but God wants you to live for Him in all that you do, never being ashamed of your Saviour.

Yours in the love of Christ the Lord,  
Aunt Anna

### FREE TRACTS

A new supply of the following salvation tracts is just off the press: "WHAT'S ON YOUR MIND?" "JUST ONE WAY," "ONLY TWO," and "HAVE YOU?"

These tracts, printed in two colors, are simple, clear, and effectual. Send for a supply of each.



## DAYS OF YOUTH

(Continued from page 156)

mother as she used to do. Quietly she crept to her mother's bed and called softly, "Muvver!" No answer.

"Muvver!" Still no answer. She could not hear even a move. "Muvver!" This time the call was louder. But all remained quiet. Frightened and trembling she started to cry and called frantically, "Muvver!" Throwing herself upon the bed, her hand touched her mother's face, and with a little scream she drew it back quickly, for the face was so cold. Screaming with fright, she ran into the other room just as the front door opened cautiously.

"Roma," said Nadine, "are you still up? What is the matter? Stop crying so loud. You'll waken mother."

"I can't waken her. She won't answer me. Nadine, where are you? I am afraid," said Roma, groping in the dark, eager to grasp something alive and warm.

Quickly Nadine turned on the light and took off her coat and hat. "Come, Roma, let's go see mother," said Nadine as she led the way into the bedroom.

"Mother," called Nadine as she reached for the light switch. "Mother!!" exclaimed the girl as she cast one glimpse at the face so white. She seemed frozen to the spot. The conversation she had had with her mother before going to the dance flashed back into her mind. She could hear her mother say, "Don't go, Nadine. I am so weak. I would rather see you in your grave than on a dance floor." Tears filled her eyes as she stood, forgetting everything but how she had tonight laughed, danced, and flirted, while her mother grieved her life away alone. She remembered the many times her mother had talked to her about the Lord. She was a Christian, but she realized now for the first time how wicked, how sinful, how thoughtless she had been. She had refused the last request her mother had made of her. What should she do? What could she do? What was left to do? Dad would be coming tomorrow—no, today, for it was now early morning, she remembered as she glanced at her watch.

Just then a noise from behind made her jump. She had forgotten all about Roma, who until now had stood as quietly as had Nadine. Turning, she looked at her little sister, and it seemed that she was really seeing her for the first time. She looked so little, so pathetic, so frightened. Remorse again filled Nadine's soul as she went over and took her in her arms. How she had neglected this pretty child. Hiding Roma's face on her shoulder so that she could not see, she went over and gently drew the sheet over her mother's face.

With tears streaming down her face, she carried her little sister back into the other room, and went to the phone to call the doctor. She knew he could not help her mother now, but it would be a comfort to have him come. He would know what should be done.

Then placing Roma in a chair and telling her that she would be right back, she went into her mother's room so still with death. She felt as though she must talk with her mother alone, even though she knew her words would fall on deaf ears. The beautiful life of her mother was no longer in the body but had gone on to be with the Lord. Uncovering the calm face, she knelt by the side of the bed and confessed her sins, her wild life, her disobedience. Then bowing her head, she prayed, the first prayer that had passed her lips in many months. As she placed the sheet again over her mother's face, she felt better. It almost seemed that the face was smiling. She went out to again take Roma on her lap, kiss her tears away, and thus the doctor found them.

Early the next morning, Mr. Smiley arrived and found them still sitting in the chair, but both had fallen asleep. The doctor had not been able to persuade them to go to bed. They said they must wait for daddy.

Mr. Smiley took care of everything—funeral, flowers, music. After all was over it was a sad family that gathered around the supper table. Nadine tried so hard to be happy and cheerful. After the meal was over, she and Roma did the dishes, and Mr. Smiley insisted on putting the dishes away for them.

Soon all three were in the cozy parlor, and after Mr. Smiley had seated himself in his big chair, Nadine came over to him, and like a little girl, slipped into his lap. With

her arm around his neck, she told him how foolish she had been, how wicked she was in not staying home with her mother. She cried out her sorrow on his shoulder and asked his forgiveness.

"Daddy," she said, "from now on I'm going to be different. I do love the Lord and my life belongs to Him."

"Nadine, darling," said Mr. Smiley, as he fingered her bright curls, "that makes me so happy."

"I don't know, dad," continued Nadine, "just what is ahead of me in the future. I know it will be hard for you to believe this, but I would like to be a missionary. I have always felt the Lord had a work for me in China, but I have been fighting the very idea of it. I thought I loved the things of the world, but I don't. I love the Lord Jesus more. So if He wants me in China, I am willing; but for now, I am going to make this a home for you and Roma—the kind mother wanted it to be, only I wouldn't—I didn't want it then."

"You have brought such a relief to me, Nadine, for I have prayed and prayed for you. Last year when I saw you determined to continue in your own wilful way, I vowed to the Lord that I would never take a mouthful of food without first asking the Lord to change your life. I have kept that vow, and now He has answered."

"Oh, dad, I feel so ashamed."

"Never mind now, darling. All will be well. Mother's going has been a blow, a heavy blow, but now she is happy with her Saviour. If it took her going to bring you back to me, then I am content. The Lord's way is always best."

"Father, I am happier than I have been for so long. Happy, yet sad," said Nadine, as she went over and gathered Roma into her arms. Sitting in a chair with Roma's dark head against her shoulder, she asked in a low voice, "Daddy—" she hesitated for this was so new to her. "Daddy—won't you read to us from God's Word? It sounds funny for me to be asking you to, but I know that it is what mother always wanted. It seems terrible that she had to be taken in order for me to see that her way was right and best. Now I am determined that this shall be a Christian home for you and Roma."

"It has always been a Christian home to me, daughter, and it has for Roma; but you have just discovered your home, and we are happy, aren't we, Roma?"

"Yes, daddy; and mother said the other day that some day all of us would be home in heaven. Won't it be wonderful to all be there with Jesus?" said Roma, her big brown eyes bright with tears.

"Yes, dear," said Mr. Smiley as he opened the Bible to that beautiful portion in Revelation 21:4 and 5.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And He that sat upon the throne said, Behold, I will make all things new. And He said unto me, Write, for these words are true and faithful."

Then all three knelt around father's big chair for prayer.

Thus a life was changed; a life had answered the challenge of His call for service, a home continued, and three hearts were knit together in the things of the Lord.

## BEREAN AFRICAN MISSION

(Continued from page 150)

ment still remains the B. A. M.

### ITINERARIES

For the next several weeks Mrs. Amie and Miss Johnson plan to do deputation work in Nebraska, Iowa, and Illinois. Anyone desiring their testimony in their church can address the Denver headquarters and communications will be forwarded to them. At the present writing they are at North Platte, Nebraska having bid farewell to Colorado bright and early Saturday morning the second of May. After a week's engagements there they proceed by easy stages into central and eastern Nebraska.

Soon after the first of June, Miss Whitchurch and Miss Watson will start on their tour of the South and West. Their first engagements will be in southern Colo-



rado and then into western Kansas, then proceeding into Texas and Arizona. They would appreciate very much any opportunities which our readers may afford them in these localities as they seek to give forth the gospel of Good News. As with Mrs. Amie and Miss Johnson, any communications for Miss Whitechurch and Miss Watson may be sent to the Denver Bible Institute to be forwarded to them.

As these two groups go out, they and we covet your prayers that the testimony of the spoken word may go forth and also that new friends may be won for the support of the work of the Berean African Mission.

If you deem it the Lord's will for you to have a part in this work won't you just clip the pledge card appearing in this issue, fill it out, and mail it to the Berean African Mission, 2047 Glenarm Place, Denver, Colorado. Perhaps you have been awaiting just this little encouragement to lend your support to the B. A. M.

## SHOULD CHILDREN OBEY THEIR PARENTS?

(Continued from page 147)

when thou sittest in thine house, and when thou walkest by the way" (Deut. 6:6-7). But even before a child is old enough to be taught, he should be trained to obey. A child's training begins, and the formation of his habits of soul begins, when his age is reckoned not in years, nor even in months, but in weeks.

Upon the vitally important subject of child training, concerning which volumes have been written, it is within our province only to make a few suggestions which are related to the Christian home and scriptural home life, in a few outstanding aspects. In the first place, without love discipline fails of its objective. Christian love is absolutely prerequisite. This is not the false love which is too sentimental to inflict punishment. It is the love spoken of in Proverbs 13:24 which says that a parent who loves his son chastens him. It is the love of God shed abroad in the heart of the believer who walks with God. It is the fruit of the Spirit. It is the love toward the sinner in spite of hatred toward his sin. This love is not found in the heart of the natural man; it is produced only by the working of God in a man's soul.

Thus it is plain that a parent must recognize at the very start that in child training, as in all else, apart from Christ he can accomplish nothing (John 15:5). A parent must depend upon God for grace and strength to rightly train a child; he must take time to pray. And he must look to God's Word for wisdom, for much wisdom is required.

Christian discipline necessitates household government in which the authority is supported by penalty. Punishment of children is necessary, and is in accordance with God's Word. "He that spareth his rod hateth his son" (Prov. 13:24). And although many modern parents have discarded punishment, yet God has not changed His policy of chastening His children. God still "scourgeth EVERY son" (Heb. 12:6).

But punishment should never be inflicted upon children by a parent in a fit of anger. And punishment should be proportionate to the offense—justice requires that the punishment be no more severe than the offense requires. Rules laid down by a father or mother should be simple, clear, reasonable. And they should be few—a few great moral principles, instead of a multitude of petty restrictions and trifling restraints that needlessly hamper the child and cater to a capricious, fastidious, nagging temper in the parent. But household rules should be as inflexible as the ten commandments, and the penalty for infraction should always be prompt and certain. A slight punishment, if it follows an offense invariably, is as effective as a severe penalty that is uncertain and capricious. Punishment administered calmly, deliberately, and lovingly is apt to soften and subdue the child's spirit, and draw him closer to the parent, even as God's chastenings draw His children closer to Him.

Encouragement is as effective, in its place, as punishment. Recognition of his efforts to do right means much to the child's heart. And the principle of rewards is the counterpart of the principle of punishment. Even the par-

ent's smile of approval can mean much to a child as an incentive to right doing.

Precept, punishment, encouragement—all make for an obedient child. Example, however, is the best teacher of children. And the example of parents obedient to the Heavenly Father's Word is the best means of inculcating in children obedience to their parents' word.

LET us, then, be careful to let our light shine before men. For among the men who see our good works and our obedience to God's Word, are children whose sharp eyes see beneath the surface, see more than we realize. What they see in us may have a lasting effect on impressionable hearts, plastic souls. And our lives may help to determine THEIR answer to the question, "Should Children Obey Their Parents—And God?"

## CHOOSING A LIFE PARTNER

(Continued from page 144)

The third condition is all-inclusive: "In ALL thy ways acknowledge Him." Without exception we should acknowledge God in every plan, every decision that we make. Then and then only can we expect the guaranteed result—"He shall direct thy paths."

The second passage we have in mind is the simple statement which fell from the lips of the Saviour,

But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you (Matt. 6:33).

Hercin lies the secret of happiness in Christian service. Throughout the Word of God we find that the emphasis is placed upon yieldedness and consecration to the Lord. Every other plan in life, including the choosing of a life partner, must be considered in the light of God's dealing as to a life of service. Every other decision is important only as it relates and pertains to the matter of a life dedicated to the Lord. When a decision involving marriage supercedes this all-important matter, then only sorrow and regret will result.

What could be more specific in the way of instruction that we might offer to a young man choosing a life partner than the fundamental truths outlined in the foregoing passages? It is very evident that God is concerned about even the most intimate and minute details of our lives. "Call upon Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" is God's invitation to us. When we lack wisdom and discernment, God has promised to reveal His will to us. (James 1:5).

The young man who has fully surrendered his life to do the will of God will not hesitate to submit the choosing of a life partner to the Lord for His direction. Inasmuch as God has a plan for each and every life (Eph. 2:10), it is only reasonable to believe that He is also concerned about any and all other decisions which might in any wise involve that life purpose.

In closing, we call attention to the fact that the choosing of a life partner

### INVOLVES CERTAIN DEFINITE FACTORS OF GUIDANCE

THERE are some essential factors involved in seeking divine guidance which especially apply to the mating question.

First, as we have already outlined, it is of paramount importance that the young man first find God's mind as to the particular phase of life service which God desires him to follow.

Second, if God leads him to marry, it is essential that he find God's mind as to the choice of a life mate.

The second decision, however, depends upon the first. Knowing God's will for life service may very definitely involve the choosing of a life mate. Therefore, it is most essential that the life work question be settled before a young man even considers a life mate. For a young man to become engaged to a young lady before finding God's mind as to his life work, may prove dangerous, and even be the means of frustrating God's plan for a life of service. It is, therefore, essential that two lives contemplating marriage be agreed as to God's place of service.



Third, after being fully assured that God has led them together, it is essential that the young couple wait upon God to learn His time for the consummation of their marriage. Many young couples have failed to consider the time element which enters into God's dealing with us finite creatures. All too frequently they rush into marriage without duly taking into consideration the obligations and responsibilities attendant upon this union. Young people having entered training in preparation for full-time Christian service have often made the mistake of thinking that God's dealing with them as to His choice was also the final signal for them to marry at once. The result in almost every instance is that they are forced to discontinue training, and in some cases the responsibilities of a family have made it necessary to engage in secular employment with little hope of ever completing their training or of going on in the service to which God has called them.

In the light of the clear-cut admonitions of the Scripture, and in view of many such sad experiences which have resulted from wrong decisions and hasty marriages, we would most definitely counsel young men and women seeking God's mind as to a life partner, not only to be fully assured that they have found God's choice, but that they also bide God's time. Remember, "When He putteth forth His own sheep, He goeth before them" (John 10:4). "He that believeth shall not make haste" (Isa. 28:16). Let Him have His way with you.

## FUNDAMENTAL FACTS

(Continued from page 149)

our mind, to transform us, He will lay hold of our lives and use us as demonstrations of His perfect WILL. God had a definite plan for our blessed Lord Jesus, and when Jesus came to earth, He said, "Lo, I come to do Thy will, O God" (Heb. 10:9). This is exactly the attitude God desires in each one of us Christians.

Thus we begin to see that doing the will of God will put us in the life-work which God has fore-ordained shall be ours, and will also bring us onward to the happy climax of the divine purpose for our lives—becoming like our Lord. This is the zenith of God's plan. This is the glorious ultimate goal of Transformation—becoming like Him.

It is in the Galatian letter that Paul so earnestly says,

My little children, of whom I travail in birth again, UNTIL CHRIST BE FORMED IN YOU (Gal. 4:19).

Yes, here is the definition and delineation of Transformation. All of God's purposes find their ultimate expression, manifestation, and climax in the Lord Jesus. It is just so with the truth under consideration. God's thought and aim for His children is that they shall become LIKE that One Who is the fairest of ten thousand. Other aims, other purposes, other desires, other goals all pale into insignificance when compared to this, the greatest and most glorious ambition that ever stirred the human heart—that Christ might be formed in us; that we might become like Him; that we might be transformed into His image.

To the Philippians Paul gave counsel of the same sort but not in exactly the same language. His words to them were,

Let this mind be in you, which was also in Christ Jesus (Phil. 2:5).

This is the goal of the transformed life—likeness to Christ; controlled by Christ; having the mind of Christ; doing the will of Christ from the heart.

Surely, in an hour such as the one in which we live, when the sordid, the low, the base, the cruel, the brutal, and the godless are being so hideously exalted by the so called intelligentsia, we have arrived at the spot where the one great need is a new and constant emphasis upon the superb aim of Christianity. That great aim is to produce men and women who are like Christ, miraculous replicas of God's dear Son, divinely wrought paradigms of that Saviour Who is the personification and embodiment of every beauty and every noble characteristic known to the heart of God.

And thus we have seen three great facts from God's Word concerning Transformation.

The appeal of Transformation is inescapable,

BE YE TRANSFORMED.

The method of Transformation is not kept in the dark,

By the renewing of your mind.

And the goal of Transformation carries the soul to the very apex of God's plan for man,

That ye may demonstrate the will of God and be transformed in to the lovely likeness of Jesus Christ the Lord.

Friend in Christ Jesus, heed the call of God to your soul and let Him have His way with you. He will transform you. He will thrillingly renew your mind, teaching you the unparalleled secret of occupation in His blessed Son, and He will teach you to demonstrate His divine will by bringing you, in your daily walk, into the plan He Himself made for your life, and also by bringing you, by His Own great power, into the likeness of His Son.

## THE FAMILY ALTAR

(Continued from page 146)

is love at all. Our Heavenly Father, speaking of love, tells us that Christ our Saviour "loved us and gave Himself for us"; that He "bore our sins in His own body on the tree"; and that "when we were yet without strength, in due time Christ died for the ungodly." How it thrills the soul when we read the words of John 15:13: "Greater love hath no man than this, that a man lay down his life for his friends." Dare we say that we love another when we fail to bear testimony of such divine love?

The Lord has predicted the future which faces every young man and woman today. It is by no means a bright picture. We would not seek to paint an untrue picture, but, alas, all within this universe is not love. Let us not deceive ourselves. Today our children are being sent forth as sheep among wolves. And so it is needful that the blessing of Christian worship be theirs. Fortunate indeed is that young person who has learned that it is not by the strength of the right arm of the flesh that life's battles are won, but by the strength of the spiritual courage and faith which comes only through faith in the Word of God and the Son of God.

Thoughtful Christian parents recognize the hard fact of human limitation, and that human limitation manifests itself with greatest subtlety upon the formative mind of the young man and young woman. The Scripture plainly tells us that "the Spirit is willing, but the flesh is weak." Is this not a challenge to us that we instruct them in the things of the Spirit? If you haven't that feeling of Christian love toward a child you cannot do much for him, even though you give him the very best that this world has to offer.

Christian love, when taught a child, becomes a Godly force and a spiritual power. "Train up a child in the way he should go, and when he is old he will not depart from it." The Christian love for the Saviour and for one another should manifest itself at the family altar so that it becomes a cleansing and steadying force. How greatly we need that love which can bear disappointment and which cleanses us of hate, envy, and all the ill to which the soul of man is subjected. Such love is vital to the growth of children.

In the face of turmoil and unrest the memory of the family altar of worship will bring peace and contentment, for He will be remembered. In the face of disappointment and worldly delusion which is the eminent outlook for every young person, the memory of the family altar of worship will steady the young life and bring that one to see the truth that there is only real glory and reward in trusting the Saviour and in living for Him. In the face of the inevitable destruction of human respect and confidence in the government of men, the memory of the family altar of worship will speak to that life of the one and only true God Who is perfect, righteous, and just, and Who will never fail. When human friends forsake, as they often do, how blessed it is to know that He has promised, "I will never leave thee nor forsake thee."

How essential is the need of respect and reverence for God. What more gracious opportunity could be afforded

(Continued on page 170)

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## THE FAMILY ALTAR

(Continued from page 168)

to instil reverence and respect than at the family worship hour? Here it is that Christ is exalted and the Word given its proper place. Here it is that respect for the authority and the integrity of the Word may be implanted within the soul. Here it is that the seed of faith in Christ may be sown and daily nurtured from the Word. Here it is that the child learns to live by faith and to trust in the promises of God. Here it is that the voice of Christian love speaks so graciously and tenderly that the child accepts the truth fully and learns to act upon it. God grant that we shall be concerned about this matter of the family altar, for it is vital to the faith of the members of the home. To forsake the family altar is to kill the tender warmth of the home. As Christian love warms and comforts and creates faith, so also the family altar of worship is daily reminding us that "the life which I now live in the flesh, I live by the faith of the Son of God Who loved me, and gave Himself for me."

## THE ORGANIZATION OF THE HOME

(Continued from page 143)

parents. Exercised authority is the normal product of organization. Where there is no organization, there is no authority. And where there is no authority, there is no organization, and consequently, obedience cannot be expected. In many homes of this present hour, there is no recognition of God's organization, hence there is no real exercise of authority, and it is not to be wondered at that obedience is neither expected nor received. Children of today are encouraged to self-expression and to the development of personality. In some circles it is openly declared that it cramps a child's style to expect him to be hampered and circumscribed by the archaic views of his parents. Meanwhile God's Word stands sure, and the unmistakable orders from heaven are, "Children, obey your parents."

This, then, becomes a further indication of God's plan for the organization of the home. It becomes patent that the man is the head of the home, the wife is to obey the husband, the children are to obey both the parents. The Greek word employed for the obedience of the wife and the obedience of the children is the same word. The authority is centralized in the husband and father. This authority is not distributed under any circumstances. When the wife speaks authoritatively to the children, she speaks in obedience to her husband. She speaks as his representative. The authority which she exercises is the delegated authority of her husband. God declares that the man is the head of the woman (I Cor. 11:13).

The Spirit of God further elucidates God's organization in the home by furnishing specific instructions to the servants. "Servants, obey in all things your masters according to the flesh; not with eyeservice, as men pleasers; but in singleness of heart, fearing God." The word translated "master" is the masculine form. Thus we see God is again indicating that the head of the organization of the home is the man.

Summarized, the divine organization of the home stands as follows:

1. Wives—Be subject to your husbands in EVERY THING (Eph. 5:24).
2. Children—Obey your parents in ALL THINGS (Col. 3:20).
3. Servants—Obey your masters in ALL THINGS (Col. 3:22).

We proceed now to discuss

### THE ONE WHO GOVERNS

IT DOES not take a very exacting study of these passages to fully convince the willing student of the Bible that God throws the responsibility of the home on the man, thus clearly revealing that centralized authority is the divine method and plan in organization.

But the Spirit of God does not stop there. Having shown so plainly that God does indeed place the man in absolute and unqualified authority in the home, He now

proceeds to reveal how man is to exercise that authority. This inspired setting forth as to the manner in which the man, who has been given by God so large a task, occurs in the same passage in which we have found the organization of the home so plainly revealed.

The manner with which the husband, father, and master is to exercise his centralized authority is so delightful as to make his life and his authority a thing of indescribable spiritual beauty.

In Colossians 3:19, the husband is told to love his wife and be not bitter against her. This command immediately adjoins the verse in which the wife is told to submit to her husband. Hence the first feature of man's conduct, as he wields his authority over his home, is declared to be LOVE. The Holy Spirit does not tell the man he is to be loving if everything goes to suit him. He is simply given the blanket command to love his wife. We are told that "God is love." Thus we see that the very virtue which is the characteristic of deity is to be manifested and exhibited by the husband. The husband, the head of the home, and the person in which resides all the authority which is exercised over the home, is also to be the very exemplification of love and tenderness in the use of his authority. For fear he might meet with some experiences which would cause him to drift from so worthy and lofty a standard, the Holy Spirit specifically warns that the husband shall not become bitter against his wife.

Within a few verse (Colossians 3:21), the manner of conduct which the father should manifest to his children is declared. "Fathers, provoke not your children to anger, lest they be discouraged." Such beautiful handling of the lives of the children is the very personification of mercy. God calls fathers to be men of mercy, showing mercy to their children throughout the problems and exigencies of life.

The concluding statement revealing the high standard which God is expecting to be lived by the one who is the head of the home is found in Colossians 4:1: "Masters, give to your servants that which is just." The third beautiful fruitage of the Spirit which God is calling for in the life and conduct of the one who exercises centralized authority over the home is JUSTICE.

God is looking to the husband, father, and master to be the living exemplification of love, mercy, and justice. When love, mercy, and justice blend, they make that wondrous attribute of God which is so little understood and appreciated—GRACE. When God says to the man that he is to wield his authority in love, mercy, and justice, He is saying in effect that the man is to handle all the problems of his home in never-fluctuating grace. But grace is that divine attribute which found its one and only full expression in the finished work of our Lord and Saviour at Calvary.

And thus we arrive at the mighty truth which God is so eager for husbands, fathers, and masters to see. When God organizes the home, He puts the man in charge. The man in God's organization is a type of Christ. As the divinely appointed adumbration of the Saviour, the man is to exercise authority in love, mercy, and justice. In a word—he is to show forth GRACE!

What honor is thus bestowed upon the rightly organized home! What thrilling privilege is afforded the submissive Christian wife! What sublime opportunity opens up before the willing husband to show forth by a life of grace, the glorious beauty of the Lord Jesus. What unparalleled blessing of discipline becomes the possession of the children, and what happy circumstances surround the servants! Such a home, as thus organized by God, is a thing of joy forever.

May God give us Christian homes.

## AS THE EDITOR SEES IT

(Continued from page 142)

Chapman dining-room, or camping on ground furnished by the school. All services will be held in a large tent. Mountain trips will be arranged daily for those desiring a more intimate touch with the Rockies, only four miles from the Bible Conference grounds. The Denver Mountain Parks system furnish a convenient enjoyable supplement to the meetings in the tent where food for the soul will be provided by prominent Bible teachers. Arrange now



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## IN THE BOOK NOOK

(Continued from page 155)

The author, Rev. C. E. Lindner, carries out the purpose indicated in the title, namely, to show that men must have the right kind of faith and then must exemplify it by the right kind of everyday conduct. Prices: per copy, 20 cents; per dozen, \$1.50. The Lutheran Book Concern, Columbus, Ohio.

Another attractive title is "Silver Seasons," a booklet of poems, compiled by Dr. H. P. Kuiper and published by Wm. B. Eerdmans Company, Grand Rapids, Michigan. Many of the selections reveal the true spirit of poetry. They will appeal to the artistic appreciation of the reader, and at the same time will deepen and enrich his spiritual experience. Price, 40 cents.

The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, publishes many helpful and beautiful booklets. Recently they added two to their long list. One carries the title, "An Hundredfold," by David McConaughy, D.D., who is vice-chairman of the World's Stewardship Union. By this title the author means that a hundredfold is "the faithful steward's dividend" when he gives to the Lord's cause according to the biblical requirement and otherwise serves Him with fidelity. This stimulating booklet should be widely read. Prices: one copy, 10 cents; 12 copies, \$1.00; 100 copies, \$7.00.

The same firm recently issued another booklet by Norman B. Harrison, D.D., who is always a suggestive writer. Its title is, "His Things of Power." Since this is an age of power in the physical world, the author urges that Christian people ought to demonstrate the power of Christianity by strong faith and forceful activity. Then he discloses the sources of spiritual power, which are the power of faith, of the Word of God, of the blood of Christ (the atonement), of the resurrection, of the Holy Spirit, etc. The booklet helps one to realize the rich sources of the Gospel of Christ. Prices: Art Covers, 25 cents; Corded Gift Edition, 40 cents.

A beautifully paper-bound and clearly printed book, entitled "The Christ," comes to us from its author, Rev. C. A. Lonquist, Axtel, Nebraska. It is a poem reciting the life of our Lord in 101 sonnets of much poetical beauty and spiritual uplift. The author is the pastor of a mission in Axtel, and would, we take it, accept gifts for his work. However, if you want a copy of his poems, send him a letter for it, enclosing a three cent stamp for postage.

A unique and attractive confirmation booklet has been issued by the United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. It is entitled "Confirmation Candles," and has been prepared by Rev. Paul J. Hoh. It contains a confirmation certificate, a promise, a blessing, a verse, a hymn for the class, and brief talks on the persons represented by sixteen candles. For forty-seven years the old sexton of the church had lit the candles for the successive confirmation classes. Price, 25 cents.

Two recent issues of what is known as "The Lutheran Leadership Course" have come to hand. They are entitled "My Preparation" and "My Materials" respectively, and have been composed by Revs. O. Fred Nolde, D.D., and Paul J. Hoh. Pursuant to the best pedagogical methods, these authors show in detail the kind of preparation the church worker needs, and the materials he ought to have, in order to do his work effectively. These valuable booklets are issued by the United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pennsylvania. Price for each, 25 cents. They are sound doctrinally and loyal to the Holy Scriptures, as well as eminently practical.

### FORTY HAPPY YEARS IN JAPAN

The joint-authors of this interesting and informing book, Mr. and Mrs. G. P. Pierson, did not go to Japan, and spend forty years there, merely for pleasure. Far from it! They went to carry the Gospel of Christ to the Japanese people. But being faithful to their Lord and His Word, they found great joy in their work, and achieved much success in winning many of the natives to Christ. They impart much useful information about Japan and its people, their customs, and religions, and the best methods

of carrying on missionary work. Most of all, they recite many instances of the power of the Gospel in saving people from their sins and transforming their lives. In the closing chapter they enumerate and urge twenty-one reasons why America should herself be faithful to Christ and bear the message of salvation through Him to the people of Japan. They have given us an arresting narrative of missionary endeavor.

"FORTY HAPPY YEARS IN JAPAN," by George P. Pierson and Ida G. Pierson. Fleming H. Revell Co., New York, London, and Edinburgh. Price, \$1.25.

### A SONG FOREVER

Another fine story by Paul Hutchens! Perhaps it does not have as deep a plot or as rapid action as his previous stories, "Romance of Fire," and "This Way Out," but it is very interesting from the first word to the last. The character portrayals reveal the skill of the literary artist. The romantic element is most fascinating—we had almost used the word "intriguing." Above all, the religious element is of the truly evangelical type that transforms and ennobles life. The author has surely mastered the fine art of story telling.

"A SONG FOREVER," by Paul Hutchens. Wm. B. Eerdmans Co., Grand Rapids, Mich. Price, \$1.00.

### THE ORIGIN OF MANKIND

Too much cannot be said in praise of this book by Sir Ambrose Fleming, who is known the world over as a capable scientist and, at the same time, as a stalwart Christian believer. Therefore, as he says, he has written his book "from the standpoint of revelation and research." From many scientific data he proves that evolution is very improbable, if not altogether unreasonable. At least, it has not been established on a scientific basis. By a scholarly analysis of mere matter he shows that evolution could not have produced it, nor given it its structure and its strange activities. Then he proves the same to be true regarding the origin and nature of life and living organisms. In a cogent chapter he points out the inadequacy of evolution to produce intelligent, moral, and religious human personalities. Then he shows that divine creation is the only adequate power to account for the origin of man. We bespeak for the erudite and convincing book wide reading and candid consideration. Much more might be said in its praise, but it is better for interested persons to get the work and read it for themselves.

"THE ORIGIN OF MANKIND," by Sir Ambrose Fleming, M.A., D.Sc., etc. Morgan, Marshall & Scott, Ltd., 1, 2, 11, and 12 Paternoster Building, London, E. C. 4, England. Price, 3s. 6d. (\$.85).

### UNTIL THE FLOOD AND OTHER SERMONS

What about the carpenters who built Noah's ark? It is pitiful to think that, although they had enough knowledge and skill to build that marvelous structure which saved Noah and his family, they themselves perished with the other unbelievers when the great deluge broke forth. That is the major thought in the first sermon of this arresting and original volume of sermons. Other sermons of the collection bear the same interesting character, and are just as earnest and original. Some of the suggestive titles are as follows: "Sun, Moon, and Stars"; "Dangerous Half-Truths"; "The Judgments"; "Why I Believe the Bible."

"UNTIL THE FLOOD AND OTHER SERMONS," by Rev. John H. McComb. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

### THE LIFE IN THE VINE

The purpose of this book is certainly a laudable one. The authors—for it is a joint work—aim to show the real and only way to find God and to gain the assurance of truth, pardon, and reconciliation. They seem to be truly in earnest, and tell how they themselves found God. It came through prayer and faith in the name of Christ. And yet we regret to have to say that we cannot agree to some things they say on pages thirteen and fourteen. For instance, they say, "The Bible is the Word of God," to



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which we agree; but we cannot agree to this: "It is the story of God's progressive revelation to evolving man." They add that it makes no practical difference how one interprets Genesis, which we hold to be wrong. Neither can we endorse this statement: "He (Christ) taught that man had evolved sufficiently to rely on the power of God and must neither use nor resist physical force." We hold that the many evangelical elements in this book are not in accord with the theory of evolution, which the authors evidently accept. They should have examined the many scientific facts that cancel evolution before they accepted it in such a seemingly offhand way.

"THE LIFE IN THE VINE," by Alice B. and Albert L. Kramer. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, 75 cents.

### MAN: A SPECIAL CREATION

Douglas Dewar, the author of this notable and timely volume, is a well-known British scientist, and may be placed in the same class as Sir Ambrose Fleming, whose new book, "The Origin of Mankind," is reviewed in a preceding paragraph. Mr. Dewar's book is one of the most technically scientific works that has yet been issued against evolution. In fact, he found it necessary to add a glossary defining many scientific terms. He is especially cogent in presenting the evidence against the evolution of man from an animal ancestry. Many pertinent statements might well

be quoted to prove this assertion, but it would be better for the interested reader to get the book and read it, and thus realize the force of the whole splendid presentation. Perhaps Mr. Dewar is not quite so forceful in setting forth the arguments for the direct creation of man; but he does show that if evolution is not true, the only reasonable alternative is the Bible doctrine of direct divine creation, which adequately explains all the facts, and is, at the same time, most uplifting.

"MAN: A SPECIAL CREATION," by Douglas Dewar. Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet St., London, E. C. 4, England. Price, 3s. 6d. (\$.85).

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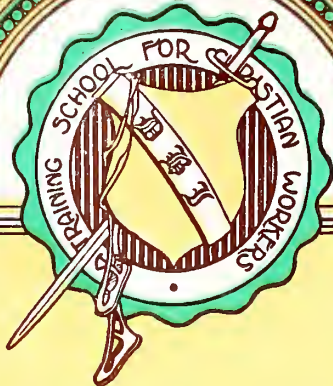
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*And ye, fathers,  
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to wrath: but  
bring them up in the  
nurture and admonition  
of the Lord.*

*Ephesians 6:4*



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### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

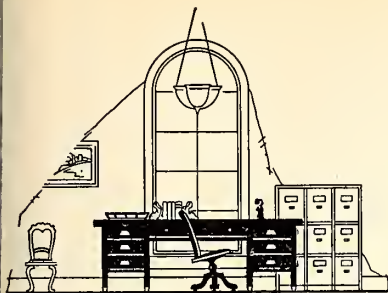
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.



## AS THE EDITOR SEES IT

### *Oracles of God Number*

**T**HIS is a day of substitutions and counterfeits. The consumer must constantly be on his guard against the imitation which is "just as good." The Oracles of God, that is, the Divine communication and revelation to man as represented in the sixty-six books known as the Canonical Scriptures are the original and genuine standard. Attempts have been made to provide substitutes for the Bible, but they are only counterfeits. The Koran, Book of Mormon, and Apocrypha are well known examples. This issue of "Grace and Truth" on the subject of God's Oracles will better equip you to answer the deceptions and arguments of its enemies.

—E. E. L.

### *An Innovation*

**O**N THE last page of this issue of "Grace and Truth" will be found a more detailed announcement of the first Annual Bible Conference to be held on the Campus of the Denver Bible Institute. The Bible Conference idea is not a new one having been used for many years in the eastern and central parts of the United States. However, in the Rocky Mountain region, America's playground, Bible Conferences have only been held in a few localities. By this innovation in the Bible teaching field, the Denver Bible Institute will be meeting a long felt need in this region. We have the utmost confidence that God will bless, permitting us to reach large numbers of people with the Gospel message.

The dates of this year's Conference will be August 19 to 30 inclusive. Write for particulars and plan that summer vacation so as to come and live at the Campus of the Denver Bible Institute and attend the services held in the big tent. Now is the chance of a life time to see the Rockies, gain physical relaxation and spiritual nourishment at the Denver Bible Institute Summer Bible Conference. —E. E. L.

### *The Bible or the Church?*

**T**HE following words of Cardinal Newman will afford an admirable text for the discussion of the question here at issue. With reference to the dogma of Transubstantiation, he writes: "I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation."

"Transubstantiation" the Reformers maintain, "overthroweth the nature of a sacrament." Simple and clear though this statement be, people fail to grasp its meaning. A sacrament is merely a sign or symbol to represent some spiritual reality. In the Eucharist, for example, the bread is bread and nothing more, but it represents the Lord's body. If, therefore, the bread be regarded as being in fact His body, it is no longer a "sacrament" at all.

But let us analyze Cardinal Newman's words. Why should we believe that a piece of bread is flesh, seeing that, judged by every possible test, it is not flesh but only bread? The Roman Catholic replies that we should believe it on the authority of the Church, for the Church is the oracle of God. But why, we demand again, should we believe the Church to be the oracle of God? We should believe it, the Roman Catholic tells us, because

the Church is thus accredited by Holy Scripture. Is it not then our plain duty to test this claim by referring to the Scriptures? "Certainly not," is the emphatic rejoinder; "that is Protestant heresy of the worst kind. For the Church is the oracle of God, and therefore the authoritative exponent of Scripture; and instead of using our own judgment or reason, we must accept the Church's teaching on the subject." To the enlightened, this may be the highest wisdom; but to the benighted Protestant, it bears a sinister resemblance to the artifice which, in another sphere, the vulgar describe as "ringing the changes."

"Why, even of yourself, judge ye not what is right?" the

**W**HATEVER confirms and establishes faith in the living oracles of God correspondingly affects every interest dearest to the believer and to mankind. If intelligent investigation produces certainty of conviction, the results are manifold: The whole history of Christianity for nearly two thousand years is vindicated; fresh force is imparted to all holy living and new nerve is infused into modern missions at home and abroad, while such faith in the Bible inspires a grand hope for all coming ages.

—A. T. Pierson



Lord demanded of the unbelieving Jews. But while faith is the highest exercise of reason, Newman's position is the complete abnegation of reason. "Come now, and let us reason together," was the Divine appeal to His people in the old time, even in days of apostasy. And coupled with that appeal was the Divine lament, "My people doth not consider." And the word is emphatic and significant. It means using their intelligence, and thinking for themselves, instead of blindly following their religious leaders, or in other words "obeying the voice of the Church."

That the Church is "the oracle of God" is a figment unsupported by evidence and disproved by facts.  
—R. A.

### *The True University*

LET us boldly declare that the Bible is the true University. Necessarily, this does not mean that God has given us the details of those things which we can glean from nature and science by reverent and persistent search. But He has given us certain great principles as to all the various branches of knowledge which would enable us, with the light thus obtained, to enter into every field of research with confidence that we could understand that which we would find.

In view of this, we need to make no apologies for our efforts to seek to interest the people of God in a methodical, thorough, patient, and progressive study of Scripture in its main themes and corollaries connected with them in which they will find an antidote to modern error and a furnishing of both mind and heart which will garrison them from the specious assaults of unbelief. It is particularly necessary in this day, that the people of God should be supplied with what most of the educational institutions are giving in a wrong way—a knowledge of the relation between God's two great volumes, His Written Word and His created Word. It will be found that both alike point unmistakably to Him Who is preeminently "The Word."  
—S. R.

### *The Bonus*

THE daily papers are loaded with items concerning it. The nation is tense with excitement. The very atmosphere is electric as ex-service men receive their bonus. Everywhere they are talking, planning, and spending this coveted reward for active service.

Surely, in this army of bonus payees there are some earnest godly Christians who will remember Christian institutions who so sorely need their help. The Denver Bible Institute is among those which have suffered severely since the crash of '29. There is the regular current expense of about fifty dollars per day, the need of a new Men's Dormitory to cost about fifteen thousand dollars, the preparation of the campus and the rental of a tent, advertising, and so forth, amounting to approximately three hundred dollars for the coming Bible Conference, and the need of a Diesel light plant costing nearly two thousand dollars to be installed on our Campus. We specifically state these needs, so that

you, who are receiving this money, might be more intelligently informed as to our needs. Ask God for guidance and then give as He directs. "The Lord loveth a cheerful giver."  
—E. E. L.

### *"Reprobate Concerning the Faith"*

EVERY profession has its "shysters" or "quacks" but religion is especially cursed with impostors. Such are referred to by the Holy Spirit as "certain men crept in unawares" and are branded by our Saviour as being "false prophets" in sheep's clothing.

It is not possible or necessary to name all the "isms" and "schisms" rampant today, but an occasional allusion to the more popular heresies is needed. Recent newspaper and magazine articles regarding two false religions form the basis for these remarks—Mormonism, which began in the early part of the eighteenth century and Buchmanism, which began a century later.

Mormonism is quoted in the *Literary Digest* as having sufficient resources to be able to relieve the Federal Government of any relief help to all Mormon adherents. Their vast holdings in Utah and elsewhere plus the tithe system which they advocate, enable them to do this. As an example of Social Service we would invite even Kagawa of Japan to study this organization. But as a religion purporting to tell men the way of salvation and lead them in their spiritual lives, it is more dangerous than the venom of the cobra.

The story of Joseph Smith's revelation from God in the form of the Book of Mormon is the most fantastic fable ever told. The discovery of the Golden Plates in a hill, their Egyptian characters, Smith's translation of them by means of angelic glasses, his refusal to let any one see the plates or glasses, can only be branded—humbug.

Equally as fanciful and fully as dangerous is their teaching that Adam was divine; that Jesus was not begotten of the Holy Ghost; that multiple wives are sanctioned (polygamy has been renounced by the Mormon Church since having been outlawed by the U. S. Government); that human blood is efficacious, being on a par with Jesus' blood; and that the living may save the dead by being baptized in water for them.

The article concerning Buchmanism appeared in a local newspaper and gave the account of a member of the New Deal Cabinet in Washington who became converted to the Oxford Group (Buchmanism), and speaks of "house parties," and "quiet times" for guidance.

May we summarize our objections to the Oxford group. They encourage promiscuous public confession (called "sharing") of personal sins even if they be in the realm of sex. While we believe in confession of sins to God and to individuals wronged, we do not believe it should become a license for indecency. They also teach a passivity of the mind in receiving guidance from God. Nowhere does the Bible teach the deadening of the faculties when in prayer to Him.

The warning of God's Word concerning these heresies is clear and plain,

FROM SUCH TURN AWAY (II Tim. 3:5)

# The Oracles of God

by THE EDITOR

**O**UR Editor in this Bible study demonstrates through internal evidence the Jewish authorship of the Bible. True to his policy, he runs the gamut of the Scriptures in his discussion of the Oracles. —E. E. L.

**T**HE word translated "oracles" only occurs four times in the Old Testament. The thought which is represented by the word "oracles" occurs repeatedly throughout divine revelation.

The word translated "oracles" means something uttered or a declaration. In those passages of Scripture in which the word "oracles" occurs, the Bible itself is called the "oracles." But added to this significant expression, the Holy Spirit employs a phrase which instantly designates and classifies the Bible. The expression "oracles" and its attendant phrase is found in Romans 3:2,

## THE ORACLES OF GOD.

The language presents a fact which the world is seeking to repudiate. The fact is, that the Bible is the utterance and declaration of Deity. Though human perverseness may doggedly seek to escape the responsibility which falls upon man when he admits that the Bible is God's Book, God's Word, the stubborn and immoveable fact remains, either to bless or to condemn—the Bible is the book of God's oracles. The Bible is God's blessed revelation and glorious declaration to the needy sons of Adam. The wondrous writings in the Bible are "the oracles of God."

The four connections in which the Holy Spirit employs the word "oracles," present four facts of vital import to every Christian. The proper apprehension of these four facts would protect believers from many serious mistakes in the Christian life, and set them on the pathway of normal Christian living.

## I. THE ORACLES OF GOD ARE ENTRUSTED TO THE JEW

**T**HE apostle Paul knows how to raise pointed questions. He propounds one of his most incisive ones in Romans 3:1-2,

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

The great Apostle not only raises an important question, but he proceeds to give the answer. Both question and answer are inspired of God. His question is, "What advantage hath the Jew?" His answer to his own question is most unique. He says, "Much every way." The advantage which the Jew has because he is God's chosen nation is so great and so far reaching that it takes just such an answer as Paul gives, to impart

even an inkling of the vastness of God's special blessings to Israel. Paul's answer is brief but sweeping—"Much every way." There is no realm in which the Jew does not reap great advantage from his elect relationship to God.

But Paul pushes right on to one benefit which the Jew has acquired through God's blessing, which is the "first" or "chief" benefit of them all. He says,

Chiefly, because that unto them were committed THE ORACLES OF GOD.

What is the significance of this expression "unto them were committed the oracles of God"?

The "oracles of God" is the revelation of God. The revelation of God is the Word of God which is the Bible. The revelation of God is not confined to the Old Testament. The New Testament constitutes "His oracles" or "His revelation" just as definitely as the Old Testament. Old and New Testament alike are included in the term "oracles of God."

Then let the teaching of the passage be explicitly noted. The advantage which is the chief advantage of the Jew is that unto him are committed these oracles. This committal is interpreted by some writers as meaning that God had given to Israel the task of guarding or taking care of the "oracles" or "revelation" of God after they had been written down. This guardianship they claim, has now been transferred to the Church. Such a conception is contrary to the facts of history and is utterly destitute of biblical support. If God had ever made such a transfer, the proof passage could be easily adduced. But no such passage exists. The committing of the oracles of God to Israel, mean far more than mere guardianship. It means *authorship*. When God says that He has committed His oracles unto Israel, He is telling us that He has chosen His people Israel as the channel through which all revelation shall come to man.

Here is high honor indeed. Without controversy, this is delightful distinction. This is the wondrous advantage which God has bestowed upon the Jew. And this is in perfect agreement with the inspired statement of Psalm 147:19,

He sheweth His Word unto Jacob, His statutes and His judgments unto Israel.

No wonder the Psalmist says in the very next words, "He hath not dealt so with any nation." To no Gentile nation on earth hath God given the honor of giving forth His oracles. He does not give His oracles to any one except Jews.

Many interesting efforts have been made by Gentiles to crash the gates of revelation, but to no avail. Even theological writers of reputation have sought to give the

(Continued on page 204)



# The Origin of the Old Testament

by CHARLES LEACH

*BLIND faith is better than no faith at all, but the better policy is to be instructed. We have always believed in the divine inspiration of the Old Testament but Charles Leach supports our faith with irrefutable evidence.*

*This discussion is printed with the kind permission of Fleming H. Revell and Co., New York, from "Our Bible, How We Got It" by Leach.*

## I. OUR LORD'S BIBLE

**T**HE Bible which our Lord possessed was the Book we know and love as the Old Testament.

Before His crucifixion there was not a single book of the New Testament in existence. The Bible which Jesus was taught to read as a child by that marvelous mother of His who knew the religious writings of her people, was the same old Book which our pious mothers teach their children to read in these days. The stories of Joseph and his coat of many colors, his slave and prison life in Egypt, and his exaltation to the place of command; of Samuel in the tabernacle at Shiloh called up in the night by the voice of God; of David and his sling and stone with which he brought down the giant Goliath of Gath. These stories filled the young mind and heart of Jesus of Nazareth just as they interest boys of today all over the world wherever the Bible is known.

The fact that the books which form our Old Testament are the same which composed the Bible of the age in which Christ lived and died would be sufficient evidence to convince millions that it must have come from the inspired prophets of ancient days. For them it would be enough to know that it was read and honored and approved by their divine Lord. If it had His sanction and that of His holy apostles, nothing else could be wanting. If it could be traced no further back than the hands of Jesus Christ, His possession of it would furnish all the proof they would need.

### *The Bible Our Lord Used*

**I** SHALL, however, ask the reader to go with me much beyond the first of the Christian centuries; but we must take one step at a time, and make as sure as we can of our footing at each stride we take.

*I want now to show that the Old Testament which we have was the Bible of our Lord and His apostles.*

"Ye search the Scriptures," said our Saviour to the men of His time, "because ye think that in them ye have eternal life; and these are they which bear witness of Me."<sup>1</sup> The Bereans are commended because "they

searched the Scriptures daily."<sup>2</sup> Paul says that "all Scripture is given by inspiration of God."<sup>3</sup> St. Luke tells us that our Lord, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself."<sup>4</sup> And He tells us how the hearts of two disciples "burned within them while He opened to them the Scriptures."<sup>5</sup>

The question at once arises, What Scriptures were they to which such frequent reference is made by our Lord and His apostles? Did they mean the Old Testament we have, or some other?

### *We Have the Same Book*

**A**NY one who will take up a Reference Bible will very soon find out that Jesus, John, Luke, Mark, Paul, and the rest of the New Testament writers, had the same Old Testament which we prize. They are constantly referring to it and quoting from it. Let us see what use they made of it.

It would occupy too much space to mention all their quotations; and if we were to specify all their references, direct and indirect, we should find them to be very numerous. Each of the writers of the New Testament refers to the Old Testament, and they quote from most of its books. There are in the New Testament 190 references to the five books of Moses, 101 references to the book of Psalms; 104 references to the book of Isaiah; and 30 references to minor prophets. There are in the New Testament some 639 references to the Old. These 639 references are spread over the entire New Testament, for all the Gospels and all but three of the Epistles contain quotations from or references to the Old Testament in some shape. In the four Gospels there are 191 references; 52 in the Acts; 67 in Romans; and so on.<sup>6</sup>

### *We Read the Same Truths*

**I**T WILL at once be obvious that when we take up our Bible, and turn to read in the Old Testament portion of it, our eyes fall upon the same histories, prophecies, and poems that Christ's eyes rested upon.

When we hear passages read from Genesis, Isaiah, or the Psalms, we listen to the same truths which the apostles and their divine Master read and expounded in the ancient Jewish synagogues. We may with safety conclude that the Old Testament we have is the same which the Lord Himself used.

It matters but little to us that the original Hebrew manuscripts have perished. It will not in the least affect

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1. Revised Version, John 5:39

2. Acts 17:11

3. II Tim. 3:16

4. Luke 24:27

5. Luke 24:32

6. "Angus' Bible Handbook," p. 333

# Harmony of Science and the Scriptures

by HARRY RIMMER

*I*N THE universe which is known to man, there are two revelations of the God Who is the Author of all existing things. If a man has the power to read the signature of Deity in the works that He has wrought, he may find God there. But so few are able to thus read the knowledge of the Creator in His creation, that a fuller and simpler revelation is needed. This transcendent setting forth we see in the revelation of God's mind and message known as the Bible. As the omnipotent God is the Author of all created things, so He is the Author of this Book. It follows as an elemental fact, *that the Word of God and the works of God must agree.*

It would be academically incorrect to speak of the Bible vs. Science, or vice versa, as there could never be a *fact* of knowledge that is in conflict with revelation. I am amazed as I go from school to school to find how many erroneously believe the Bible and modern research science to be at hopeless variance in fundamental statements and facts. Science and the Bible are not in conflict—they are each supplemental to the other. Whenever a *proved* fact of science is touched by any of the Scripture writers the two are in *ABSOLUTE AGREEMENT.*

This fact is of paramount importance. We believe God made the world and all things therein. We also know He dictated the Book and all things therein. So then He is the Author of both creation and record, therefore the two must agree, and they do agree in spite of what the ignorant may say to the contrary.

Dr. R. A. Millikan, director of the Norman Bridge Laboratory of the California Institute of Technology, formulated the following statement: "The purpose of science is to develop without prejudice of preconception of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind."

In this recent thought-provoking book, *The Strength of Religion as Shown by Science*, Dr. Chas. E. deM. Sajous says, "The view that science is in antagonism with religion or that it excludes belief in the supernatural is old-fashioned and out of date. A quarter of a century ago such a view was held widely, but science has left it behind." After many such characteristic attempts to show that science is in perfect accord with the Christian revelation, Dr. Sajous makes this clear and positive statement, "*SCIENCE IS ACTING AS BEACON FOR THE GREAT PATHWAY TO GOD, THE BIBLE.*"

Man's knowledge is constantly changing. The so-called "fact" of today is the discredited theory of to-

*WE* MISS our guess if this scientific defense of the Scriptures by Harry Rimmer doesn't make you glad that you believe the Bible. Mr. Rimmer deserves the highest praise for his scientific campaign against the enemies of God's Word. His research, lectures, and writings have done much in championing Fundamentalism. This article is, by Mr. Rimmer's kind permission, reprinted from his book "Harmony of Science and the Scriptures," published by the Glendale Printers of Glendale, California.

morrow. We jump at conclusions. I pick up the early morning paper and read of a terrible collision; a ferry-boat has gotten off her course in the fog and rammed a liner and one hundred fifty souls are lost. The details are meager.

I pick up the late evening paper and the story is corrected. There was a collision, but it was between the ferry-boat and a small launch and two occupants of the launch were rescued after a severe ducking. My what a difference fuller knowledge makes! (Note: This is a literal fact—I did read it just this way.)

How many times in just the past twelve months have we read of some marvelous discovery of science that was announced in screaming headlines in the morning of excitement as "disproving the old things of Christian faith!" A tooth was found in Nebraska, and after being submitted to every known test was given the dignified name of *Hesperopithicus Haroldcookii*, and was positively stated to be the sole remnant of a pre-historic man who lived at least one million years ago. In the famous Dayton trial this was repeatedly cast in the teeth of the late Mr. Bryan as an evidence of man and a proof of the fallacy of the Genesis story of creation; but the year 1928 had scarcely dawned before it was proved conclusively that this tooth came from an extinct species of wild pig!

The morning tales and the evening fact: how different they are when we compare them. It is not necessary to extend this idea further here, as I have covered the point fully in another work.

So I say while scientific opinion is constantly changing, we do not have to attempt a harmony of truth and opinion. We make a mistake when we attempt to test Bible truth by science: the reverse should be the process. Test science by the Bible! If the two agree, the science is true; if not, wait. In a varying space of time men will move on again from the wrong theory, and you will



not have to change your faith. How often have we laughed at folk who knew so little they gave up their Bible for a scientific theory the scientists themselves gave up in less than a year. Scientific opinion changes. The Book endures! In a future article I hope to call attention to this shifting front of scientific theory and deal in a detailed way with some of the more ridiculous fantasies of scientific thought now long since rejected by scientists, but occasionally advanced by the ignorant as "evidences" of the fallibility of the Bible. This, however, must be a separate theme. I merely pause now to call your attention to this fact:

Opinions change and knowledge grows, but the Word of God remains steadfast—immovable. And finally:

A review of the history of the various schools of scientific thought shows an annoying civil war in the ranks of the scientists themselves! One science against another—man against man—school against school—theory against theory! A more bitter controversy now rages and always has raged between different kinds of "scientists" than ever raged between the schools of Revelation and Science. \*

Before science can assail the Word of God, science will have to decide its own fallacies and arguments and unite on some one unchanging basis! Until they agree among themselves, why ask us to agree with them?

Query: Who among you is so simple as to cast aside a Book that has remained unchanged for two thousand years for theories that change every two years?

So then, let us put first things first. If we are to do any comparing or judging, let us proceed in the logical order, and instead of judging the Bible by science, make science, the lesser, conform to the Bible!

"The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. *The even more important task* of religion is to develop the consciences, the ideals, and the aspirations of mankind."

Without any discussion of the accuracy of this conception of the function of religion, let us agree as to this, that science and Christian faith move in totally different spheres, and that science is the lesser in import. It is an established principle that the lesser is judged in all cases by the greater; so on what ground can we judge the Bible by science? The reverse should be the logical process.

Some time ago I was reading one of the fascinating books by Dr. E. E. Slosson of "Science Service" entitled *Sermons of a Chemist*. One of the most gripping sentences in many is this:

"Science is moulting, and right now it looks funny. But I wish we could get the world to realize that this changing face is an evidence of growth, and not decay."

That is a trenchant statement, and truly phrased. I am glad it was said just that way. Science *IS* growing. But as it is sometimes stated in the South, "The Bible

is done growed!" And for a growing science to criticize a grown Revelation would be like a seven-year-old boy telling a seventy-year-old man how to grow up!

Several years ago I made and published an offer of one hundred dollars (which offer I here and now renew) to be paid to any person who could produce one scientific fallacy in the Bible. Several people from several places answered but none ever has found a real scientific fallacy in the Book. Most of the hopeful ones withdrew their remarks, some failed because new facts were dug up while their mail was in transit, but all established this fact: "All apparent scientific fallacies in the Word of God are the illusion of the finder's ignorance!" Some were ignorant of the plain statements of the Bible and so failed there. Others were ignorant of the true facts of science and so were confused. It is a self-evident fact that we cannot reconcile ignorance with knowledge, or error with truth, and make the two coincide.

Again: I once heard a Bible teacher (?) (!) say: "Scientific mistakes occur in the Bible, for the purpose of the Bible is not scientific; therefore these mistakes may be excused." I would like to take sharp issue here. The Bible is not a book of science but is a scientific Book. When the Bible does speak on a question of science, it speaks with the same absolute infallibility it possesses when it speaks concerning history or faith! For regardless of the purpose of the Book, the God Who wrote it knew the facts and would keep His Book free from error.

Once more:

Only a true interpretation of the Bible can be made to agree with a scientific knowledge that is free from error. May I give you a definition of "science"?

Science is a correlated body of *absolute knowledge*.

When our knowledge of a subject becomes absolute (as far as it goes) we classify and correlate it under that particular head, and then it becomes the "science" of that particular field. Now you see, we limit the horizon. There is much speculation and theory that is not science. I hold no brief for the harmony of the Bible and opinion, for theories do not harmonize with themselves. But I do insist on a perfect agreement between God's Word and proved facts concerning His works.

### THE SCIENTIFIC TRUTH OF THE BIBLE THREE GREAT FACTS

#### FACT I

**T**HE argument has been advanced that the Bible does not use scientific language, therefore the writers could not have known scientific facts. The reasoning is faulty. The Bible does not use scientific language for two reasons: :

First: Scientific terminology renders the subject unintelligible to the mass of people. As an instance: Some time ago I had an exposition in research work in American archaeology excavating in King's County in California. Among the party was a young pre-medical student

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\*See: "Modern Science and the Youth of Today."

# The Preacher's Text-Book

by ERNEST E. LOTT

*L*OTT has given us a discussion of a sorely needed accent. His remarks show that that accent should be on the Word of God. God give us grace to preach that which is found in one book—the Bible.

*A*LTHOUGH this article is especially addressed to the ministerial profession, it is not written with the idea of eliminating any needy soul from its message. The day has arrived, we believe, for all who preach Christ and Him crucified to carefully check their armor and weapons of warfare to see if they meet the Divine standard. A good soldier will not wear "Saul's armor." He will be content with that which the Lord provides for him.

We live in a day of modernization. Our architecture, mode of travel, and thinking, all reflect this modernism and we regret to say that religion has also imbibed modern views. A "new way" has been found to God which is just as reliable and logical as a rocket journey to the moon. However, no one is so foolish as to risk his life in a moon-bound rocket, but thousands every day are gambling with eternal damnation by accepting this "new way" to heaven.

In the days of Ezra, a great revival took place. Sinful men and women prostrated themselves before God in genuine contrition. They had found the lost Word of God and discovered that their lives were "found wanting." But even in the absence of the written scroll, the people had not lost their respect or yearning for God's Book.

The steward of God's grace really has but one job. Men may call it circumscribed, narrow, and antedeluvian. They may scoff, ridicule, and taunt, but the preacher of the Gospel is a man whose job is to preach the truths of ONE BOOK. He may be versed in the fundamentals of education. He may be concerned with the necessary requisites of physical welfare. But his religion, spoken and lived, should center in ONE BOOK.

Our modern ideas have brought us a good development in this day of specialization. Prospective farmers study in Agricultural Colleges, engineers in Engineering Schools, doctors in Schools of Medicine, and so on through the entire category of professional vocations. Why should not the aspiring young preacher of the Holy Scriptures also apply himself to a diligent course of study in those same Scriptures? Is there any law of reasoning which would prevent his becoming technical as he pursues his studies?

If a member of the legal profession were to undertake the task of acquainting himself with the Consti-

tution of the United States, we believe that his method of study and approach would be of a very specific character. He would procure a copy of the great legal document, a manifest duplicate of the original, as his first step. He then would obtain access to several leading books containing valuable opinions, discussions, and criticisms of it. These, however, would only give him the views of others and by sedulous study he must form his own. If he is a good lawyer, he will base his decisions on what the Constitution says for itself. His perusal of and respect for other opinions can only stir up his mind and thinking. The true merits in the case will be found only in statements of the defendant—the Constitution. Were the lawyer in question to defend this document before a judge, one of the first questions to be asked of him would be, "What does the Constitution say?" If no copy could be found, or if no one were present who could quote from it, the case would be thrown out of court for lack of evidence.

We believe fully that those who would defend the Bible, which is a greater document than our Constitution, should know much about the Book which is their guide, sales-manual, price-book, catalog, code of ethics, and text-book. It is their handbook on doctrine and practical Christianity. It is God's Book of Knowledge, Dictionary, and Encyclopedia for those who will read, study, and teach it. We, therefore, arrive at this conclusion:

## I. A CHRISTIAN WORKER'S TRAINING SHOULD BE BUILT ON THE BIBLE

*A* CERTAIN young minister desiring to serve God by preaching His Word attended a highly recommended school in the hope of obtaining an education which would fit him for his life work calling. He studied hard and pursued the ministerial course of study, taking all the Bible study that was offered—two hours a week. He had countless opportunities for practical work on gospel teams and profited thereby very much. However, at the end of the first year he went home with a sad heart. He was forced to admit that at the end of a year he was no better informed about the Bible than if he had been in a Sunday-school class for that length of time. What he did learn was biblical history and not doctrine. He also had to confess that he knew not how to live the spiritual life. Upon arriving home he sought to preach on several occasions, but these attempts at public discourse only deepened his attitude of hopeless despair. Finally, a memory was awakened by the Holy Spirit. Two years before, his church had engaged a supply pastor from a western Bible School. This Bible teacher so magnified the Word

(Continued on page 203)



# Fundamental Facts of the Faith

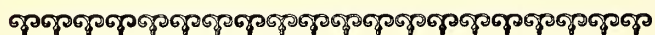
## No. 18--Exhortation

by THE EDITOR

*HERE is an installment of the "Fundamental Fact" series which has an alluring title—Exhortation. The article fairly teems with information that all of us need to stimulate to more serious thought regarding the importance of Exhortation.*

*Do you want to learn more about Exhortation? Then read this study carefully, and, as you read, take stock of yourself. We are sure you will experience much joy as you peruse this simple, direct study, which is marked with the refreshing scriptural discernment and great gift for writing which is characteristic of President Fowler's works.*

—H. J. J.



**E**XHORTATION is a truth which is given a large place in the Word of God; but which, in this day and age, is given a small place in the lives of most Christians.

In the thinking and in the living of the apostle Paul, Exhortation was given prominence. Mark you, not an undue or obnoxious prominence, but sufficient prominence that it was clearly evident that Paul would have viewed with complete disapproval the present-day disappearance of Exhortation from our teaching and our practice.

Like every other truth in the New Testament, Exhortation may be and has been wretchedly abused. But the neglect of Exhortation is as reprehensible a sin as the abuse of Exhortation. The believer in Christ who desires to walk in faithfulness to the truths taught in Scripture will seek to avoid either extreme, and thus let the power of God shine out of his life in the normal, scriptural, and loving practice of Exhortation. It may make him unpopular with some folk, but with those who know the Lord in an intimate way it will bring him to be loved, admired, and trusted.

We first consider

### THE NATURE OF EXHORTATION

**T**HE nature of Exhortation can best be learned by a study of the significance of the Greek word which is used in the New Testament. The word rendered "exhort" comes from the same root as one of the names of the Holy Spirit. The Lord Jesus several times speaks of the Holy Spirit as "the Comforter." The word "comforter" and the word "exhort" are identically the same in their root meaning. Thayer gives as the meaning of the word,

To call to one's side (to aid, to help)  
To speak to  
To admonish, to exhort

To beg, to entreat, to beseech  
To console, to encourage and strengthen  
To comfort  
To instruct, to teach.

The word meaning "to exhort" occurs 110 times in the New Testament and is translated "beseech" 43 times, "comfort" 23 times and "exhort" 19 times. This shows us instantly the beautiful and interesting scope of the word. Etymologically it means, "to be called along side of some one."

In view of these clear meanings, it is evident that Exhortation has been greatly misunderstood. For there are those who think that Exhortation must of necessity involve flaw-picking and brow-beating almost to the extent of the administration of the third degree, and that thus the victim of the Exhortation shall at last be dragged from cover and forced to plead guilty. The concept of Exhortation is far from the biblical concept of correction. But the kind of correction is not the one which involves chastening, but rather a seeking to help the soul so it will more perfectly understand itself, its brethren, and its God. Hence, one who exhorts is one who is called along side of another to make spiritual problems more clear, and to do the thing so kindly and with such self-evidently uncritical spirit as to comfort, console, steady, and strengthen the one exhorted.

This is the blessed nature of Exhortation. It does not take much meditation on the subject for us to become quickly convinced that one of the greatest needs in the church of Jesus Christ today is a quick and sweeping renewal of the once active spirit and practice of Exhortation.

May God lift up in the church today a host of men who will walk so close to Him that when a brother falls they will quickly come along side of him to steady, point his eyes to Christ, to encourage, to stimulate better things, to comfort, to beg to return to the Savior to exhort.

So great is the need for Exhortation properly understood, and properly employed, that the church which has no Exhortation in its midst is on its way to chaos. It is like a ship without a rudder.

Second, we consider,

### THE IMPORTANCE OF EXHORTATION

**T**HE very nature of Exhortation has already shown us how important the subject must be in the mind of God and in the life of the believer. Its great importance is further indicated in Scripture by the fact that one of the gifts of the Holy Spirit for this dispensation is

sation is the gift of Exhortation, as stated in Romans 12:6-8. And when Paul is giving special instruction to one of his young preachers he gives Exhortation a place which becomes an inescapable demonstration of its importance. Knowing the problems of the propagation of the Gospel, he takes his son Timothy in hand and gives him definite advice. In I Timothy 4:11 he says,

These things command and teach.

He delegates authority to Timothy. He lays teaching responsibility upon him. In his next words he gives some pointers to Timothy as to the conduct of a young preacher.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

But it is when we come to verse thirteen that we discover the singularly important place in which Paul puts Exhortation. The verse reads,

Till I come, give attendance to reading, to EXHORTATION, to doctrine.

In this interesting instruction he throws special accent on three things which should be found in the life of a young preacher. He calls them reading, *exhortation*, and doctrine. The reading is self-evidently the reading of the Word of God. The doctrine or teaching is that body of truth which will crystalize in the heart of a young man as a result of his reading in the God-given Book. And *there*, standing between these two absolutely vital things which have to do with the inspired Book, God has placed Exhortation. Give attendance to

reading  
*exhortation*  
doctrine.

No one would question the importance of a preacher faithfully reading his Bible, and no one would doubt the necessity of a preacher's being straight on his doctrine. The importance of these two things is obvious. So God takes the subject which some may try to rule out of court or in some way minimize, the subject of Exhortation, and plants it down in between reading and doctrine as though to say to us, "There it is in between two indubitably important matters. Do you believe God's Holy Spirit would put an unimportant subject in a place like that?" The only possible answer to such an inquiry is, "No." Hence, the great importance of Exhortation is most conclusively demonstrated by the kind of company God has it associated with in Paul's instruction to his yoke-fellow in the Gospel.

Again the importance of Exhortation as a Christian truth and virtue is set before us when Paul is telling the Romans why he has confidence in them. He says in Romans 15:14,

I . . . am persuaded . . . you . . . are full of goodness, filled with all knowledge, able also to admonish one another.

The word here translated "admonish" means to advise or instruct. It has a significance which is cognate with Exhortation. Paul is giving special commendation to the Romans and commends them for three things: they

are letting the Lord teach them to be good, they know the things of God, and they exhort each other. What an interesting and delightful climax,

#### THEY EXHORT EACH OTHER.

Many of the churches of this day and age are falling far short of qualifying for the apostle Paul's special commendation.

Another statement in the Scripture which reveals the importance of this subject is found in Hebrews 3:13, where the Apostle says,

Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

Here we find the importance of Exhortation made clear by an inspired command to exhort one another daily. It is absurd to interpret this passage to mean we are to exhort the same person every day. The evident meaning is that every believer is to walk so close to God that every day, yea, every hour, he is ready to be called to the side of some needy soul and extend in Jesus' name, comfort, consolation, admonition, and spiritual help. By thus living in moment by moment nearness to Jesus, the Christian is always ready to help, and thus to obey the injunction, "Exhort one another daily." May God give us a spirit-filled host of scriptural daily exhorters.

Surely in view of these passages there can be no doubt in the mind of any willing student of God's Word as to the outstanding importance of the truth of Exhortation.

Third, we consider,

#### THE PURPOSE OF EXHORTATION

**T**HAT the purpose of Exhortation has been greatly misunderstood and in some cases absolutely lost, there can be no question. But the statement of Scripture is so clear that none need misunderstand.

In Galatians 6:1 it says,

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Some persons have had the idea that the purpose of Exhortation was to soundly rebuke the offending party and "bring him to time." This is a gross misinterpretation of this beautiful and comforting truth.

We have just seen in the passage in Galatians six what God's purpose is in having a Christian exhort his brother. The purpose is *restoration*, for He says plainly,

#### RESTORE SUCH AN ONE.

God's thought is always the same: bring him back! Do not let him stray any longer! Return! Return! Consequently the delightful language, "restore such an one."

And he makes it very plain what kind of a man it takes to be used of God in such a blessed task. Only the meek need apply, for he says,

Restore such an one in the spirit of meekness.

(Continued on page 203)





# The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, Secretary



Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
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	21					
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Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
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And so, dear friends, we submit to you the very written word of testimony of one of those people, who through the faithfulness of some soul in telling the Gospel to him, has been brought from darkness into light and is now telling the Gospel of good news to his fellows. Let us not forget those who supported this testimony, both by fervent prayers and material support, for through their willingness this young man, Daniel Cisungu, heard the way of salvation. And so, dear reader, that is just the opportunity the Lord is giving to you in pledging your support to the Berean African Mission and the missionaries who will go forth under its direction.

## A LETTER FROM AFRICA

The following letter was written to Mrs. Amie from the Belgian Congo by a native Christian who is connected with The American Presbyterian Congo Mission. This young man, while just a first-generation Christian, founded and is in charge of a work called the Cisungu Rescue Mission for young native men. He is quite well versed in both English and French, and a talented musician. Among his accomplishments are a xylophone made from gourds and the translation of our Negro spirituals into his native tongue, which are sung by his countrymen with a charm and reverence which is wonderful to hear, we are told. He is the music and choir leader at the great Luebo Church. We are reproducing as accurately as possible his very words and expressions, and with it is given a free translation in English that our readers might get a little insight into the thoughts and motives of this people for whom also Christ died:

LUEBO, CONGO BELGE  
LE 13-12-35

*Mulunda wanyi munango mama Hungulas*

Friend of mine in love, Mrs. Amie:

*Tuasakidila wa bungi bua mukanda webe. Mucima*

Thanks of much because of letter of yours. Heart wanyi wakusanka bua mukanda webe.

of mine is happy because of letter of yours.

*Meme ne bakuabo tudi tuvuluku malu ebe muimpi*

I and others we are hearing affairs of you good to kutudi ne dicuacisha diebe mu malu a Nzambi. Kabamba us and helpfulness of you in affairs of God. Kabamba wakusanka bikole bua kuvuici luma luebe. Mudimu he is happy strong because to hear tidings of you. Work wetu wa Nzambi uzaya ku mpala; bantu ba bungi, badi of us of God is going to front; people of many, they bitabusha Sha Yesu Musungidi wabo. Ndi ne mudimu are accepting Chief Jesus Saviour of them. I have work wa Yesu matuku onso, utulombe Nzambi. Ambila of Jesus days all, you pray for us to God. Tell bantu ba Nzambi ku mputu moyo. Wa bungi ne people of God to white-man's country, hello. Of much and batulombe Nzambi atukuacisha mu mudimu Wandi. they us pray for to God to help us in work for Him.

*Micima yetu idi misue weve kuhuingana mu Congo*

Hearts of us they are wishing you to return in Congo Belge bua kutuyisha malu a Nzambi.

Belge for us instruct in affairs of God.

*Mulunda webe mu Kilisto,*

Friend of yours in Christ

*Daniel Cisungu*

American Protestant Congo Mission

## DEPUTATION TRIP

Since leaving Denver in April, Mrs. Amie and Miss Johnson have had some interesting experiences and have been the recipients of many manifestations of Christian love both as to entertainment and material gifts. Their first stop was in North Platte, Nebraska, at the branch of the Berean Fundamental Church. Mr. Goodmanson, in charge of the work, was instrumental in arranging a series of meeting there at which Mrs. Amie and Miss Johnson gave their testimonies. Among the gifts to the B. A. M. was a wall tent which will be very useful on the field before more permanent quarters can be erected. We join with Mrs. Amie and Miss Johnson in thanking Mr. Goodmanson and those associated with him in the work there for their loyal support and promises to uphold this great work with their prayers in the days to come. From North Platte, the ladies journeyed to Waterloo, Iowa which is Mrs. Amie's home town and where they had a wonderful time with friends.

Their next objective was Momence, Illinois, which is Miss Johnson's home. There they were splendidly entertained at the home of Miss Johnson's parents and while there, they spent some time packing some of the mission property which has been stored at the Johnson home. Miss Johnson is remaining at her home for an extended visit. Mrs. Amie went on to Chicago where she attended to some Mission business and was entertained at the Moody Bible Institute. Her next stop was at Stoughton, Wisconsin, where she was privileged to address several meetings in the church pastored by Mr. Ambrose Bandow, a graduate of the Denver Bible Institute. At the present time Mrs. Amie is at the home of her cousin in Milwaukee, Wisconsin, where the way has been opened for several meetings.

All through this itincrary the spirit has been wonderful as the people have heard of this great work which is beginning to take shape at the instigation of President Fowler and the Board of the Denver Bible Institute which is also the guiding body of the Berean African Mission. To all those who have had a part in the work up to this point we extend our thanks in the name of the Lord Jesus Christ. We just covet your continuing prayers and support as we move along.

Miss Whitchurch						
SUN	MON	TUE	WED	THU	FRI	SAT
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Mr. Jansen						
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	28					



# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

Commencement Week at the Denver Bible Institute is always the busiest, most interesting week of the school year. The activities that fill the week are events which mark mile-stones in the lives of the graduating class, bring back happy memories to alumni, and hold forth a definite goal for anticipation to undergraduates. Friends of the school and friends of the students show their interest by attending the functions of Commencement Week more largely than they attend at any other season. And in the midst of the activity of Commencement Week, the Lord richly blesses us through the speakers on the various occasions, and through the happy fellowship with His people.

This year, Commencement Week seemed laden with unusual blessing from the hand of the Lord, from Baccalaureate Sunday, May 31, to the end of the week. Baccalaureate Service was held, as usual, in the Institute Auditorium, at 2047 Glenarm Place in Denver. After an inspiring song service, a fine Baccalaureate address was delivered by Rev. John A. Ramsay, pastor of the First Baptist Church of Lafayette, Colorado.

On Tuesday, June 2, occurred the ordination of four young men to the Gospel ministry by the Berean Fundamental Church. The four men were Henry Dahl, Ivan Pulis, Terrell Butler, and Ivan Olsen. Their picture with full details of the ordination will appear in the July issue of "Grace and Truth."

The annual Alumni Banquet occurred at the Campus on June third. It was a time of happy fellowship, indeed. The Institute Dining Room was attractively decorated, the decorations centering about the theme of a ship. The music also centered about the thought of The Gospel Ship. Over a hundred guests attended; there were special musical numbers between courses; the new members of the Alumni Association from Day School and Evening School gave their testimonies; and the Institute's plans for a Men's Dormitory and for a Summer Bible Conference at the Campus August nineteenth to thirtieth were mentioned. Rev. Stanley H. Bailes, D.D., pastor of the Twenty-third Avenue Presbyterian Church of Denver, gave us a very inspiring address on the text, "Cast the net on the right side of the ship."

A wedding at the Campus, in the Chapel added to the functions of special interest during this Commencement Week: the wedding of Miss Alice Wood and Mr. Clyde Shaffstall. Miss Wood had been a student at D. B. I. for the past two years; her brother, James, and her sister, Ruth, are students also; and Mr. Shaffstall has attended D. B. I. for four years. Miss Wood's father, Rev. O. O. Wood, of Breckenridge, Colorado, performed the marriage ceremony, assisted by President Fowler. Rev. Henry Dahl was best man; Miss Ruth Wood, the bride's sister, was bridesmaid. Mrs. Jesse Roy Jones played the wedding march and accompanied the special musical numbers. Mr. and Mrs. Shaffstall are taking the pastorate of the Baptist Church of Victor, Colorado. May the Lord bless them in their work there for Him.

Commencement Week, with its crowded activities and rich blessing, culminated with the Graduation Exercises on June fourth, in the Institute Auditorium at 2047 Glenarm Place, President Clifton L. Fowler, presiding. A large crowd of guests and friends filled the auditorium. Besides the guests already mentioned, several others attended who had been guests at the Campus during Commencement

Week; the parents of Paul Whaley, Mr. and Mrs. H. A. Whaley, from Tulsa, Oklahoma, were present to see their son graduate; Miss Waespi's mother, and sister, Mrs. Wesley Meyer, from St. Louis, Mo.; Mr. and Mrs. Gayel Bender (former students) and little daughter, Shirley Dean, from Tucson, Arizona; Mr. John Goodmanson, and others. The program was unusually good. The Institute Chorus sang an exceptionally delightful medley of gospel hymns featuring a song which Mrs. Jesse Roy Jones composed especially for this year's graduating class, which embodied their class motto, "Ambassadors for Christ." The graduation address was delivered by Rev. Martin E. Anderson, D.D., pastor of the Central Presbyterian Church of Denver. Dean C. Reuben Lindquist presented diplomas to the seven members of the graduating class: Paul Whaley (Class President), Leonard Wesley Parcel, Ivan E. Olsen, Kenneth V. Johnson, Elfrieda Timler, Hilda Visser, and Hazel Leigh Whitney. Surely the Lord must be pleased when such fine young men and women complete a thorough Bible course such as is offered at the Denver Bible Institute, and step out into full-time Christian service as laborers in the Lord's harvest field. May God grant that the Denver Bible Institute may continue to train increasing numbers of Christian Workers. If Christ tarry, may we have many recurrences of such a happy Commencement Week. Pray that God may keep the doors of the school open in these times of great financial pressure. And give as He directs, toward that end, for the sake of furthering the Gospel of our Lord Jesus Christ.

## D. B. I. NEWS-FLASHES

Rev. and Mrs. Ralph E. Obitts, '30 and '29, and family, together with Miss Ollie John, '35, are spending their vacation with parents in the East. The Obitts are in Elyria, Ohio, and Miss John in Pekin, Illinois.

Mr. John J. Goodmanson, a deacon in the Berean Fundamental Church, is continuing his stay with us to gain physical rest at Institute Park.

Miss Alma Waespi, '29, has gone to St. Louis, Missouri, with her mother and sister, Mrs. Meyer, to spend her vacation and to recuperate from the effects of her auto accident which occurred on April 5.

Rev. and Mrs. Jesse Roy Jones, '23 and '27, will spend the summer in evangelistic meetings and Bible conferences throughout Colorado and Arizona. They will be at Mount Harris near Hayden, Colorado and at the Southwest Missionary and Bible Conference at Flagstaff, Arizona, and at our own D. B. I. Bible Conference at the Campus. Other engagements will be announced later. Part of the summer will be spent leading the music for Carl Harwood in evangelistic services.

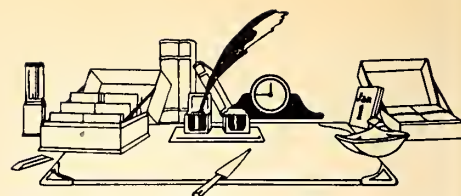
Lloyd Olsen and Kenneth Johnson, '36, are holding meetings in the Burns-McCoy neighborhood in Northwestern Colorado. Kenneth Johnson will take over Ivan Olsen's, '36, work in this territory after the special meetings have ended.

We extend a hearty welcome to the nine new students and two former students in our midst who have come to work for us during the summer in preparation for the fall term. Two of these young people are from Oklahoma, one from Nebraska, two from Colorado, one from Indiana, and five from Michigan.

PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE  
WILL SEND FORTH LABORERS INTO HIS HARVEST--Matt. 9:38.



# THE EDITOR'S MAIL BAG



The many expressions of appreciation that have come to us with reference to the Question Number of "Grace and Truth" have been a vindication to us that God had indeed laid the burden upon our hearts to publish such a number at this particular time. We are rejoicing that the Lord has, in His great grace, chosen to use this issue to bring special blessing to His children. We pass on to you some of the testimonies, that your hearts may be blessed and encouraged by what God is doing through the pages of the magazine.

An earnest pastor laboring for the Saviour in Michigan sends this word:

Last Friday we received the Question Number of "Grace and Truth." We were delighted to see the answer to the questions discussed under the head of "Is Baptism in Water for this Age?" and, "Is the One Baptism of Ephesians 4:5, Water or Spirit?" The answers are sane, sensible, and scriptural. Other questions discussed as, "Does the Church Begin on Pentecost?" "How Many Bodies Has Christ?" "Will the Church Pass Through the Tribulation?" etc., are equally interesting and helpful. Many thanks for your kindness in taking up these questions. Please send me twenty-five copies of the Question Number to distribute among people here who have been more or less upset by the prevailing egotistical assumptions and unproven theories of ultra-dispensationalists.

Another pastor, this time from Illinois, writes:

Your Question Number is wonderful. Will any of the articles be published in tract form, such as "Is Baptism in Water for This Age?" I hope it will be.

And now we have a word from a member of the "Family" living in Connecticut:

The April issue of "Grace and Truth" is helpful and practical.

Here are some doctrinal questions which are of such vital importance to the child of God that we are passing them on, together with the answers, to our family of readers for their blessing and edification.

Would you kindly give me scriptural answers to the following questions based upon the Sunday School lesson of January 19, Luke 4:1-13, entitled, "The Temptation of Jesus"? (1) Could Jesus be tempted (or could Jesus have sinned)? (2) Is the word "tempted" mistranslated? (3) Is being tempted sin? Is it an act?

The majority of writers declare that Jesus could have sinned, advancing the argument that He could not help and sympathize with us unless He was tempted to sin as we are. But their argument is not backed by the Scripture, because the general testimony of Scripture on the perfection of Jesus Christ forever puts an end to the argument that He could have sinned.

For such an high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens (Heb. 7:26).

Who did no sin, neither was guile found in His mouth (1 Pet. 2:22).

In the first place, we believe that Jesus could not have sinned because of five unbreakables in the Word of God, which demand a sinless Saviour.

**THE COVENANTS CANNOT BE BROKEN.** And the covenants rest in and inhere in the sinless, Holy Christ

that was to come (Psalm 89:18-28). Not only has God centered His covenants in Jesus, but His covenants shall stand fast IN HIM.

**THE PROPHECIES CANNOT BE BROKEN.** And the prophecies center about and reveal the coming of a Perfect One (Isa. 9:6-7; 42:19). Where judgment and justice dwell, there holiness and perfection are. Jesus is the coming One Who will execute judgment and justice in the Kingdom.

**THE TYPES CANNOT BE BROKEN.** And the types demand a sinless Saviour. All the Jewish offerings in Leviticus had to be "without blemish." The Law demanded that when a priest stepped up to the altar, he must take in his hand a sharp two-edged sword. Beginning under the chin of the animal, he would cut it in two pieces. Next he would take the sharp two-edged sword (representing the Word of God) and go through the animal, showing out defect, if defect there was, even running into bones and joints, etc. When there was found no defect, he would lift the drenched sword and look into heaven, saying, "It is without blemish." The offering typified the coming Messiah, Christ Jesus, the sinless One, the perfect One, Who was to be without blemish and without spot.

**THE LAW CANNOT BE BROKEN.** And the Law calls for a sinless One, because it is holy, and just, and good (Rom. 7:12). Moses, the giver of the Law, predicted the coming of One Who would fulfil the Law. Jesus was the fulfilment of the Law (Matt. 5:17).

**THE WORD OF ANGELS CANNOT BE BROKEN** (Heb. 2:2). And the word of angels called the Saviour Holy, the Son of God (Luke 1:30-35). The Child within the womb of the virgin was conceived of the Holy Ghost, hence He was holy, the only man Who was at the same time God.

If Jesus could have sinned, the covenants, the prophecies, and the types would have been broken, the Law ignored, and the word of angels shattered. But God's Word cannot be broken. Jesus could not sin!

Second, Jesus could not have sinned because the Word declares He is "the same yesterday, today, and forever" (Heb. 13:8). No one would question the fact that the resurrected, ascended Christ is incapable of sinning. But His character has never changed. He is the same from eternity to eternity.

Third, Jesus could not have sinned because He WAS and IS God. And the Word declares definitely that "God . . . cannot lie" (Titus 1:2 with John 10:30). The Word also declares that He is of purer eyes than to behold evil, and cannot look upon iniquity (Hab. 1:13).

There is joy in the contemplation of the blessed fact that the One Whom we love, to Whom we have given our beings, and upon Whom our souls rest for eternity could not sin; therefore, our souls are eternally secure in Him.

(2) Is the word "tempted" mistranslated?

The word "tempted" in the King James version is a wrong translation. It means to scrutinize, to examine, to prove, to try, to test. There is no word for "tempt" in the entire New Testament. The King James translations says, "He was led into the wilderness to be tempted of the tempter." But it should be rendered, "He was led into the wilderness to be tested of the tester."

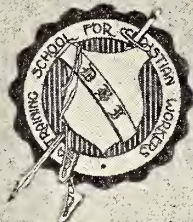
(3) Is being tempted sin? Is it an act?

To be tested is not sin, but when we yield to the testing, it becomes sin. Thus James 1:14 would be correctly translated, "But every man is tested (unto the committing of sin) when he is drawn away of his own lust, and enticed." The devil can only test. Temptation is a thing which is within. It is desiring the sinful thing which the devil presents to us. We are drawn away of our own lusts and enticed. When a thing is put before us, and we have no inward desire to respond, we are tested, not tempted.



# The Denver Bible Institute

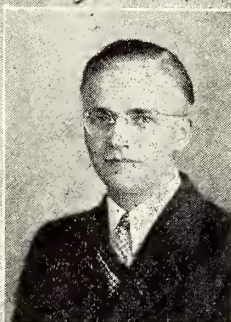
Class



of '36



Hilda Bieser



Paul C. Whaley  
Class President



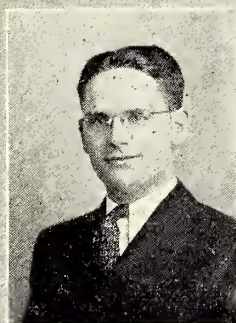
Hazel Leigh Whitney

## "Ambassadors for Christ"

Class Motto



Elfrieda Timpler



Leonard W. Parcel



Ivan E. Olsen



Kenneth H. Johnson



# IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER



## *FAIREST OF ALL, AND OTHER SERMONS*

Dr. Herbert Lockyer is always spiritually refreshing. While his writing is so plain and practical that any one can get his meaning, he presents his material in his sermons in an orderly way. This new book is all about Christ. He is truly the "Fairest of all." Compared with others, He is holier in birth than they, purer in life, firmer in friendship, kinder in grace, greater in sacrifice, and higher in honor. This is the outline of the first sermon. The rest of the sermons are just as full of tributes to our Lord. They are indeed Christo-centric.

"FAIREST OF ALL, AND OTHER SERMONS," by Dr. Herbert Lockyer. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. Price, \$1.00.

## *SHEAVES AFTER HARVEST*

This uplifting book contains a group of addresses delivered by the much-beloved Dr. Andrew Bonar at various times from 1871 to 1889. They have been collected and edited for this volume by his daughter as a loving memorial. They are all rife with the teaching of the Word of God which the sainted author loved so devoutly. In perusing its pages, the reader will find many reasons for praising God for His goodness and saving grace.

"SHEAVES AFTER HARVEST," by Dr. Andrew Bonar. Pickering & Inglis, 14 Paternoster Row, London. E. C. 4, England. Price, one shilling (\$24).

## *MYSTERY AT ST. OLAVES*

And who or what was St. Olaves? It was a girl's school in merry England. Most of the girl characters belonged to the somewhat exclusive Fourth Form. A new girl, who seemed to be somewhat odd, came to school at the beginning of the term, and she was "the mystery." A good many incidents, some of them quite exciting, occurred during that school year, and the mysterious girl played a leading part in them, and did not mind the slights and snubs she received. At length she turned out to be a real heroine. But what was the mystery about her? Well, it is skillfully hidden until the last chapter. It is a good Christian story for young people—and older people, too, who have not lost their youthful spirit.

"MYSTERY AT ST. OLAVES," by Winnifred M. Pearce. Pickering & Inglis, London. Price, 1s. (\$24).

## *WELLS OF SALVATION*

Salvation is the key word in this book, which is written with keen discrimination. The author is thoroughly evangelical. He presents the various aspects of salvation. Salvation comes only from God; it is solely by grace; it comes only through faith and not by any human merit; it is also dependent on the death and atoning blood of Christ; repentance is also necessary. The relation between confession and salvation is shown. Some hindrances to salvation are pointed out. A good chapter deals with the "tenses of salvation." Another tells about "the joy of salvation." Thus it is a very stimulating book.

"WELLS OF SALVATION," by J. M. Davies. John Ritchie, Ltd., Pub., Kilmarnock, Scotland. Price, 1s. (\$24).

## *GLITTER OR GOLD*

"All is not gold that glitters," is a true adage. That lesson is taught over again in this excellent Christian story. There are a few characters who belong to the merely glittering class; but most of the persons of the story are of the true gold variety. It is delightful to associate with such likable people, even if it is on the pages of fiction, because it makes the reader himself feel like being noble. Some of these good people meet with a good deal of

trouble, and get caught in the meshes of the plot, and you will wonder about the denouement. If you are somewhat soft-hearted, you may shed some tears in the end, but whether they will be tears of joy or sorrow, you must find out for yourself by reading the book.

"GLITTER OR GOLD?" by E. M. Gillespie. Pickering & Inglis, London. Price, 2s. (\$48).

## *HEARTS THAT UNDERSTAND*

This is certainly a PURPOSE novel; and the purpose is serious and worth-while. The gist of the matter is this: The chief characters of the story are engaged in social service. Some of them are actuated mainly by worldly motives, and seek to better simply the material conditions of the poor and downcast. The other party make spiritual help the chief objective in social service. The principal hero and heroine belong to the latter class. The movement of the story is not very rapid owing to the many, and sometimes prolonged, discussions on social and religious questions; but what plot and action there are hold the interest of the reader. The romance of the story is very attractive. There are two preachers in the tale; one of them a liberalist, the other an evangelical believer. Here is room for an interesting situation, which is grippingly described.

"HEARTS THAT UNDERSTAND," by Louise H. McCraw. The Moody Press, 843-845 N. Wells St., Chicago, Ill. Price, \$1.00.

## *THREE SIXTEENS: TEN SERMONS*

The author, who is the efficient pastor of a Baptist Church in Shreveport, Louisiana, conceived the happy idea of preaching a series of sermons on the 3:16 texts of the New Testament. He found ten of them, and has treated them very fruitfully. Doctrinally he holds to the whole Bible as God's holy Word. Here are some of the texts he has used in a homiletical way: Matt. 3:16, John 3:16, Acts 3:16, II Tim. 3:16, and II Pet. 3:16. On the Trinity he is sound in his view—although we think it somewhat risky to use the formula: "God the Father, God the Son, and God the Holy Ghost." The intention is all right, because our author means thus to emphasize the real deity of the three Persons of the Godhead; but the formula may give the impression of tritheism or three Gods. This is the correct formula, following Christ Himself: "God the Father, the Son, and the Holy Ghost." Naming God only once indicates the one God Who exists in three Persons. However, these remarks are not meant as a criticism of these helpful evangelical sermons. They are arresting in thought and vigorous and stirring in style.

"THREE SIXTEENS: TEN SERMONS ON 3:16 TEXTS," by M. E. Dodd, D.D., LL.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Michigan. Price, \$1.00.

## *YOUTH'S VICTORY LIES THIS WAY*

We have no hesitancy in recommending this book by Dr. Riley. He is a warm friend of young people, and has associated with them so many years that he knows how to treat them. He does not talk to them in a patronizing way, but as a friend equal and associate. He shows clearly the way by which young people may live the victorious life. It is not a new and untried way, but the old way of faith in the omnipotent Christ; but all of it is put in a crisp, arresting style, illumined with many apt illustrations, quotations, and incidents. The book should be read by young people; also by older people who desire to lead youth in the right way to victory and real success.

"YOUTH'S VICTORY LIES THIS WAY," by Wm. B. Riley, D.D. Zondervan Publishing House, 813-815 Franklin St. S.E., Grand Rapids, Michigan. Prices: Paper 65 cents; Cloth, \$1.00.



## WOUNDED FOR OUR TRANSGRESSIONS

The vicarious sufferings of our Lord are earnestly upheld in this volume. And what did He suffer in His death and passive obedience? According to the clearly expressed and fully implied teaching of the author, Christ endured the penal consequences of the sins of the world. The first part of the book consists of an effective and detailed exposition of the fifty-third chapter of Isaiah, and shows how minutely its predictions were fulfilled in the atonement which Christ wrought for sin. The second part of the book treats of various aspects of the sufferings of Christ, based on New Testament texts. The author has given us an effective and affecting treatment of the expiatory sufferings of Christ. It is "the sweet old story of Jesus and His love." Nothing else is so winsome; no other story so melts the heart and brings tears of repentance.

"WOUNDED FOR OUR TRANSGRESSIONS," by Rev. James M. Ghysels. Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price, \$1.00.

## THE LIVING FOUNTAIN

This book contains eleven sermons by Karl Heim, Professor of Theology in Tuebingen, Germany. The translation has been done from the German text into English by Rev. John Schmidt, pastor of Augsburg Lutheran Church, Detroit, Michigan. Dr. Heim is a profound theologian; yet here are sermons put in such simple language and such brief sentences that anybody of common intelligence can understand them. They are models of homiletic discourse. They are not mere pious essays, but are real sermons. As great a scholar as Dr. Heim is, he has more than a mere academic interest in preaching; his emotions are touched with evangelical and evangelistic fervor. Many things he says are searching and conscience-smiting, adapted to bringing hearers and readers to repentance and humble faith. The translation is done with much skill, so that the sermons do not read like translation. It is what might well be called limpid English. These arresting sermons ought to lead all readers to:

"THE LIVING FOUNTAIN," by Professor Karl Heim, Ph.D.; translated into English by Rev. John Schmidt, Zondervan Publishing House, 813-815 Franklin Street, S. E., Grand Rapids, Michigan. Price, \$1.00.

## CARRY A LITTLE HONEY AND OTHER ADDRESSES

It is a somewhat novel experience to read the sermons of a minister of the A. M. E. Church; but they are unique sermons, stimulating thought and kindling spiritual emotion. The title is based on the verse in Genesis 43:11, where Jacob instructed his sons to carry a little honey with them as they started on their second journey down to Egypt. The idea is that we should put sweetness into our associations with our fellowmen. All the addresses are adapted to give cheer and comfort to struggling and suffering people. Yet we feel in duty bound to point out two matters which we cannot approve: the citations from outstanding Modernists as if they were all right, and the evident acceptance of evolution, as shown on pages 47, 52, and 116.

"CARRY A LITTLE HONEY AND OTHER ADDRESSES," by Rev. William O. Carrington. Fleming H. Revell Co., 158 Fifth Avenue, New York. Price, \$1.75.

## THOU ART THE CHRIST

"The purpose of this book is to present Jesus as the Son of God and the Saviour of the world." So says the author. It is not a complete life of Christ, but is composed of selected sayings and incidents in the Gospels which manifest His saving power and grace. Again and again the author upholds the divinity of Christ and calls Him "the Son of God." He accepts the Gospels as historical narratives. Nowhere does he question their historicity. The miracles seem to be accepted without quibble. He begins his presentation with the song of the angels to the shep-

herds announcing the birth of Jesus and ends with His resurrection from the dead. If all these biblical teachings are true, all the rest must be true. Only we cannot help wondering why he did not begin with the annunciation of the supernatural conception and virgin birth of our Lord. We wish, too, he had spoken of the DEITY of Christ and of His pre-existence as the SECOND PERSON of the Triune God. We also feel that his doctrine of the atonement is not the full-orbed biblical doctrine (see page 138).

"THOU ART THE CHRIST," by A. A. Acton, D.Ped. Fleming H. Revell Co., New York, N. Y. Price, \$1.35.

## BIOGRAPHY OF DR. FRIEDRICH BENTE

Mrs. Bente has written the story of her famous husband's life in a rarely interesting way, with loving regard for him and yet with fine womanly restraint. She knew just what to say and what to leave unsaid. Dr. Bente was a great and good man—a man of the spiritual mind, with excellent traits of character, deep and thorough scholarship, and versatile talents. He was one of the leading personages in that great branch of the Lutheran Church which is known as the Synodical Conference. For many years he was a professor in the Concordia Lutheran Seminary, St. Louis, Missouri, known as the largest theological school in the world in point of student attendance. He and Dr. Dau were joint-editors of the "Concordia Triglotta"—which is the Lutheran Book of Concord printed in three languages, Latin, German, and English. Dr. Bente was also editor of "Lehre und Wehre," the Missouri Synod's great theological magazine. He was also a powerful preacher, and delivered many addresses on notable occasions. He was upstanding as a defender of orthodox theology and of the doctrinal position of the ecclesiastical body of which he was a member. Not only Lutherans, but others as well, will want to read this engagingly written biography.

"BIOGRAPHY OF DR. FRIEDRICH BENTE," by Mrs. Josephine Bente. Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri. Price, 75 cents.

## NOTES AND NOTICES

A valuable pamphlet, reprinted from an editorial in "The Sunday School Times," bears the title, "Is Kagawa a Safe Teacher?" It contains many compromising excerpts from the published books of the Japanese reformer. Address the Times Co., 325 N. 13th St., Philadelphia, Pa. Prices: 5 cents per copy; 50 cents a dozen.

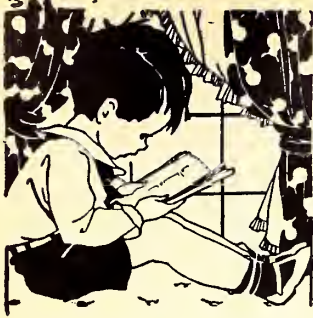
A second revised and much enlarged edition of Rev. R. A. Ostedal's telling pamphlet, "The Challenge of Kagawa to the Church and the Nation," has been issued by the Augsburg Publishing House, Minneapolis, Minn. The price is 10 cents.

"Liberia and the Mission Path" is the title of a very interesting booklet by Rev. Paul W. Koller, D.D., executive secretary of the Board of Foreign Missions. Send for it, free of charge to the United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa.

A booklet entitled "1934 and After," dealing with Abyssinia and Italy, is written by Reginald T. Naish, and is published by Thynne & Co., Ltd., London, England. Price, 6d., postage extra.

Well, well, here is something of distinct value to all Lutherans and all others who are interested in confessional questions and pronouncements. It is a good-sized pamphlet entitled, "Doctrinal Declarations," and is a collection of official statements on the doctrinal position of various Lutheran synods of America. The synods whose confessional positions are here given in full without comment or criticism are the following: The Synodical Conference, The United Lutheran Church, The American Lutheran Church, and the The American Lutheran Conference. Now we wish some one would compile the doctrinal statements of the other Lutheran bodies, namely, the Augustana Synod, the Norwegian Lutheran Church, the Lutheran Free Church, the Suomi (Finnish) Synod, the Danish Synods, etc. Send 25 cents for this pamphlet to Concordia Publishing House, St. Louis, Missouri.





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON

## THE HIDDEN MOTTO

LIALA shut her eyes tight so as not to see that motto on the wall. For the last month she had sought to forget it was there and tried never to glance at it. But even with her eyes closed she could still see the letters standing out as though a finger were pointed at her, "The Lord wants you." With her eyes still pressed tightly together she turned her chair around so that her back was to the motto which hung over the piano. Again she tried to read her book but all she could see was "The Lord wants you." She was alone in the house, her mother and father having gone to take her sister to the train. She had not wanted to go for she was so miserable.

Aloud she said, "I tell you, Lord, you don't want me. I'm not good enough. Mary Elizabeth was the one you wanted and now she has run away from you—gone into nurse's training. She wasn't willing to go into Thy service. But you don't want me, Lord. Why, I am so terrible I could never settle down and be just good all the time."

Unthinkingly she turned around and with a start looked again at the framed motto. The words seemed to be spoken by the Lord. "The Lord wants you."

"But Lord, I couldn't go. Mary Elizabeth was so good and kind. She loved you so much, till—till she decided to take up nurse's training. She even had her clothes planned to go to Bible school. She would have gone, too, if it hadn't been for that young doctor urging her to study to become a nurse. She would have made a good missionary; but me, I couldn't do anything, why, I'm so green and awkward."

"The LORD wants you." It seemed that this time as she looked at the motto the word Lord stood out as though it were underlined. It was no mere man that wanted her, but God Almighty. "The LORD wants you."

"Lord, I know you have a right to call me but surely you don't want me—not me! You are so wise, Lord Jesus. I should think you would know better than to want ME. Why, sometimes I tell lies. I get angry and mad. I—I—" "The Lord WANTS you." This time "wants" was emphasized to her mind.

"Funny how that sign seemed to change. What makes you think you want me, Lord Jesus? Seems peculiar to think of God wanting anything, when He made everything. There are so many folks trying to serve you now, Lord, that I can't imagine why you want me. I don't think you do want me. Just a few words on a piece of cardboard. I'll ask her to take it down when she comes back."

"I can't see why Mary Elizabeth didn't serve you, Lord. She would have made a good missionary. Why didn't you let her know you wanted her? I shouldn't ask that, for somehow I believe that she did know. Was she running away from you, Lord Jesus? Sometimes I thought she was. She seemed to be in such a hurry to decide and go before she changed her mind. Poor Mary Elizabeth, she must have been like Jonah, running away from you. She is going to do a good work; but of course, if she isn't in Thy will, then no matter how good the work may be she is wrong, for I know you have a plan for her, Lord. I am so sorry, Lord Jesus, that she chose her own way and didn't listen to you. She is so sweet and good. I don't see how she could do it. Of course, she is the one you want, Lord, for she is so capable. She can sing and play and every one loves her. She is just a born missionary. What a wonderful work she would have done! Then, when she would come home on furlough I would be so proud to have a sister who could tell all about meeting lions in the path and how she prayed and you shut the lions' mouths. I would drive her around in a car and sort of show her

off as though she were too good for this earth. Ah! you should have made her go, Lord. But, I guess you don't force people, do you? You want them to be willing." Looking up again she saw the motto.

This time it seemed to read, "The Lord wants YOU."

"I must be crazy, Lord Jesus, for I know you don't want ME. What would mother do without me. Why, I keep the house clean, do the dishes, read to her in the evenings, help father with the lawn, run errands, and do so many things. You know, Lord Jesus, father's rheumatism is getting so much worse, he couldn't do without me. Then Lord, I guess you forgot, too, that I can't do anything. I sing like the croaking of a frog, and don't even know the keys on the piano. Of course, I play the violin but I can't read notes. I just play by ear and my teacher in school said that a person who just played by ear wasn't worth much. So you see, Lord Jesus, what kind of a person I am."

She had not heard her mother and father entering the front door till they stood before her.

"Why, Liala, who are you talking to?" said mother who had heard her daughter's voice.

"Oh! I—I was just reading aloud," said Liala with a forced yawn. "There, Lord, see I tell lies also."

Mother and father sat down wearily. They looked sad for some reason.

"Mother," said Liala, "now that Mary Elizabeth is gone, I want to help you so much. I am all you have left. Will you let me rearrange this room and change the pictures on the wall?"

"Why yes, dear, if you want to. We haven't had it changed for a long time," said mother, thinking that it might help to soften the hurt and empty place in her heart to have things changed.

"What will you change, Liala?" said her mother gazing around the room.

Fearfully, Liala started out. "Well, I think the piano would look nice under that little window, and then the big chair would go over in that corner, and the lounge would fit in where the piano now is. Then I think I would put this big picture of the mountains over the big chair and, mother, let's not have that motto here. You could put it in your bedroom, but not in the front room."

"Why Liala," said mother aghast, "that motto has been in this room since before you were born. It has never been moved from that place on the wall."

"I know it. I guess that is why I am tired of it. May I put it in your room?"

"Liala," said father, who had been listening closely. "That motto will stay just where it is. It has quite a story."

"Story? I didn't know that. It does seem quite personal. Why, mother!" said Liala surprised, "why are you crying? Have I said something to make you feel badly?" Quickly she was at her mother's side and had her arms around her.

"Mother, Liala, come here," said father, as he made room for them on the lounge. "Liala, I am going to tell you the story of that motto."

"Years ago, when I was about your age, I met your mother. She was beautiful then, and still is," he said as he put his arm around her mother. "She was young, full of life, musical, and was determined to go into the Lord's service as a missionary. I loved her so much. I knew I could never be a missionary. I was not cut out that way. I was wild, wayward, but I loved your mother and was determined to have her. Had I been willing, I know, now, that the Lord could have changed and used me. But I was unwilling. I won your mother away from the greatest work she could have done. I didn't deserve such a wonder-



ful woman, but the Lord let me have her, let me take her away from His service and He has forgiven me for that sin. After we were married I began to go to church and soon realized the sin that I had committed in persuading your mother not to go into the Lord's service. This was just a short time before Mary Elizabeth was born. So one evening we promised the Lord that our children should be dedicated to Him for His service, and to seal our promise with the Saviour we bought this motto—and another." Looking up at the motto he read, "The Lord Wants You." He continued, "And from the day before Mary Elizabeth's birth till now it has hung in that place."

"But dad, Mary didn't go into the Lord's service, she went her own way," said Liala.

"Yes, dear, I know. Today as we saw her off on the train, mother's heart and mine were breaking. She ran away from the Lord, just as I did." He bowed his head in his hands.

"And as I did, Joe," said Liala's mother.

"That is too bad, daddy and mother, your hopes are all gone then, aren't they? But we won't take it down. The motto will never come down. Maybe when Mary Elizabeth comes home on a vacation she will see it and still give her life to the Lord."

"Liala," said father gravely, searching her face, "would you go in Mary's place?"

"Me, dad? Why the Lord doesn't want me."

"Will you go, Liala, if He does?" He held both her hands in his own as he continued to search her face. It seemed that his very life depended upon his child's decision. He had failed the Lord and had lived many years with the guilty conscience that perhaps souls were going to hell because he had been responsible for keeping another from the Lord's service. "Will you go, Liala? I failed. I refused, and mother followed me. Mary has gone her own way. Will you take our places, Liala? Look, the motto says, 'The Lord Wants You.' I have prayed so much, daughter, that the Lord would speak to your heart through this motto. You must decide, my child. Will you answer yes, to the Lord?"

Slowly Liala rose and stood looking at the motto. Lifting her girlish face, now so serious, yet so beautiful, she said slowly, "Lord, if you really, truly want me—." She paused; her lips trembled as she said softly, "I will." Then turning to look at the tear-stained face of her mother she said, "Mother and daddy, when the Lord sends me out as a missionary, may I take the motto with me? It will help me to remember."

"Yes, child, and God bless you, my daughter. The motto has served its purpose. Will you bring it to me, Liala?"

Going over to where it hung she removed it from its nail and in surprise, exclaimed, "Why, look, there is one underneath it. Whoever put it there? It looks new and beautiful." Turning to her mother and father, she noticed their happy smiling faces, and looking back at the motto, she observed what she had not seen before in her great surprise. The motto read, "The Lord Answers Prayer!"

## AS STUPID AS AN OSTRICH

THE Arabs have a saying, "Stupid as an Ostrich," which has come down through the ages. They say there are five different facts about this bird which prove its stupidity. (1) It will swallow iron and stones. (2) When it is hunted it thrusts its head into a bush, and imagines the hunter does not see it; (3) It allows itself to be deceived and captured in a peculiar manner; and (4) It has a small head and few brains.

Some authors say that the ostrich does not deserve such a character, but that it is a wary bird, and that the vast arid plains on which it roams are so open that no ambush can be employed and the pursuer has to use dogged perseverance to catch it. Many times the lives of two horses have to be sacrificed to catch an ostrich, so fast does it run (averaging at times sixty miles an hour). They all agree, however, that in many ways it is a stupid bird.

The ostrich lays its eggs in a hollowed out place in the sand. Each egg is about six inches long and weighs nearly three pounds. This is not so big when we remember that the ostrich sometimes grows to be seven feet tall and weighs about 200 pounds. The female ostrich sits on the

nest for a part of the day, then covers her eggs with the warm sand, forgetful that some wild beast might trample them underfoot. Another interesting fact about the bird is its beautiful feathers. There are many ostrich farms in Africa, and when the bird is six or seven months old it has its first feathers cut. Then every seven months its beautiful plumes are trimmed off, one cutting being worth from twenty to fifty dollars. Most of the birds live to be eighty years old, so you can see why ostrich farms exist. The wings of this peculiar bird are beautiful, but they are useless for flying. They act as sails when the ostrich runs but they are not strong enough to lift it off the ground.

The ostrich has two distinct cries. One is a roar which many times the natives cannot distinguish from that of the lion. The other is an angry hiss.

All of this information about this interesting bird is valuable knowledge, but my reason for giving it here is not for the purpose of nature study.

Gavest Thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Which leaveth her eggs in the earth, and warmeth them in dust,

And forgetteth that the foot may crush them, or that the wild beast may break them.

She is hardened against her young ones, as though they were not hers: her labor is in vain without fear;

Because God hath deprived her of wisdom, neither hath He imparted to her understanding.

What time she lifted up herself on high, she scorneth the horse and his rider (Job 39:13-18).

How like some Christians this bird is! It has wings which are gorgeous in their plumage, but useless for flying.

The Scripture says, in Isaiah 40:31, that we should "mount up with wings as eagles." God's will is that we believers should grow, should leave earthly things and seek higher plains, loftier heights. He has given us wings of faith with which to soar heavenward and Godward. Are we going to be content to be bound to earth and not seek those higher beauties which the Lord has prepared for us?

How useless would an airplane be which was constructed for flight but was unable to leave the ground. Christians who are absorbed in this world, who are satisfied with earthly pleasures and ambitions, who are content to let their minds be wholly occupied in the shifting, changing events of life are just as useless. Dare to be different; dare to mount up on the wings of faith and taste of heavenly pleasures. Dare to follow on when He leads, which is ever upward.

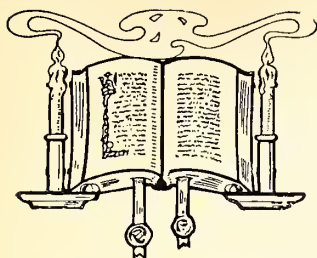
As a Christian you may be beautiful in your life. You may be admired for your sweet disposition. You may gain much earthly recognition for your giving. You may be industrious in your ladies' aid society. Every Sunday morning and evening, you may be found in the church. Perhaps you always lead out in prayer and testimony, but, have you learned to live above this earth? Have you even sampled the wonderful delicacies that the Lord has for you which are reached by soaring higher? Do you know the joy which comes in times of testing, from mounting up above incidents and living in the presence of the Saviour? Do circumstances, every day occurrences, annoying traits of character in others, or habits in friends, disturb your peace of mind and spoil a whole day for you? Are you living on so low a level that such trivial incidents reach and annoy you? Are you the stupid ostrich type of Christian who never flies, never feasts on the good things which are prepared for you higher up?

Learn to fly. Learn to live above the trivial happenings of a day's routine. Learn to be occupied in the marvelous Son of God Who hung upon the cross of Calvary for you and for me. Live with Him in fellowship and communion above the disturbing, distracting events of this earth.

Don't be as stupid as the ostrich, but let the Lord give you the wisdom to live above the humdrum of this earth's events where all is noise, sin, confusion, false tinsel, fading splendor, showy pomp and power.

Above sits Jesus waiting to give us peace and rest, joy and comfort in the midst of all this world's clamor and turmoil. All that He has to offer is yours if you will only let Him control and direct your thoughts. Be occupied in Him.





# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE

## INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by MISS ANNA BENTHIEN

Third Quarter, Lesson 5

Sunday, August 2, 1936

### PHILIP'S MISSIONARY LABORS

Lesson Text: Acts 8:5-40

Devotional Reading: Matthew 13:3-9

#### Golden Text:

**"Therefore they that were scattered abroad went everywhere preaching the Word" (Acts 8:4).**

Our lesson for last week discussed in general the spreading of Christianity from the center at Jerusalem to other parts of the world. However, our lesson for today discusses a more specific incident of missionary activity. The preacher, or missionary, this time is Philip (Acts 21:8). Philip, the evangelist, presents us a good example to follow. He was not only an evangelist, but he had missionary zeal, whether it was for the needs of the multitude or for one individual soul. You who are teachers have a marvelous opportunity in this lesson of driving home the truths of personal work. The lesson falls into three natural divisions: (1) A Zealous Missionary (Acts 8:5-8); (2) A Responsive Convert (Acts 8:9-25); (3) A Willing Unbeliever (Acts 8:26-40).

#### I. A ZEALOUS MISSIONARY

We have come to be ardent admirers of zeal. Of course, we must qualify our statement by defining that zeal as godly zeal. Zeal in the realm of sin can do great harm. An instance of misguided zeal is in the case of the apostle Paul when he, as a Pharisee, campaigned against the Christians (Acts 8:3). However, in Paul's case this indomitable spirit became converted, and instead of working for the devil, it wrought miracles for God. Godly zeal has a salient influence upon the lives of others. We see such a case in II Corinthians 9. An offering was being taken for the Jerusalem saints. It seemed that the Corinthian brethren had been unusually diligent and successful in taking up their own offerings. In fact, their zeal and enthusiasm was so great that Paul speaks a special word of commendation: "Your zeal has provoked very many" (II Cor. 9:2). To be zealous is to be diligent, and we find this thought carried out in II Peter 3:14, "Wherefore, beloved, seeing that ye look for such things, be DILIGENT that ye may be found of Him in peace, without spot, and blameless."

The scattering abroad of the people, or laymen, preceded the exit of Philip from Jerusalem. Persecution was the incident in the hands of God to scatter them and thus get the message to the uttermost parts of the world. To these Christians, at the time of their persecution and apparent disbursement, the testing doubtless seemed unreasonable, and the blessing in the testing may have been so concealed that they could not see it at the time. But just as God uses the seemingly cruel wind to scatter the seeds of the trees in the forest so that the forest may reproduce, God uses the wind of persecution to scatter the Gospel Seed so that it, too, might bear fruit. (We are told in Acts 8:1 that the apostles were not forced to leave at the same time that the laymen were; thus Philip's missionary journey becomes a private enterprise on the part of Philip under the direction of the Holy Spirit.) Philip chose as his field of labor, Samaria. We believe that one reason for this choice was the parting words of our Saviour as He ascended into heaven: "Ye shall be witnesses unto Me both

in Jerusalem, and in all Judaea, and in SAMARIA, and unto the uttermost part of the earth" (Acts 1:8). The despised Samaritans were especially remembered by Jesus in His commission.

When Philip went to Samaria we find that he did two things. We are told that he preached Christ and that he performed miracles of healing. We cannot follow both of these phases of his ministry in our practice because the healing miracles belonged to the Kingdom dispensation and Kingdom preaching. Philip's message was one concerning the Kingdom of God (Acts 8:12), hence, he had a right to perform miracles of healing. But were we to use his example as license for attempting that sort of thing now, we would be flat-interpretationists. However, preaching Christ is not necessarily a Kingdom characteristic, therefore the apostle Paul emphasizes this point as the core of the Gospel ministry for the Body age. He says in I Corinthians 1:23, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." And also chapter two, verse two, "For I determined not to know anything among you, save Jesus Christ and Him crucified." Philip did not go to Samaria for the purpose of cleaning up the politics of their community, of reorganizing their social welfare boards, of reforming their public school systems, or of patching up the unfortunate ill feeling that existed among the Jews, his own countrymen, and the Samaritans. We are told in verse five of our text what he went to Samaria for—to preach Christ.

The reception which the people gave Philip was just a little bit unusual, and yet we believe the record as we have it in the book of Acts. "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (vs. 6). These Samaritans were unusually responsive to the Gospel, embracing it in great numbers. These results must have been a very great encouragement to the young missionary, Philip. We are confident, however, that he did not permit himself to be puffed up over his success.

#### II. A RESPONSIVE CONVERT

The next several verses give the account of a man by the name of Simon who became a convert to Christianity. Before the arrival of Philip, this man, Simon, doubtless through demon help, bewitched and beguiled these poor people. He claimed that he was a god, and the people believed him, attributing to him the powers and attributes of deity. He was one who engaged in sorcery. But our hearts are refreshed when we discover in verse fifteen that this wicked man, believing the story of the Gospel, became converted and was baptized into the Christian faith. However, the things of his former life had such a grip upon his soul that he was not able to forget them all at once. This weakness in his life caused him to make a great mistake. His sin was to suggest that he might be able to buy, with money, the power to bestow the baptism of the Holy Ghost (vs. 19). But again we see evidence of sincerity down deep in the heart of this converted heathen. He responded to the exhortation given him by the



apostle Peter, and apparently repented of his sin (vs. 24).

The presence of Peter and John in this revival meeting gives rise to a question concerning the Holy Ghost baptism. It is revealed in verses fifteen to seventeen that the baptism of the Holy Spirit was conferred upon the converts subsequent to their salvation. This in no wise contradicts the revelation in I Corinthians 12:13 that believers are baptized coincident with their salvation. The Transitional period should be recognized in the book of Acts, and especially in this connection. The presence of the Kingdom message (Acts 8:12) and also that of the Body (Eph. 3:1-9) brought about a continual change in miracles, healings, sign gifts, and spiritual gifts. The stabilization came toward the end of the Transitional period (70 A.D.) when the characteristics of the Body age became increasingly evident; and they have not changed to this hour. Thus, before the writing of I Corinthians 12:13 some believers were not baptized with the Holy Spirit upon believing, but subsequent to believing. However, after the writing of I Corinthians 12:13 all believers receive the gift of salvation and the Holy Spirit baptism simultaneously.

A little controversy has arisen over the question of Simon's salvation. Several who have studied this passage claim that Simon was an unbeliever. Their ground for saying this is that Simon returned to his former evil practices after apparent conversion. We cannot under any circumstances accept this kind of argument. It is untenable, gratuitous, and without scriptural foundation. Shall we be so bold as to say that all who do such things are proving, by that act, that they are not Christians? God has not yet called men to judge others as to their salvation. "Judge not, that ye be not judged" (Matt. 7:1). Salvation is by faith, and not works. The only scriptural and logical method for us to use in determining the salvation of Simon, the sorcerer, is to examine the passages which deal with his faith. Those passages which deal with his works have their bearing upon his rewards, but not upon his salvation. And so we turn to verses twelve and thirteen. Verse twelve indicates that many believed Philip's word concerning Jesus Christ, and by this belief, were saved (Acts 16:31). Then in verse thirteen, the immediate context, we are told that Simon also believed. Therefore, if the faith indicated in verse twelve refers to salvation, then it must also refer to salvation in verse thirteen. Thus, Simon was saved. As to his reversion into a former sin, this merely indicates that he was a weak soul and that he had backslidden. Backsliding, or loss of fellowship and communion, is not possible for unbelievers.

Instead of criticizing Simon, judging him to be insincere, and deciding, without God's endorsement, that he is in hell, let us see the simplicity and willingness of this weak soul. The apostle Peter, in verses twenty to twenty-three, uses extremely strong language in rebuking Simon for his sin. We believe that Peter did right in administering the rebuke, but not every Christian would be willing to take the rebuke as sweetly and graciously as Simon did. With the humility of a babe in Christ he answered, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." His words seem to indicate that he had repented of his sin and was indirectly asking for forgiveness. We must say, to Simon's credit, that he was a responsive convert.

### III. A WILLING UNBELIEVER

There is a promise which is given in John 7:17 which is often overlooked: "If any man will do (willeth to do) His will, he shall know of the doctrine." This promise of God finds beautiful exemplification in the case of the Ethiopian eunuch. We believe that the case of the eunuch is a vivid illustration of that which is going on in the world all the time. God's promise must be fulfilled, and so the Holy Spirit is seeking for unbelievers all over the world who are willing to be saved. Such shall not see death until they have gotten an opportunity to accept the Christ. This seems like a big statement, but it has John 7:17 back of it. There can be no unfairness with God, for He is just (Deut. 32:4). Every soul in hell is there because he or she rejected the Christ, and not because they failed to have a chance.

This eunuch from Ethiopia came to Jerusalem for the same purpose that the Greeks did who said, "Sir, we

would see Jesus" (John 12:21). The eunuch had traveled a long distance, perhaps over a thousand miles, in order that he might satisfy the longing of his heart to worship the God of the Jews. He came to Jerusalem, the logical place, and there he received something which paved the way for his conversion. He procured a copy of the book of Isaiah. This, we believe, was also under the direction of the Holy Spirit, for this man was a willing soul. We further see the leading of the Spirit in this man's life, in the particular portion of the book which he was reading when Philip found him—the fifty-third chapter. This chapter of Isaiah is the Gospel in Old Testament language. This poor, uninstructed fellow could not understand what he was reading. He needed some one who knew the Scriptures to explain them to him. We do believe, however, that the Holy Spirit could save a man without the aid of the human element, that is, a preacher or personal worker. But in this case, the unbeliever needed some one to explain the Scriptures to him.

God always supplies and makes provision for the need at hand. If it be a ram for Abraham in place of his son, Isaac, or a ship to save Noah's family, or a big fish to chastise Jonah, or a preacher to deal with a willing soul, God can, and will supply the need. Perhaps the mystery as to how Philip got down to the desert of Gaza from Samaria will not be solved, as far as we are concerned, until we get to glory. We are told in verse twenty-seven that "he arose and went." It sounds logical that Philip was transported by means of a miracle to the place where he was needed. He was taken from the midst of an evangelistic meeting where hundreds and thousands were obeying the call of God, to the desert of Gaza, all because a willing soul was rapidly making his way back to his heathen country without having yet found the Saviour. We are told in verse thirty-five what Philip said: "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

Because the element of water baptism enters into the narrative, some have believed that it had something to do with the eunuch's salvation. This, however, is not true. A man is saved by faith in the finished work of Jesus Christ, and that alone. Faith is something which takes place in the heart, "For with the heart man believeth unto righteousness" (Rom. 10:10). When the eunuch asked for water baptism, Philip was willing to grant his request only on one condition. Listen to Philip's own words: "If thou believest with all thine heart thou mayest" (vs. 37). "With the mouth confession is made unto salvation" (Rom. 10:10). And so with his heart the eunuch believed but with his mouth he made his confession: "I believe that Jesus Christ is the Son of God" (vs. 37). And it was after the salvation of the eunuch that they both went down into the water and the eunuch was baptized. Water baptism by immersion is simply a testimony of the death and resurrection of Jesus Christ (Matt. 3:15). (See "Grace and Truth" for November, 1935, page 330 for exposition of this verse.) Following his baptism, this new convert took his copy of the book of Isaiah and "went on his way rejoicing" (vs. 39).

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

While a student in the Moody Bible Institute, one day I had a remarkable experience. I was studying in my room, and unconscious of any special reason, I laid my work aside and took a walk to Lincoln Park. As I passed through the park I gave out tracts, "The Way of Life Made Plain," by Norman Camp. I went to the zoo, and as I was walking north, I handed a tract to a young man who was going east. I noticed him step to one side and begin to read it. Although I appeared to be watching the buffaloes, in fact I was watching this young man. When he had finished the tract, I went to him and asked him if he was saved. He said "No." I read him many Scriptures from my New Testament, and he accepted the Lord. The last I saw of him that night, he was on his knees at the front in Rader's tabernacle. Before he left me he said, "I was in the old park praying that God would send some one to speak to me." How the Holy Spirit got me to the exact spot at the exact moment I do not know, for as I was going north and he, east, we would not have met a few seconds later.

—R. I. Humbert



## POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. With what motive should zealous and enthusiastic service for the Lord be performed? (Col. 3:22-24; Eph. 6:5-8)
2. Did Philip maintain the attitude of the Jewish nation toward the Samaritans? (cf. John 4:9 with Acts 8:5)
3. Does the Bible endorse corrective teaching? (Acts 8:18-24; II Tim. 4:1-5; Tit. 1:10-13; Gal. 1:6-10; 2:11-21; 3:1-14; Acts 15:1-11)
4. What change was wrought in the life of the man called "the great power of God" when he came in contact with the real power of God? (Acts 8:13; Heb. 4:12; Rom. 1:16).
5. Did Simon lose his salvation when he drifted from God? (John 10:28; Rom. 8:38-39; Ps. 89:30-33; John 6:37; II Tim. 2:13)
6. Does the Bible give any explanation as to why a totally depraved ruler of a heathen country would buy a portion of the Scripture and desire to know its contents? (John 12:23; 7:17)
7. Did Philip have one message for the crowd at Samaria and another for the Ethiopian in the desert? (Acts 8:5-8, 34-35)
8. Is baptism a prerequisite of salvation? (John 3:16, 18, 36; 6:37; 5:24; Acts 16:31; Eph. 2:1-9; Rom. 3:19-28; 4:1-5)
9. Were Philip's missionary journeys self-directed or God-planned? (Acts 8:26-27, 39-40)
10. How may every Christian live a God-planned life? (Rom. 12:1-2; Prov. 3:5-6; Heb. 12:1-2; Isa. 48:17; Ps. 32:8; Jer. 10:23; Ps. 25: 4-5, 9, 12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS  
ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear Boys and Girls:

Did you know that when you memorize John 3:16 the message of that verse will cause you to see the great heart of love that the Lord has for every soul on earth? So many people have the idea that God only loves good boys and girls; but if that were the case there would be no chance for those who were bad. But the Bible does not say that God loves only those who are good, but it says, "God so loved the WORLD." The world consists of sinners, and surely we could not call them good. God loves sinners, so He sent the Lord Jesus to die on the cross of Calvary that sinners might be saved.

Third Quarter, Lesson 6

## SAUL CONVERTED AND COMMISSIONED

Lesson Text: Acts 9:1-31; 22:17-21

Devotional Reading: Isaiah 6:1-8

## Golden Text:

"I was not disobedient unto the heavenly vision" (Acts 26:19).

The greatest Christian that God has chosen to give the Church in nineteen hundred years is unquestionably the apostle Paul. He is its profoundest theologian. He is its greatest missionary. He is its most tireless worker. The doctrinal foundation, the ethical height, the missionary passion that have marked the Christian Church down through the ages, all spring from the apostle Paul.

The greatest event in the life of this greatest of all Christians was certainly his conversion. It has often been said, the two greatest witnesses to the divine origin of the Christian faith are the resurrection of Jesus Christ and the conversion of the apostle Paul. We study Paul's Conversion and Commission under three headings: (1) Change of Saul's Destiny (Acts 9:1-19; 22:3-16); (2) Revolution of Saul's Occupation (Acts 9:20-31); (3) Enlargement of Saul's Ministry (Acts 20:17-21).

## I. CHANGE OF SAUL'S DESTINY

Saul was a Pharisee, born in Tarsus, acquainted with Greek learning, deeply versed in the Scriptures, and a stu-

Today's lesson is found in Acts 8:26-40. It is the story of Philip and a man from Ethiopia. Philip was a servant of the Lord Jesus and was preaching in Samaria. Perhaps there were many people listening to the Gospel as Philip preached, but the Lord wanted Philip to leave that part of the country and go into Gaza, which is a desert. Down in Gaza was an Ethiopian who needed the Saviour. This Ethiopian had just been to Jerusalem to worship. As he was returning to the desert, he was reading from one of the books of the Bible, but he did not understand what he was reading. The book was Isaiah. The Lord was so interested in that individual soul that He was willing to have Philip leave the crowded parts of Samaria in order that this man might learn of the Saviour. As the Ethiopian was sitting in his chariot reading, Philip drew near and asked him if he knew what he was reading. The Ethiopian said he could not understand unless some one would guide him in the truth. This gave Philip opportunity of preaching to this man about the Lord Jesus and His love for sinners.

You will notice that the portion of Isaiah which was being read was chapter fifty-three, verses three to seven, which tells us how the Lord Jesus was led to the cross of Calvary as a lamb to be offered for the sins of the whole world. He was despised and rejected. He was wounded for us. God laid on the Saviour the iniquity of the world. This was the message that Philip gave to the man of Ethiopia, and the man accepted the Saviour because he saw the love that Jesus had for him. In Acts 8:37 we find that Philip asked the man what he thought of Jesus Christ and the Ethiopian answered, "I believe that Jesus Christ is the Son of God."

Although Philip had but one soul to talk to there in the desert, the Lord rejoiced in that one soul that came to the Saviour. The Lord is interested in each individual, and if He sees a willingness to hear the Gospel, He will see to it that some one brings the message.

If a boy or girl who has never taken the Lord Jesus as his or her personal Saviour is reading with us today, this is the time for you to make your decision. The Lord is interested in YOU. He has not forgotten your need, and He wants you to know Jesus as Your Saviour. You may have been going to Sunday-school and hearing of the Saviour's love, but have never made the important decision of your life. Will you stop long enough just now to say, as did the Ethiopian, "I believe that Jesus Christ is the Son of God, and that He died for me." The Saviour says, "I give unto them (that is, to them who take Jesus as their Saviour) ETERNAL LIFE, and they shall NEVER PERISH, neither shall any man pluck them out of My hand" (John 10:28). Eternal life is yours the moment you believe.

Yours in the love of the Saviour,

Aunt Anna

Sunday, August 9, 1936

dent of Gamaliel in the great rabbinical school in Jerusalem. He was a man of fiery passion, of zeal for obedience to the law, and of unswerving loyalty to the faith of his fathers. As a Pharisee, he was even above the average, being a Pharisee of the Pharisees. "Profited in the Jews' religion above many my equal in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:14; Acts 22:3). There can be no doubt about the sincerity of this man, Saul, in the persecutions of the Christian faith, but he was sincerely wrong in his objective. He himself testified, "who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:13). We may therefore say that Saul was honest in unbelief because he sincerely believed that the Christian religion was fakery.

Since Saul was so thoroughly deceived, and since he believed his purpose to be a godly one, he used every ounce of his strength and influence to stamp out the Christian religion. Verses one and two of our text indicate that he went to the high priest in Jerusalem desiring of him letters of introduction to the synagogue of Damascus so that he might be enabled to take into custody any Christians whom he might find there and bring them back to Jerusalem to



be tried as heretics. In Acts 22:5 we note that Paul called upon the high priest to bear him witness to this fact. Perhaps some doubted Paul's statements, and so he proved their accuracy. Damascus, the place to which he was going, was located over one hundred miles north of Jerusalem and held the enviable position of being the land's oldest city. It was a great commercial center and so it appealed to Saul as being a rich field in which to do his work.

What happened to Saul on the way to Damascus? Only three alternatives are possible. Either Saul invented the story as an excuse for his change of attitude toward Jesus, or he was deceived by a wrong interpretation of a natural phenomenon, or he told what actually occurred. The position that Saul deliberately made up such a story to justify his desertion of Judaism and his espousal of Christianity is a psychological impossibility, plain to any one familiar with human nature and the facts of Saul's life up to this point, not to say afterward. That he misinterpreted a natural experience is more worthy of discussion. But what sort of experience did he have? An epileptic fit? Then how explain the light, the voice, the effect on the other men? Was he awakened out of sleep by a clap of thunder? But it seems to have been a clear day, and then there was the detailed conversation and Saul's claim that he saw Jesus. If one supposes that Saul had worked himself into a frenzy over these persecutions and suddenly went mad, he has more problems on his hands than he had before. Saul's mental vigor, which he retained all his life, the clearness of his recollection of the interview, and of the whole current of his future career testified to the reality of his having seen Jesus.

God does not deal with every unbeliever the same. Saul's experience is perhaps the only one of its kind in the history of the Christian Church. God had a special purpose in dealing with Paul in this way, and the important thing is that Saul's destiny was changed from hell to heaven. After seeing Jesus in the Damascan way, he was taken to the city, unable to use his eyes, and there he remained for three days without water or food (vs. 9). A devout disciple of Jesus Christ, named Ananias, was directed to visit Saul and bestow upon him the baptism of the Holy Ghost. And so Saul became a believer in the Lord Jesus Christ and was baptized with the Holy Spirit. His personal testimony of salvation is given in I Timothy 1:14-16.

## II. REVOLUTION OF SAUL'S OCCUPATION

Since Saul was stricken with blindness and healed after three days, he could say with the healed blind man in John, "One thing I know, that, whereas I was blind, now I see" (John 9:25). But when applied to Saul it has a much deeper and more far-reaching meaning. Saul, as an unbelieving Pharisee persecuting the Christian Church, was indeed blind. He walked in darkness. In fact, he called himself the chief of sinners (I Tim. 1:15). The return of sight which Paul experienced in Acts 9:18 is more than a return of physical sight. Upon being saved, he could see that whereas he thought he was serving the God of his fathers, he had been really working against Him. He saw that the Christians whom he had called imposters represented the true followers of God the Father in heaven and His Son Jesus Christ.

Saul, as a young Pharisee, doubtless was well to do and able to spend all his time persecuting the Christians. He used his time, money, and talent for this evil purpose. Had he been a man of moderate means, he would have been compelled to use part of his time to make his living. But Saul's occupation was changed. We find a marvelous transformation coming over him immediately upon his conversion. Being well versed in the Old Testament, as a Pharisee should be, he had a good background for the Gospel ministry. The first thing he began to do was to preach that Christ was the Son of God, "And straightway he preached Christ in the synagogues that He is the Son of God" (Acts 9:20). No higher tribute could be paid a mortal soul than to say of him that he preached Christ.

It is certainly unfair to expect that Saul, in his first sermon, should start a great revival. His embracing of the Christian faith and renunciation of Judaism could only bring down on him the wrath of the Pharisalical gods. Saul was easily recognizable, and especially since he referred to his own experiences before and after conversion. Notice what some who heard him said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring

them down unto the chief priests?" (Acts 9:21). But even though the people did not accept what he said, they were at a loss to meet his arguments. "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (vs. 22). Having been a Pharisee himself, and a student of Gamaliel, he knew the vulnerable positions of their side, and thus from the standpoint of logic, his argument was better than theirs. This great power that Saul manifested in Damascus, the ability to successfully prove his arguments, remained with him throughout his lifetime. Even though persecuted, reviled, and beaten almost to death, he never recanted or yielded one whit to the devil's side. It is a wonderful day when a man changes his destiny from the lake of fire to heavenly bliss. It is likewise a marvelous experience for a man to change employers, having served the devil and then to work for Jesus Christ.

## III. ENLARGEMENT OF SAUL'S MINISTRY

The commission given Saul upon his conversion was a very sweeping one. Speaking to Ananias, concerning Saul, the Lord said, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and the kings, and of the children of Israel" (Acts 9:15). Even though the Gentiles are mentioned first on the list, this does not mean that Saul was to preach to them first, that is, chronologically speaking. The correct order is given in Romans 1:16: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." This command was heeded to the letter by Paul. We are told in verse twenty of Acts nine that he straightway preached Christ in the synagogues of the Jews. And further proof of the accuracy of this statement is that he next preached in Jerusalem (Acts 9:29), then in Tarsus (Acts 9:20), then in Salamis (Acts 13:5), and then in Antioch (Acts 13:16). In each one of these cases we are told that while there were Greeks or Gentiles in the city, Paul confined his efforts to the synagogues—the Jews. But in Acts thirteen, verses forty-seven and forty-eight, a change takes place: "For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord." In fact, Paul was more than an ordinary preacher to the Gentiles. He was their special apostle (Rom. 11:13). Furthermore, he is the apostle especially given to the Gentiles of this dispensation (Eph. 3:7-8). But let us note that Paul fulfilled the injunction in Romans 1:16 by preaching to the Jew first, and then to the Greek.

We regret to say here that some have made the mistake of trying to apply this injunction "to the Jew first" to the full-orbed section of the Body age. Just as Pentecost was a dispensational mile-post, and, having once been fulfilled should not be repeated, we believe that the fulfillment of Romans 1:16 took place in the early part of the Transitional period and should not be applied to the entire Body age. God may, and does, lead some to preach to the Jews exclusively, but to force this ministry upon every one is unscriptural and unreasonable. If we were to consent to this, logically we would have to condemn the apostle Paul for not preaching to the Jew first every time he went to a new city or a new field, or every time he preached a sermon. To be logical he should have addressed his remarks first to the Jews and then to any Gentiles who may have been within earshot. But note what Paul did. After his decision to preach to the Gentiles in accordance with God's leading, the watchword for the rest of his life, instead of being to the Jew first, was rather to the Greek first. Only one of his letters is addressed to the Jews, that being the book of Hebrews. All the others were addressed to Gentile churches, and Gentile brethren in the faith. The enlargement of Saul's ministry was to the place where he was including not only the Jews but also the Greeks, and his life work was to be that of apostleship to the Body of Christ.

## VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Stephen Grellet had a narrow escape from France during the first year of the Revolution. He was a French nobleman, a freethinker of Voltairean pattern. He went to British Guinea and afterward to Philadelphia. Wishing



to know something of the history of Pennsylvania as well as learn English, he began translating the works of William Penn, and was presently thrown into the company of the Society of Friends. He says: "One evening I was walking in the fields alone, my mind being under no sort of religious concern, when I was suddenly arrested by what seemed to be an awful voice proclaiming the words, 'Eternity! Eternity!' It reached my very soul, bringing me like Saul to the ground. The great depravity and sinfulness of my heart were set open before me, and the gulf of everlasting destruction to which I was verging. I remained almost whole days and nights exercised in prayer that the Lord would have mercy upon me."

With the aid of his dictionary, looking up almost every word, he turned again to Penn's "No Cross, No Crown," reading it twice through; also the English Bible, having none in French, with the aid of a dictionary. He withdrew from company and spent most of his time in waiting upon God. He became a lay preacher among the Friends in Philadelphia, where he was now in business. Then came other and extraordinary experiences of Divine purpose in his life. When the yellow fever struck the city in 1798, he went from deathbed to deathbed, ministering to soul and body. Many died literally in his arms. He was taken with the disease and thought to be dead, being listed in the daily report as "a French Quaker." But after he had turned himself the more easily to breathe his last, a secret and powerful language seemed to proclaim to him, "Thou shalt not die, but live. Thy work is not yet done," and the corners of the earth seemed unrolled before him where he should have to labor in the Gospel.

He had a profitable business which he retained through life, and was thus able to make missionary excursions from time to time at his own expense. In 1804 he began preaching to Roman Catholics in Montreal, visiting convents, and telling nuns and priests of the unsearchable riches in Christ. Then he went among the Indians of the Canadian wilderness. Somewhat later he felt the call to preach in his own homeland and to his own relatives. He worked for the amelioration of prisons and on European battlefields; among other fields he witnessed to thousands in Haiti; and he boldly witnessed to the Pope in Rome in an audience given him.

—Abridged from "Sunday School Times"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Would Saul's sincere belief that he was doing God a service in persecuting Christians have saved him? (Acts 4:12; Eph. 2:8-9; Tit. 3:5; John 3:18, 36)

2. What change did Saul's conversion make in his life purpose? (cf. Acts 9:1-2 with Rom. 10:1; Acts 9:20-21)

3. What attribute of God was especially manifested when He chose a cruel persecutor of Christians for His special apostle for the Body dispensation? (I Tim. 1:12-16; Acts 22:19-21; I Cor. 15:9-10)

4. In what way did Saul's commission differ from that of the twelve disciples? (cf. Acts 9:15; 22:19-21; 26:15-18; Eph. 3:1-9 with Matt. 10:5-7)

5. Was Saul obedient throughout his lifetime to his heavenly vision and divine call? (Acts 26:15-20; II Tim. 4:6-8)

6. To whom did Saul give the credit for his transformation from the "chief of sinners" to the chiefest of apostles? (I Cor. 15:10)

7. How was Saul received by the people when he began witnessing for Christ after his conversion? (Acts 22:19-30; 9:20-21, 24-30)

8. Did Saul consider it too great a sacrifice to renounce his high position in the world and unreservedly give his life for the proclamation of God's grace? (Phil. 3:4-14; Rom. 12:1-2)

9. Did Saul suffer great things for Christ? (II Cor. 4:7-10; 6:1-10; 11:23-28)

10. How is the believer's identification with Christ taught in the story of Saul's conversion? (Acts 9:1-4; Matt. 25:40, 45; I Thess. 4:8; Eph. 5:30; John 17:20-23)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear Boys and Girls:

In the ninth chapter of the book of Acts we learn of another soul who accepts the Lord Jesus as Saviour, but this soul came to a knowledge of the Lord in quite a different way than the man from Ethiopia. You remember last Sunday's lesson told of Philip leaving the crowd to go to preach to a single soul in order that that soul might be brought to the Lord. God found in the Ethiopian a willingness to know the truth, and he sent Philip to teach him the way of salvation.

Saul was quite a different character. Saul was intense in his anger against the Lord and His disciples. He did everything he possibly could to put the Lord and His disciples out of the way. Acts 9:1 says that Saul was breathing out threatenings and slaughter against the disciples, showing that this hatred was not for a day or so, but a continued thing. Saul was determined to bring the disciples to Jerusalem as prisoners, and to try them in court. He went to Damascus to bring his complaint, and on the way the Lord interfered with his plans. This time the Lord blocked the way of Saul's persecution.

The Scripture says that as Saul was on his way to Damascus a great light shone round about him from heaven. The light was so great that it blinded the eyes of Saul. Instead of rushing into the city as a conqueror, he was led as a helpless blind man. As the light shone round about him, Saul heard a voice saying to him, "Why persecutest thou Me?" It was the Lord from heaven speaking to this man, letting him know that all his persecution against the disciples was really against the Lord. Saul had no answer for the Lord, but tremblingly said, "Lord, what wilt Thou have me to do?" Saul was anything but willing to have his plans interfered with, but when he saw what he had been doing, he was humbled and immediately asked the Lord what he should do. God found willingness in Saul's hard heart, and only in the willingness of his heart could he find the Saviour.

God brought Ananias to minister to Saul in his blindness, just as Philip came to the rescue of the Ethiopian. God is a God of love and concern over the lives of His creation, and brings them in touch with the Gospel message. There is one verse I want each boy and girl to memorize before our lesson is over. It is found in Acts 9:20: "And straightway he preached Christ in the synagogues, that He is the Son of God." This same man who was intent on persecuting those who loved the Lord, now went with the message telling others that Jesus was the Christ.

The Lord no longer called him Saul, but Paul. This man Paul is the man who proved to be a faithful follower of the Saviour. We read how that he suffered at the hands of those who hated the Saviour. Paul knew what it was to go hungry and many times he was beaten and put in prison, all because he was preaching the Gospel of the Lord Jesus Christ. You recall the story of Paul and Silas who were put in prison, and even though they were behind the bars, they sang praises, thus bringing the glad tidings to those in the prison cells. Being put in prison did not keep them from preaching the Gospel. The difference in the life of the old Saul and the new Paul is the difference that comes into a life that finds Jesus as Saviour. The Lord brings a change into the life, and creates a desire to do everything possible to turn another soul to the Saviour. Have you talked with some of your friends about the Saviour? If not, seek to bring some one to Jesus. Tell them of His love for them, and of His death on the cross for their sins. Remind them of His promise to them, "I give unto them eternal life." It will bring rich blessing to your life to lead a soul to Christ, and it will bring new life to those with whom you talk.

Yours in His saving and keeping power,  
Aunt Anna



# SOWING AND REAPING

Lesson Text: Galatians 6:1-10  
Devotional Reading: Galatians 5:16-24

## Golden Text:

**"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).**

The lesson for today is supposed to be a lesson on temperance, that is why the lesson committee chose a passage which would give freedom for the discussion on this subject. We shall not deal with the temperance subject, but rather that which the passage chosen seems to convey to us. Galatians 6:1-10 is a passage which is especially applicable to the personal Christian life. We will treat it as follows: (1) Ministration (Gal. 6:1a, 2, 6); (2) Introspection (Gal. 6:1b, 3-5); (3) Cultivation (Gal. 6:7-10).

## I. MINISTRATION

For all of us there is still ground to be gained in the realm of service to others. The Golden Rule is ever an excellent guide for our daily conduct, even though the modernist has used it to teach that salvation is by works. We usually think of ministration to others in the realm of social service, that is, supplying their need in the realm of temporal things. But the first verse of our text presents to us a new angle of service: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." This can have only one interpretation, and that is, if our brother in Christ makes a mistake or commits a transgression, we are to talk to him and seek to convince him of his mistake and restore him to proper fellowship. This in no wise means that we should take the liberty to act as a judge or a magistrate, condemning and passing sentence upon him for his sin. The theme of I Corinthians thirteen should rather be applied, and we should seek to lead the one with whom we are dealing into a state of repentance. In doing this, however, we may as well face the fact that a man is more easily led than pushed. Love will win a man and will keep him won longer than legalism and force. We believe that the scriptural name for that which is taught in Galatians 6:1 is exhortation, but since some exhortation has been corrupted and misused, there is need to properly explain it. Verse two of our text gives additional light on this subject. It says, "Bear ye one another's burden, and so fulfil the law of Christ." The other person's burden may be a sinful condition, or backsliding. To fulfil the law of Christ and bear his burden would be to lovingly win him back to a proper relationship with his Saviour.

Knowing that the human tendency is to be selfish, the Saviour left specific directions with the disciples in regard to the gift of ministration to others. We turn to the sixth chapter of Luke. The Golden Rule is again repeated: "And as ye would that men should do to you, do ye also to them likewise" (vs. 31). And then note the oriental illustration given by the Saviour. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give to your bosom. For with the same measure that ye mete withal it shall be measured to you again" (vs. 38).

An oriental custom (which holds even to this day) was that the prospective buyers of grain employed a regular weigh-master to measure out their corn. The method was to pour the grain into a bushel measure which was turned sharply from side to side so as to settle the grain into a smaller space. Then a crater or depression was made in the measure of grain so as to prepare for the cone. More grain was then poured on until it ran down the sides. This was then very carefully packed down by the weigh-master with the full force of his body. More grain was added until a cone of incredible size was completed. It is perfectly amazing the amount of grain that can be stacked on one of these measures. A man by the name of James Neil, while visiting Palestine, took great pains, out of curiosity, to weigh the different operations. He found that a level full measure of wheat not shaken together and pressed down weighed thirty-seven pounds, and with the cone, just forty-four pounds. When, however, it was shaken down, pressed together, and flowing over in the manner described, it weighed forty-eight pounds. Thus, with the eleven pounds additional weight, thirty per cent was added to the

value of the grain. That just becomes a beautiful example of, as well as a stern rebuke against, giving to others in a niggardly way. We should give to others unreservedly and unselfishly.

The spiritual side has been discussed above, but now verse six of our text touches on the temporal. Note the Arthur S. Way Translation of this verse. "Let him who is receiving instruction in the Word give ungrudgingly a share of his worldly goods to him who instructs him." The word translated "communicate" in the King James Version should really be rendered "give," or literally, "share with him." Those who have given themselves to the task of preaching the Gospel should have their need of food, clothing, etc., supplied by the Christian laymen to whom they have been ministering.

Another oriental illustration brings out this fact. It is that of the ox treading out the grain. The eastern method of threshing grain was to place the unthreshed stalks upon a stone floor and drive the oxen round and round until the grain should fall from the husks to the floor. While the ox was treading out the grain God commanded that he should be permitted to eat of the grain. The commandment was, "Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward" (I Tim. 5:18).

## II. INTROSPECTION

Introspection is a very necessary practice in the Christian life. Being sinners by nature, and sinful by practice, we cannot be so bold as to say that we have no weak, shady, or questionable places in our lives. And if we did entertain such high and lofty thoughts about ourselves, there is still the warning of I Corinthians 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall." The fact of the matter is, we are all as bad as we dare to be. Even Paul spoke of himself as the chief of sinners. If Paul was speaking accurately of himself, then there is nothing else left for us to say because Paul was a better Christian than any of us. The only thing we can do is to heed the injunction of the last phrase of Galatians 6:1, "Considering thyself, lest thou also be (tested)." To consider ourselves is to look into our own hearts lest there be any evil way found in us. If such be found, we should not caress and condone it, but rather perform a surgical operation of amputation. Rotten places are removed from apples so why shouldn't the bad places be taken out of our lives too? The four verses given for this section present to us three different angles of this truth.

The first part of verse one exhorts us not to be influenced by the other person's sin. The other person's sin may produce two different reactions in us. His sin may become an inducement to us to fall and do as he has done. Of course, we must be more spiritual than this. We must be able to discern between good and evil and shun the evil, choosing the good. The other reaction may be to pat ourselves on the back, thinking we are better than he. Although not doing the things that he does, we would be guilty of the sin of pride and conceit.

Verse three takes up the subject of pride a little bit more fully. "For if a man think himself to be something, when he is nothing, he deceiveth himself." Pride or self-importance is sin. Observe the Way Translation of Romans 12:3: "Now I have a warning for you, prompted by the divine grace bestowed on me—and I address it to all who are among you: DO NOT BE UPLIFTED WITH UNJUSTIFIABLE NOTIONS OF YOUR IMPORTANCE." Now notice Paul's comment on pride: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6). Pride, although endorsed by modern psychology teachers, is really sin, and always precedes defeat. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). That which is the opposite of pride, and which is much more to be desired, is humility. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19).

Verses four and five exhort us to judge our own growth in grace on the basis and merits of our own case, irrespective of what others may be doing. "But let every man



scrutinize his own conduct, and then he will have his reason for boasting, not by comparison with another, but in regard to himself, for every man will have to shoulder his own load" (vss. 4-5, Weymouth Translation). The Scripture definitely teaches that there is danger in men comparing themselves with each other. "But they, measuring themselves by themselves, and comparing themselves among themselves, ARE NOT WISE" (II Cor. 10:12). Such practice leads to criticism, pride, and arrogance.

The remedy to be applied by us after we have conducted a minute introspection of our lives is to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22), and "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

### III. CULTIVATION

This last point on the subject of sowing and reaping is really the part of the lesson that would have to do with temperance. Virtually every one believes that men reap exactly what they sow. This sowing and reaping idea is taken from the husbandman. The tiller of the soil prepares the ground as the first operation of cultivation. Of course, he must select good ground. Then, after careful plowing and preparation, the seed is sown, and it, too, must be good. The seed is watched over carefully as it germinates and grows into the full-sized grain. Then comes the reaping, or rewards. Bad seed yields unprofitable fruit. Good seed yields desirable and commendable fruit. The application which we make to the Christian life is that first of all good ground, that is, the foundation, must be selected. There is only one perfect foundation—Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

After a soul has become a Christian he begins to grow. The preparation in his life is for him to get the right attitude of mind toward the Bible and Christian people. Then he must place himself in the proper environment. Next he begins to live his life. He sows his seed. If he sows the seed of fleshly lusts, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred," and so forth (Gal. 5:19-21), then he is making a great mistake. He may not see his error at first, but he has the warning of the Scripture, and some day he shall reap his reward. In the case of the bad seed, his harvest shall be corruption and rottenness, and the reward, wood, hay, and stubble (I Cor. 3:12), and these things are to be burned (I Cor. 3:15). On the other hand he can sow the seed of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). He who does this shall reap a rich reward (I Cor. 3:14). And really, it is worth while to sow the good seed and "not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Proper cultivation will yield "the peaceable fruit of righteousness" (Heb. 12:11).

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

In a town on the west coast of England, years ago, notice was given of a sermon to be preached on Sunday night. The preacher was a man of celebrity; his theme, the duty of Sunday observance and worship. After he read his text, the minister suddenly paused, leaned forward on the pulpit and remained silent for a few moments. He soon recovered himself, and said he begged to narrate to the congregation a short anecdote. Said he, "It is now exactly fifteen years since I was last in this place of worship. Amongst those present were three dissolute young men, who came with stones in their pockets to throw at the minister as he stood in this pulpit. They had not listened long to the discourse, when one of them said, 'Why need we listen any longer to the blockhead? Throw!' But the second stopped him, saying, 'Let us see first what he makes of this point.' Then he too said, 'Ay, confound him, it is only as I expected—throw now!' Here the third interposed, and said it would be better to give it up altogether. At this remark, his two associates took offense and left the place, while he himself remained to the end. Now, mark, my brethren," continued the preacher, with emotion, "what were afterwards the several fates of these young men. The first was hanged several years ago at Tyburn, for the crime of forgery; the second is now lying under sentence of death for murder, in the jail of this

city; the third, my brethren," and the speaker's agitation became extreme, while he paused and wiped the large drops from his brow—"the third, my brethren, is he who is now about to address you."

—"The Illustrator"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the responsibility and privilege of every Christian toward a brother overtaken in a fault? (Gal. 6:1; Heb. 3:13; II Tim. 2:24-26; II Thess. 3:14-15; Jude 23; James 5:19-20; Luke 15:4-7)
2. Should those who drift into sin be condemned and criticized? (Matt. 7:1-5; Rom. 8:1; 2:1-11; 14:3-4, 10-13; John 5:24; James 4:11-12)
3. In what manner should Christians deal with those who have drifted into sin? (I Cor. 13:1-8; Gal. 6:1; II Tim. 2:24-25; Eph. 4:32)
4. What warning is given to Christians who are walking with God? (I Cor. 10:12; Gal. 6:1, 9-10; Heb. 3:13)
5. Why is that warning so necessary? (Rom. 7:14-23; Eph. 4:22)
6. What is the law of Christ? (John 13:14-15, 34-35; 15:12; James 2:8-9; I John 2:7-10; 4:21)
7. With whom are Christians especially urged to share their temporal blessings? (Gal. 6:6, 10; Heb. 6:10; I Cor. 9:9-14; 16:1-2; I Tim. 5:17-18; Rom. 15:27)
8. What makes it imperative for Christians to guard against pride and self-righteousness? (Prov. 16:18-19; 11:2; 18:12; I Tim. 3:6)
9. What fruit will be manifested in the life of the Christians who are yielded to and occupied in the Saviour? (Gal. 5:22-23; Col. 3:9-16; Eph. 5:18-21)
10. What corruption will Christians inevitably reap when they yield to their old Adamic nature? (Gal. 5:19-21; Col. 3:5-8; II Tim. 3:2-5; I Cor. 3:1-3; II Cor. 12:20-21)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear Boys and Girls:

Do you really love the boys and girls with whom you play? I am sure that I can hear you say with a loud voice, "Yes!" But how about the time when some playmate of yours has been ugly and you get angry with him? Do you still love him? It is wrong for your playmate to be ugly in spirit, but it is also wrong for you to get angry with him. The Lord wants you to remember the verse in Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The Saviour keeps saying, "Be ye kind," "Be ye kind."

The lesson for today is found in Galatians 6:1-10. In the opening verse we are told how we are to meet those who have faults. If you meet them in the same way that they treat you, then you can never be a help to them. The Lord wants you to talk with them about their faults, but to always remember, as you are talking, that you might be overtaken with the same fault. In other words, the Lord wants you to be Christ-like. The Saviour was always kind and tenderhearted in His dealings with men and women, and He wants you to be like Himself.

Have you ever watched the farmer as he plants the seeds in the fields? First, he gets the ground ready for the seeds to be planted, and then he puts the seeds into the ground in such manner that they will grow. If he plants corn, he expects to find corn growing. If he plants wheat, he will expect to receive a crop of wheat. The farmer sows, and reaps what he sows. The Lord uses the expression, "sowing and reaping" in the seventh verse of the sixth chapter of Galatians. This is what He says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." It is fully understood that you can only reap what you have sown. In your life and mine, if we sow certain deeds, we are certain to reap accordingly. If we sow the kind of things which dishonor the Lord, we shall reap sinful things. But if we do those things which honor the Saviour, we shall reap the blessings which God



has in store for us as His children. The reaping in our lives depends upon the sowing.

May we learn the lesson that the Lord is trying to teach us in Galatians 6:1-10. First of all, we are always to be loving in our attitude toward others, and we should seek to

help them in the need of their lives. Then the Lord wants us to live lives that are pleasing to Him in all things instead of yielding to sinful things, that we may reap blessing.

Yours in a victorious Saviour,  
Aunt Anna

Third Quarter, Lesson 8

Sunday, August 23, 1935

## THE GOSPEL FOR ALL MEN

Lesson Text: Acts 10:1-11:18 Rom. 1:13-17

Devotional Reading: Isaiah 11:1-5

### Golden Text:

**"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).**

The Gospel is indeed for all men, and we are delighted that the committee selected such a subject for one of our Sunday-school lessons. This in no wise implies, however, that all men will be saved, because all men are not for the Gospel although the Gospel is for all men. The fact is that provision has been made for all, but the possession of the provision can only come through the avenue of faith. Our lesson seems to divide itself into pairs. (1) Two Heavenly Visions (Acts 10:1-33); (2) Two Gospel Sermons (Acts 10:34-11:18); (3) Two Divisions of Mankind (Romans 1:13-17).

### I. TWO HEAVENLY VISIONS

The first of the two visions that are given in chapter ten is that of Cornelius, the Centurion soldier. There are several instances recorded in the New Testament of Centurions coming in contact with the Gospel, and in every case they are referred to in a most favorable light. There was the one who came to Jesus asking that his servant might be healed (Matt. 8:5-13). Also the one at the cross (Matt. 27:54). And then the several Centurions with Paul in the riot at Jerusalem (Acts 21:31-32). And Julius, who conducted Paul to Rome (Acts 27:1, 11, and 43). We are told in verse two of our text that Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." This in no wise, however, indicates that Cornelius was saved. The Holy Spirit is merely trying to show us the willingness in the heart of this man. He knew something about God and thus was very reverent and conducted his household as he thought God would have him do, but he was ignorant of the Gospel of the Lord Jesus Christ. Just as God met the need of the Ethiopian eunuch, He also met the need of Cornelius. The reason that we are sure that Cornelius was not saved before his vision and Peter's subsequent visit is because of Acts 11:14 which says, "Who (Peter) shall tell thee words, whereby thou and all thy house shall be saved." The plain implication of this verse is that Cornelius and his house were in need of salvation and God promised to supply it through the instrumentality of Peter. In the vision that Cornelius received, the angel of the Lord instructed him to send servants to Joppa where Peter was residing to invite him to come to his house and preach the Gospel. Cornelius realized that God had spoken to him, and he immediately carried out God's orders. He chose his most trusted servants and a devout soldier (vs. 7), and after confiding in them the things which God had revealed to him he sent them on their mission.

As the servants were approaching Joppa, Peter, the man whom they sought, had a vision while he was praying. The occasion of his prayer was that he was waiting for the women to prepare the meal (vs. 10). We would say that Peter was using his spare time very profitably in communing with his God. We would do well to follow his example whenever we find a few moments which otherwise would be wasted. The vision that Peter had was more than a voice from heaven. He saw a vessel descending from the heavens in the form of a great sheet gathered at the four corners, whereon were all manner of fourfooted beasts of the earth and creeping things and fowls of the air. To a Gentile, this vision would not have been anything out of the ordinary. But to a Jew, all animals were not clean and to be eaten (Leviticus 11). The only beasts that were clean were those which chewed the cud and were cloven footed. The voice that Peter heard, said, "Rise, Peter; kill, and eat" (vs. 13). But Peter, although saved,

had not gotten over his Jewish background. He still held on to the old Mosaic law concerning clean and unclean animals. Note the impudence with which he answers the Lord, "Not so, Lord; for I have never eaten anything that is common or unclean" (vs. 14). The answer from heaven was, "What God hath cleansed, that call not thou common" (vs. 15).

It is true that God, at one time, had laid down such laws for the Jews. But whenever He sees fit to abrogate His laws, cleansing and changing the ordinance, it is certainly God's privilege to do so.

There are two truths which are presented to us in this incident. The first one is that we, who are members of the Body age, can eat any kind of meat we wish and not be transgressing against any of God's laws. Certain religious heresies have tried to force upon us the idea that we should eat no meat. Some of them are so destitute of reasoning that they use the fifth Commandment which says, "Thou shalt not kill" as a proof of their vegetarian position. They claim that the Commandment refers not only to human beings, but animals as well. A little study of God's Word will reveal the foolishness of their argument on this point. The other truth is that God was telling Peter that from henceforth he should not only preach to the Jews but also to the Gentiles, and that Cornelius and his house were to be his first audience and converts. While he was yet praying, the messengers of Cornelius arrived and Peter was soon on his way to Caesarea, doing the bidding of the Holy Spirit. He tried his best to get out of the job, but when he saw that the Holy Spirit was in earnest, he meekly obeyed.

### II. TWO GOSPEL SERMONS

The first sermon which we shall review is Peter's sermon to the Gentiles in the house of Cornelius. Peter gives a short but masterful discussion of the Gospel. His theme is, "Salvation through Faith." His outline is in four points: Provision, Crucifixion, Resurrection, Justification.

Verses thirty-four and thirty-five indicate that God does not provide salvation only for a few. He "is no respecter of persons." He made provision for all. This answers the claim of those who teach that God has predestinated some to go to hell. Hebrews 2:9 also teaches that Christ "tasted death for every man."

Verses thirty-six to thirty-nine of our text review the life of Jesus which culminated in the crucifixion. Christ's life was a wonderful life, but it would mean nothing to us if He had not died upon the cross. Mary Baker Eddy, the mother of Christian Science, and her modernistic friends believe that Jesus did not have to die in order to save men from their sins. She said, "The blood of Jesus Christ was no more efficacious when it flowed from His veins on Calvary, than when He walked the shores of Galilee." We believe the Bible's statement on this should rather be accepted. "Without the SHEDDING OF BLOOD there is no remission." Jesus had to die in order to provide salvation.

Then verses forty and forty-one speak of His resurrection. And certainly the story of the cross is not complete without the bodily resurrection of our Saviour. Had He remained in the grave, then we too would be unable to rise. It was His victory over the grave that makes our resurrection a possibility.

Verses forty-two and forty-three give the simple statement of the Gospel of justification in as clear language as Peter knew how to present it. "Whosoever believeth in Him shall receive remission of sins."

Those who heard him accepted the Gospel, and while



he was yet speaking the Holy Ghost came in His baptismal work and fell upon them (vss. 44-45).

The other Gospel sermon to which we refer was preached to the church at Jerusalem, instead of to a group of unbelievers. The occasion for the discourse is given in Acts 11: 1-2: "And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God, and when Peter was come up to Jerusalem, they that were of the circumcision contended with him." Peter, knowing that he had been Spirit-led, certainly must have been grieved upon returning to Jerusalem after such a marvelous experience at Caesarea, to discover a spirit of criticism and antagonism toward him because he preached to the Gentiles. Being the leader of the group, and doubtless their pastor, he was not responsible to them for his actions. The one to whom he should give apologies, if any were necessary, would be God Himself. But Peter was a pastor who sought to lead his flock in the spirit of love. So he took the time and trouble to fully explain the Lord's dealing all along the way to these, his fellow-laborers, in the Gospel. He told them first of his own vision and how he tried to argue against the Lord in regard to His leading, and then the vision of Cornelius, and last of all the revival meeting in which the salvation of Jesus Christ was bestowed upon the Gentiles. His narration of the experiences was so marked by simplicity and sincerity that his brethren could not help but also believe that God truly had been leading him. The whole tenor of his argument, almost in every breath which he uttered, was that God had led and he had obeyed. He took no responsibility except that of obedience. Note the quick response of these who had contended with him: "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

### III. TWO DIVISIONS OF MANKIND

We have heard often the common division of mankind, which is, believers and unbelievers. This is absolutely accurate, but we would like to make another kind of division. Back in the book of Genesis, the twelfth chapter, God saw fit to begin a nation which He has called His chosen people. The progenitor of this nation was Abraham. His immediate successors and their subsequent leaders were Isaac, Jacob, Joseph, and Moses. The members of this nation are called Jews. They are, by God's choice, the center of His thought, plan, and purposes. Therefore, we are quite scriptural when we say that one of the divisions of mankind is the Jews. Then, of course, the other division would be all those who are not Jews. These we classify as Gentiles. This classification is borne out in Romans 1:16: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." "Greek," here, refers to Gentiles. God has never refused to give the Gospel to Gentiles. In fact, they are included in the plan of salvation (Heb. 2:9).

Since the beginning of the Jewish race in Genesis twelve, history has revolved around the Jews. The dispensations of Authority, Law, and the future dispensations of the Tribulation and Kingdom all belong to the Jews. The Body, the age in which we live, is distinctly a Gentile dispensation, but the only reason for that is that the Jews rejected God's offer of the Kingdom to them. So our age is really a parenthesis, something thrown into the Jewish program. Of course, Gentiles were saved in the Jewish dispensations, but they always came in on Jewish ground. We note the case of Nathan, the Gentile king who accepted by faith the Jewish God. Likewise, Jews may be saved on Gentile ground, that is, by faith, and be inducted into the Body of Christ where there is neither Jew nor Gentile, bond nor free, but all are one in Christ Jesus.

It was this Fatherly concern and devotion to His chosen nation, Israel, that caused God to say in Romans 1:16, "To the Jew first." And then, in order that the Gentiles might have a chance, He said, "And also to the Greek." And God has not forgotten His child. He has promised to bring again the captivity of Israel. He shall go after His lost sheep until it returns.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A missionary, heavily burdened for a certain tribe, arose night after night to pray about it. A young woman of the tribe, meanwhile, dreamed that God spoke to her, telling her to speak to her people to put away all ju-jus and every filthy thing, and hold onto God. Then, while this missionary struggled through jungles to get to this village, they were heeding her word, and planting a rude cross in front of the war-king's house, and destroying all the ju-jus and the medicine from the devil-rocks. When the missionary arrived, what a service! There was impassioned preaching of Christ, followed by shouts of deliverance and every evidence of the shakings of the Holy Spirit. Since then they have built a church, and a tried and true Kroo convert has been sent to live with them as their teacher and pastor. The fire has spread to adjacent and larger towns.

—"The King's Business"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Was there any possibility of Cornelius being saved on the ground of his good works and godly life? (Isa. 64:6; Rom. 3:10-20, 23; Eph. 2:8-9; Tit. 3:5; John 3:18)
2. To what promise was God proving His faithfulness when He brought the Word of Life to Cornelius through Peter? (John 7:17)
3. Were Cornelius and Peter obedient to God's dealing in their lives? (Acts 10:7-10, 19-33; 11:5-17)
4. Why was it necessary for God to deal with Peter in a special way in regard to giving forth the Gospel message to a Gentile? (Acts 10:28; 11:2-3; John 4:9, 27; Matt. 13:22, 25-26; Exod. 23:23-25; Deut. 7:1-6; 12:29-32)
5. Is eternal life provided for only a chosen few? (John 3:16; Heb. 2:9; I John 2:2; Rev. 22:17; I Tim. 2:5-6; II Cor. 5:14-15)
6. What did Peter tell Cornelius was necessary for salvation? (Acts 10:43)
7. Did Peter give forth the same Gospel that Paul preached? (cf. Acts 10:39-41, 43 with I Cor. 15:3-4 and Acts 16:31)
8. Will all men respond to the gospel message as did Cornelius? (II Tim. 3:1-9; Rom. 10:15-16 with Isa. 53:1; John 10:24-26; Acts 28:24; Heb. 4:2; I Pet. 2:7-8)
9. Why did not God use the angel to proclaim the message of salvation to Cornelius instead of the man Peter? (I Thess. 2:4; II Cor. 5:18-20; I Cor. 4:1; Matt. 4:19; Titus 1:3; I Tim. 1:11-12; I Pet. 1:10-12)
10. Had any Gentiles been saved before God revealed the Jews? (Ruth 2:11; Joshua 8:33; Luke 4:25-27 with I Kings 5:1-15; Heb. 11:31; John 4:3-42; Acts 8:27-37; 2:10; 6:5; Matt. 15:22-28)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear Boys and Girls:

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). We never tire of this precious verse which tells us of the love that God has for the world. The world includes every boy and girl, and every man and woman in the whole world. The Africans, the Indians, the Chinese, the Americans, yes, all of the peoples of all lands are precious in the sight of the Lord. They all have souls for which Christ died. Those who have taken Jesus as their Saviour have seen the truth that God loved them. Many, even in our land, care nothing about the Saviour; and then there are those who have never heard of Jesus and His wonderful love. It matters not who they are, or where they may be; the Lord Jesus came to die for them, and offers to every one who will believe, eternal life.

Although God sent Peter to the Jewish people with the message of salvation, we know that God's love is so great that it reaches out to every other soul who needs the Saviour, and He will see that that soul hears the message. And so Peter was sent to Cornelius to show him the way



of life. When the Jews heard that Peter had gone to a Gentile, they called him before the Jewish council to be tried.

This was only another opportunity to speak for the Lord, and truly he did. When asked why he went to those who were called "unclean" he did not hesitate to tell why. Listen to the boldness of Peter in answering his Jewish brethren. "What am I to withstand God?" God had spoken to his heart, and he was willing to be misunderstood by man in order to obey his God. Peter knew that God loved the whole world, and he was willing to preach the Gospel to a Gentile if need be in order that that soul might find the Saviour.

How different Peter is now! There was a time when Peter denied the Lord Who died for him. You recall when the Saviour was sent to the cross, that Peter denied even knowing Jesus. Then there came a time when the Lord Jesus asked Peter if he loved Him. Although Peter had denied his Lord three times, he came to the place where he said he loved Him. Jesus then said to Peter, "Feed My

sheep." That was the task which Peter took when he went to Cornelius to bring the message of the Saviour. The message was that Jesus died for the sins of the world, and that He rose again from the dead, and that one day He shall come back to take His own to be with Himself forever. The message in God's Word is a message of love for sinners. By simple faith in the Lord Jesus a soul is saved.

Oh, the love that the Saviour has for each one of us! He is not willing that any should perish, and so in faithfulness, He sends the message with those who are willing to go. In the case of Cornelius, Peter was God's messenger. Dear boys and girls, do not let an opportunity go by, but tell some one of the Saviour Who died on the cross of Calvary. If you know Him as your Saviour, then let some one know what He has done for you. If you have never taken Him as your Saviour, won't you just now believe on Jesus Who died for you?

Yours in the love of the Saviour,  
Aunt Anna

Third Quarter, Lesson 9

Sunday, August 30, 1936

## THE BEGINNING OF WORLD MISSIONS

Lesson Text: Acts 11:19-26; 13:1-12

Devotional Reading: Isaiah 42:6-10

### Golden Text:

**"And He said unto them, Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).**

The missionary spirit should be ever kept before the mind of the pupils in the Sunday-school. We do not know but what God may have placed before the teacher, in the form of a young child, a future missionary of the Gospel. The teacher should therefore make the message clear and plain, and the Holy Spirit will do the rest. We discuss the lesson as follows: (1) Paul's First Church Organization (Acts 11:19-26); (2) Paul's First Missionary Journey (Acts 15:1-12).

### I. PAUL'S FIRST CHURCH ORGANIZATION

The first church that Paul, the Apostle, had the privilege of organizing was at Antioch. This church found its inception in the missionary zeal and effort of some of the dispersed Christians from Jerusalem (Acts 8:4). Their ministry was quite successful in this heathen city, so that a great number believed and turned to the Lord (Acts 11:20-21). Nothing worth while is done without organization, consequently, the Holy Spirit saw to it that Paul was found and brought to Antioch that he might properly organize the new converts. The one who found Paul was Barnabas. Barnabas was living at Jerusalem when rumors of the new group of believers came to his ears, so he made a trip to Antioch to investigate the report (vs. 22). Barnabas was a godly man and it did not take him very long after his arrival to see that the Holy Spirit really had been converting those heathen Greeks (vs. 23-24). But Barnabas was also a meek man. He realized that one better able than he, was needed to organize this group. Under the direction of the Holy Spirit, he went immediately to seek Paul at Tarsus where Paul had gone after his first visit to Jerusalem as a Christian (Acts 9:30). This was not the first opportunity that Barnabas had had to show his affection for Paul. It was he who had vindicated Paul before the Jerusalem council, and now he found him in Tarsus and brought him to Antioch (vs. 26).

There is nothing in our text to indicate that Barnabas looked upon Paul as the special Apostle to the Body dispensation. The implication, however, is very strong, since Barnabas, recognizing Paul's leadership and ability, refused to work with the Antioch church until he could find Paul. In fact, we believe that Paul took the temporary leadership of the church with Barnabas working with him. Paul truly was given the privilege, by the Holy Spirit, of being our special Apostle (Eph. 3:2-8). He, himself, speaks of this apostolic authority in I Corinthians 4:18-21: "Now some are puffed up as though I would not come to you. But I will come to you shortly if the Lord will, and will know, not the speech of them which are puffed up, but the power." These words indicated, without a shadow of a doubt, that Paul had authority over the Corinthian brethren which he could exercise if he wished. This is,

undoubtedly, the first indication and revelation to the New Testament Christians that Paul was to be their leader and special Apostle.

We cannot be positive as to the type of organization which Paul inaugurated at Antioch. From his writings we can make some fairly accurate deductions. The organization seems to be in four divisions: the pastor, or local head, a board of elders, a board of deacons, and the people at large who were the congregation. The pastor was to be supreme in authority as God's earthly steward and representative. The board of elders, of which the pastor was the head, were the bishops or overseers, and their responsibility was to look after the spiritual interests of the church. The term "ELDER" seems to refer to the man, while the term "bishop" refers to the function of the office. The function of the elders was first, to rule, or to administer discipline (I Tim. 3:4-5); second, to guard the body of revealed truth from perversion and error (Titus 1:9); third, to oversee the church as a shepherd his flock (Acts 20:28). These men received their position by appointment instead of by vote, in recognition of their spirituality (Titus 1:5-9) and gifts (Prov. 18:16). The other group, called the deacons (I Tim. 3:8), apparently had an office similar to that of present-day trustees, being in charge of the business and financial affairs of the church. The first deacons' board consisted of seven men, chosen by the twelve apostles (Acts 6:1-7). However, the number may vary with the churches. The Farrar Translation of Acts 6:2 seems to give us the correct light on their duties. "The TWELVE elders (disciples) convened the body of the disciples, and said, 'It is not desirable that we should have to neglect the divine teaching, in order to attend to mere money matters.'"

We have now seen a little of the scriptural organization of the Christian church. Paul and Barnabas remained with this Antioch church for a whole year perfecting the organization to the place where they could leave it. During this time the believers took on a new name. "The disciples were called Christians first at Antioch" (vs. 26). It was doubtless a name used in derision, but nevertheless, it has remained as our designation and a perpetual memorial to the consecrated lives of the disciples at Antioch.

### II. PAUL'S FIRST MISSIONARY JOURNEY

In all of the New Testament churches there were doubtless prophets and apostles who worked and labored with them even though they were not actual pastors. In the case of the Antioch church, we find such men as Barnabas, Simeon, Lucius, and Manaen who worked with Paul. These were what we might call the inner circle, which taught the people and waited on the Lord (vs. 1).

About a year or a year and a half after the organization of the church, the Holy Ghost said unto these men, "Separate me Barnabas and Saul for the work whereunto I have called them" (vs. 2). It is true that Paul and Barna-



bas had the same general call of going to all the world and preaching the Gospel to every creature that every Christian has. But there needed to be a more specific call to a special field. The Holy Spirit continues: "For he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). The men were not selfish. They yielded to the desire of the Holy Ghost and sent Barnabas and Paul away that they might preach the Gospel in distant lands.

In regard to the guidance of the Holy Spirit, we believe that it falls into two divisions. The first is for the individual to give himself or herself wholly to the Lord for any and every place that the Holy Ghost might call them (Rom. 12:1-2; Mark 16:15). The Holy Spirit cannot lead one anywhere unless he be willing to go anywhere. After the individual has come to this willing and pliable condition, then the Holy Spirit leads into the specific field of endeavor for which he is fitted.

The route of Paul's missionary journey took him first to Seleucia, which was on the seacoast near Antioch, then to the Isle of Cyprus, located not far away in the eastern end of the Mediterranean sea. The cities to which they ministered were Salamis and Paphos. The success or discouragement which they may have had in either of the first two cities are not mentioned. In Paphos, Paul met a certain sorcerer who was a false prophet. His name was Bar Jesus. This sorcerer had succeeded in influencing the deputy of the country, a man named Sergius Paulus. The deputy, however, was a willing soul, and, upon hearing of the arrival of Paul and Barnabas, said unto them that he would like to hear more of the Word of God (vs. 7). But the sorcerer, who was really moved by the devil, sought to withstand Paul and Barnabas and to confound their teaching. We are told that his purpose was "to turn away the deputy from the faith" (vs. 8). What could be more abominable? In meeting this sorcerer, Paul used the same method that our Saviour employed when confronted by a satanic statement from Peter. The Saviour's answer was, "Get thee behind Me, Satan" addressing His remark, not to Peter, but to the devil, who had possession of him. Note Paul's scathing denunciation of this man who also was filled with the devil. "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (vs. 10). Paul also caused blindness to come upon the sorcerer. The deputy, who witnessed all these things was convinced that he had in his presence the true disciples of Christ and "when he saw what was done, believed, being astonished at the doctrine of the Lord."

This is not the end of Paul's trip, but it is where we shall leave him today. Whether or not this deputy was their only convert since leaving Antioch, we do not know, but we are sure of this, that just as the Holy Spirit was faithful to the Ethiopian eunuch who was a willing soul, and to Cornelius the Centurion who desired to know about Jesus, He also got the message to this willing deputy who lived several hundred miles from the nearest Christian church.

May we say, in conclusion, that true missionary work is not necessarily the founding of a mission station, but rather the preaching the Gospel to every creature. The difference between the layman and the missionary is that the layman goes into the highways and byways and compels the people to come to church. The missionary goes into the highways and byways and preaches the Gospel to them where they are.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

A new movement, offspring of the Harris revival, has carried the torch into the Gold Coast district of Africa. Its apostle is Opon, converted in prison, a simple soul free from the love of money and given to prayer. In a vision he found his call to the "bloody Ashanti" where as many as 10,000 human sacrifices were offered in a year. He has two extraordinary gifts that are in evidence when the Spirit anoints him afresh for service. One is the revelation of all the hidden works of darkness in a town where he is a complete stranger. The horrible deeds of the witch doctors will be dragged to public view, with the names of those done to death. The other—not altogether strange to those familiar with the story of Holy Ann in our own

country—is his ability to quote Scripture, though he has never learned to read, and was at first rejected for baptism because of his great ignorance. The Wesleyan missionary frankly scouted this gift, but became convinced of its genuineness, and has received into his own churches many thousands of his converts. Under the power of the Spirit, the Word is driven home with great power, book, chapter, and verse being given. He has an unerring sense of guidance, and no program can be made for him.

Far and wide he has carried his message, with the same astounding results as characterized the Harris movement—thousands of people abandoning and burning their idols. The light they are turning to may be feeble, a mere glimmering, but it is light.

—Condensed from The "Evangelical Christian"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What prompted the first missionary journeys? (Acts 8:2-4; 11:19-20)
2. Where did the term "Christian" first originate? (Acts 11:26)
3. Did Barnabas practice as well as preach occupation in Christ? (Acts 11:23-24)
4. Did the first missionaries live Spirit-filled and Spirit-led lives? (Acts 6:3-6; 8:26-29; 11:24; 13:2-4, 9; 20:28)
5. Is it the work of the missionaries to establish the Christians in the faith as well as to evangelize the heathen? (Acts 11:25-26)
6. On what ground does God appeal to Christians to consecrate their lives to His service? (Rom. 12:1-2; I Cor. 6:19-20; II Cor. 5:14-15)
7. To what work had the Holy Spirit especially called Barnabas and Paul? (Acts 9:11-16)
8. What response did the first missionaries meet? (Acts 8:4-6, 12; 11:19-21, 24)
9. As this age draws to a close, will the response to the Gospel become greater or less? (I Tim. 4:1-2; II Tim. 3:1-9, 13)
10. Even though the response to the Gospel becomes less, what is the responsibility of every Christian? (I Cor. 4:2; II Tim. 4:1-4; I Thess. 2:4; I Pet. 5:1-3; II Cor. 5:18-21; 6:1-2)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Miss Anna Benthien

Dear Boys and Girls:

When the Lord Jesus said, "COME UNTO ME, all ye that are weary and heavy laden," He spoke to those who were laden down with the weight of their sin. When He said, "FOLLOW ME and I will make you fishers of men," He spoke to those who had taken Him as their Saviour, but who had other things to keep them occupied. But the Lord has another invitation for His own. This invitation is, "Go ye into all the world and preach the Gospel." And this message He gives to those who have followed Him. Those who are His own are to go into all the world and tell others that Jesus loves them, and died for them. They are to tell them that Jesus says, "COME."

Today we hear of the missionaries who go into other lands to tell the people of the Saviour. The missionaries are willing to leave the comforts of home to go into strange lands with strange people with strange ways and customs. They are willing to do all of this because they love the Lord Who died for them, and they want others to come to the Saviour.

The church in Antioch was the first Christian church. A group of people who accepted Jesus as their Saviour gathered together, and in all of their activities, they prayed that God would show them what to do. Paul and Barnabas went out from this little band of believers to many places, preaching and teaching concerning the Saviour. When Paul and Barnabas were sent forth, the church gave the best that it had, in order that some who had never heard might come to a saving knowledge of the Lord. These men suffered many things as they went forth, but God richly blessed them.



The missionary, as well as the preacher at home, should always be found willing to give up all, if need be, in order that the story of Jesus and His love may reach the hearts of others. The sacrifice which the Saviour made was so great that nothing can be done to repay Him. The giving of our lives as missionaries is not to repay the Lord for what He has done but because His love for us constrains us to serve Him.

May the Lord speak to the heart of every boy and girl, that your life may be given to Him for service. He

wants you to go and tell others of the Saviour. May you be saying in your heart, "As soon as I can I will give my life in service for my Saviour." You can be His messengers even now with the boys and girls with whom you play. Start being a missionary at home, and lead your playmates to the Lord. The joy of seeing some one come to the Saviour is the joy that comes in no other way. The Lord is pleased with your service, be it ever so small.

Yours in joyous service for the Lord of glory,

Aunt Anna

## HARMONY OF SCIENCE AND THE SCRIPTURES

(Continued from page 178)

who had a keen sense of humor. He never lacked for an answer to any question, nor allowed time to hang on our hands. One night he got us all busy translating the old dinky song "Uncle Ned" into scientific terms. Try it some time for a game. Write this line: "There was an old nigger and his name was Uncle Ned" in scientific language! One of his translations sticks in my mind. He gave us this line:

"He had no hair on the top of his head,  
In the place where the hair ought to grow."

Translated into scientific language, the line read like this: "He had no follicle appendages on the cutaneous apex of his cranial structure, anterior to the Ihomoidal suture and posterior to the sagital suture where said follicle appendages habitually germinate!"

Now isn't that a classic way of saying "He was bald"? The language of the Bible was and is for the common people; yet in scientific language a man's shin is called "the anterior cutaneous border Tibialis." Try that on your phonograph but not on your ten-year-old child. Yet even a ten-year-old child can understand John 3:16.

So the Bible does not contain scientific language first of all because the Bible was meant to be read, and heard, and understood by all men everywhere.

Second: The absence of scientific language in the Bible is further proof of its authenticity.

Language is the vehicle of man's expression of thought, invented at need. We change our language constantly to meet new views of fresh knowledge. We add new words every year. If I have a book purporting to date from 1750 A.D. and in that book I find the sentence, "He went out to the garage and cranked up his flivver" I know the book to be a forgery. The word "flivver" was not coined until after the "flivver" was created. This simple illustration makes clear this point—the Bible could not contain modern scientific language until modern scientific facts were generally known. The conclusion of Fact I is: While the Bible does not use scientific language, its statements are never in opposition to scientific facts.

### FACT II

THE Bible is free from ancient scientific errors.

I once heard a man apologize for the Book, saying each section had been written by men under the influence and subject to the limitations of various "cultures." Thus Isaiah wrote under Egyptian culture, as did Moses; Daniel under Babylonian culture, Nehemiah under Medo-Persian culture, and so on. Each of these men did the best he could under his limitations and in his environment; but we couldn't expect ancient "cultures" to have the perfection of "modern cultures."

It hasn't been so long ago that they were saying Moses couldn't write at all! Now they criticize his "culture!" How wonderful it is to see the great unshakable modern products of "our culture" displace the outworn writings of the ancient. The Pentateuch for instance. What modern book will be put in its place? Well's "Outline of History"? Perish the thought!

We do know that the prophets wrote under the influence of many "cultures" but they all wrote under the INSPIRATION of the same Spirit! Moses, for instance, "was learned in all wisdom of the Egyptians." But we seek in vain for any of their scientific errors in his writings. At great pains I have searched the records of ancient sciences and I find many weird and fantastic errors therein.

None of these are in the Scripture written at that time. I seek to emphasize this fact. The Bible does not contain the scientific fallacies common to its age of production. Let us look into the case of Moses who "was learned in all wisdom of the Egyptians." What was the wisdom Moses possessed?

Geology: The Egyptians believed the earth was hatched from a winged egg. This egg flew about in space until the heat of the sun hatched it out. This was "scientific" and generally believed in that day. Now what says Moses? Read it—Genesis 1: "In the beginning God created the heaven and the earth!"

Anthropology: The Egyptians were evolutionists. This is not a modern error. The Egyptians held that man was hatched out of white worms that were in the slime of the Nile. They taught a state of metamorphosis—such as the butterfly and moth experience. This also Moses knew. When writing under this "culture" did he incorporate this error in his book? Read it and see. "So God made man: in His own image and likeness made He him!" These words deserve greater analysis than we now have space for: we may come back to them again. Now, we merely show how Moses' record was kept free from scientific fallacy.

Theology: The faith of Egypt was a confused state of jumbled pantheism, yet when Moses wrote "under the influence of this culture," he wrote such a grand and mighty record of one God that the monotheistic world accepts that conception today. Query! In a pantheistic culture, where did Moses learn monotheism?

Astronomy: The Egyptians taught that the sun was a great crystal reflecting the light of the earth. Did Moses so say? In Genesis 1:17 Moses reverses his "knowledge" and says the sun lights the earth! Moses was taught the stars were a mixture of fire and glue yet how wondrously he describes the truth in Genesis 1:16! This is the Moses who was "learned in all this wisdom of the Egyptians," who was the amanuensis of God in recording Truth so widely known today.

As Moses stands out in Egyptian culture, so the other Scripture writers stand out in their days and times. They did write under various cultures, but kept their writings free from error and fallacy. See the teaching of Chaldean "culture" about geology. They believed the earth to be a living creature with trees for hair and grass for fur. Men they thought were vermin, like fleas on a dog. This much for Chaldean anthropology! Did the prophets of Chaldean times so speak? Search and see!

There were prophets who wrote in Babylonian times and under Babylonian culture and influences, but they kept their writings free from all scientific error and fallacies. Consider the Babylonian culture concerning geology. The story of creation as told from Babylonian sources may be briefly stated here:

The great god Marduk slew the chaos-monster Tiamatt in deadly combat. Having no place to put the body, he rolled it up and stepped on it, mashing it flat. Not desiring to see such a great mass go to waste, he peopled it with men and animals, so ever since, the race has dwelt on an immense corpse.

Certainly, there were prophets who wrote under such educational and scientific influence as this. But which of them has incorporated such fallacy and falsehood in his writings? The Spirit of God forbade the error of man entering God's Book, and we do not find ancient ignorance paraded in these pages.



Here is a simple illustration: All ancient men, up to the fifteenth century, believed the earth was flat. Gallileo, Columbus, and a hardy band of fearless thinkers, braved the stake and the rack to testify to their new-found belief that the earth was round. It fell to the lot of the indomitable Columbus to prove this fact, but it was almost fifteen hundred years after Christ that the world's true shape was known.

While the race of man has generally agreed, however, that the earth was flat, the prophet Isaiah had occasion to refer to the matter. Isaiah 40:22. Did he say it was flat? On the contrary he said it was round! How did he know? He probably didn't, but the God Who spoke through him DID know, and Isaiah wrote what was said through him.

### FACT THREE

**IT BELONGS** right here. As the Bible has always been in opposition to ancient scientific error, so **THE BIBLE TODAY DISAGREES WITH MODERN SCIENTIFIC ERRORS AS WELL.** This is the source of all the present controversy. We may as well face the fact. Men of science are the most intolerant and dogmatic set on the face of the earth, and any man or book that dares oppose their views must be consigned to the outer limbo at once.

The scientific world seems agreed that the theory of evolution is true. The Bible says it is false. So, as the Book dares to speak against this modern recrudescence of an ancient fallacy, the dogmatic evolutionist, confirmed in his error, says, "Away with such a Book from the earth!" But false theory has been saying this for almost four thousand years and while each false teaching has gone into the silence of scholarly oblivion, the blessed Book endures. As we have published many things already on the collapse of this theory in true scientific research, I will content myself with this brief reference. Twenty years from now, when the whole world is laughing at our generation for such ridiculous credulity, where would the Bible be then, if it had not lifted its testimony against this foolishness? But it does: and so ignorance inveighs against it.

## THE ORIGIN OF THE OLD TESTAMENT

(Continued from page 176)

the object we have in view to say that the oldest existing Hebrew document does not date back more than a thousand years. We know beyond all possibility of doubt that nearly two thousand years ago the Old Testament was in existence. Our Lord could not have read it had it not been there. It would have been impossible for Him to expound the Scriptures from Moses and the prophets, if Moses and the prophets had not been in His hands and accessible to His hearers.

### II. THE PEOPLE'S BIBLE BEFORE CHRIST CAME

**LET** us now go back to the ancient centuries to peep at people who lived three hundred years before Christ came on earth. It is a long way back; but we need not be alarmed, for the Old Testament records events thousands of years earlier, and the last of its writers died before the time of which I am now writing. We want to know something about an old Bible which had a strange name, but which had a wide circulation, was very popular in many places, and in a wonderful way was blessed of God in preparing the nations for the Gospel of Jesus Christ, which was to be published when God had all things ready for it.

This book was called the **SEPTUAGINT**. It has a great deal to do with our Bible, and we cannot find out where ours really came from unless we know a little of this. This Septuagint Bible was in the Greek language, and was made from the Hebrew about the year 280, B.C. It was the first complete translation of the Old Testament from the original that was even made that we know of, and was certainly the most important.

I should like to tell if I could how it was made, but unfortunately we have not much real history to guide us.

### Its Origin

There are several pleasant stories which profess to tell of its origin. One of these says that the Egyptian King, Ptolemy Philadelphus, was anxious to have a translation of the Hebrew Bible, of which he had heard much, that it might adorn the great library which there was at Alexandria in the third century before Christ. The king's librarian, Demetrius, told his majesty that he would never get the translation of the Hebrew Scriptures so long as he held so many Jews in slavery in his country.

The story goes on to say that the king set a vast number of Jewish slaves free, and then sent valuable presents to the high priest, at Jerusalem, and asked for scholars to be sent to him to make him a Greek Bible. The high priest and other officials were delighted, and selected six learned men from each of the twelve tribes of Israel, and sent off the seventy-two thus chosen to Alexandria to do the work the king wished done. For these men he provided each a separate room, and they began their work. In seventy-two days each man had produced a translation, and when they compared them it was found that each copy exactly agreed with all the rest. This was taken to be an evidence that God had inspired them all. Not many believe the story now; but Josephus and many of the early Christian Fathers not only told it, but doubtless believed it.

There is one thing about which we can be tolerably certain, and that is that the Septuagint, which had this name because of the seventy men engaged upon its translation, was made in the third century before Christ, and probably about the year 285, B.C.

Let me state, in few words, why I think it was made. It is well known to historians that when the Jews returned from captivity to their own land, they had almost forgotten the Hebrew language. This is not to be wondered at. Of those who came back only the smallest remnant had seen the land before. Two generations of them had been born in the land of captivity. In touch with the life of another nation and surrounded by influences that were powerful, it was no wonder that they ceased to speak the language of their forefathers.

Suppose a number of Welsh-speaking people, knowing only their own language, had been transplanted from their own country to the heart of the United States, and that they and their children remain there for seventy years—what would happen as to their language? In twenty-three years some of the children of these Welsh parents, born in the United States, would be married. In another twenty-three years grandchildren would be married. A quarter of a century later the great-grandchildren would be married. Thus in about seventy years, all those who had come from Wales would have either died, or, if living, would be of a great age. Do you think these children, grandchildren, and great-grandchildren would be still speaking Welsh? Their language would have dropped out of use. This was the case with the Jews. They had largely forgotten Hebrew.

But vast numbers of Jews never returned at all. When the last of the exiles reached home, about the year 445, B.C., they left behind them a large number, known as the Jews of the Dispersion. The Septuagint was made about one hundred and sixty years after the last company of Jews had returned to Palestine under Nehemiah. During that period the Jewish race had multiplied and spread enormously in those Eastern lands.

### Greek Was the Common Tongue

of these Jews in many lands, and to meet their requirements and fulfil the purpose of God, the Septuagint or Greek translation of the Bible was made. It released the people from their dependence upon the priests for the Word of Life.

### Its Influence

The influence of this old Bible was marvelous, and the effect it produced in the world can never be told. It put the Scriptures into the hands of the people. It was the wide and far-reaching influence of this Book which prepared the world for the coming of the Great Prince, Whose star the wise men who came to the cradle of the infant Christ had seen in the east. And it did more than anything else to prepare the Eastern world for the reception of Christianity. Our Bible came through this channel.



### III. THE FOUNTAIN-HEAD

ONE step more, and we are at the fountain-head. It is but a short journey from the Septuagint, the Bible of the LXX (as it is often called) to the original source from whence flows the stream of Old Testament inspiration.

We have assumed that the date of the Greek version is the year 285, B.C., and that it was made by scholarly men from Hebrew manuscripts, and was the first ever so made.

If we can find out anything about their Hebrew manuscripts, and be sure they were there, we should know where the Old Testament portion of our Bible came from, for we shall be at the original sources. Let us see.

In the eighth chapter of the book of Nehemiah there is a marvelous description of the reading of the Law which is worthy of careful attention. In a broad open space before one of the gates of Jerusalem there is an immense congregation. On a pulpit of wood Ezra stands up to read the Law of God to the newly returned exiles. Assisted by the chief men, he translates and expounds the Word of the Lord. Day after day this continues. The effect of this is that a few weeks later all the people confess their sins, and enter into a solemn promise to keep and observe the Law.

This is made all the more impressive by the fact that the priests, the Levites, and the chief men of the tribes solemnly sign their names on a parchment roll, and seal it as a sacred document to witness what they have done.<sup>1</sup>

#### *The "Great Synagogue"*

The Jews tell us that the names on the list thus made formed the first members of the Great Synagogue. The chief work of the synagogue, which was a most important body, was to collect, select, and preserve to the world all the manuscripts which compose the Hebrew Scriptures. Ezra was its first president; and at different times it had as members such men as Daniel, Haggai, Zechariah, Malachi, Zerubbabel, and Nehemiah. It is supposed to have ceased about the year 300 B.C.<sup>2</sup>

From the day when Ezra read the Hebrew Scriptures, and the solemn covenant was made by the people, as recorded in Nehemiah, to the day when the Septuagint was made, there is a space of time of only about one hundred and sixty years. The reading of the Law took place about 445, B.C. And the Septuagint was completed about 285, B.C. This is but a short interval. The two dates are sufficiently near for us to assume that the men who made the Greek version used the best known manuscripts; many of them, no doubt, the actual original documents bearing the signatures of their inspired authors.

#### *The Jealous Care of the Sacred Books*

We know how carefully and jealously the Hebrews guarded their sacred books. Josephus says: "During so many ages as have already passed, no one has been so bold as to either add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines and to persist in them, and if occasion be, willingly die for them."<sup>3</sup>

1. See Nehemiah viii. x.

2. Smith's "Bible Dictionary." Article, "Synagogue, the Great."

3. "Josephus against Apion," Book I, sec. 8.

## FUNDAMENTAL FACTS

*(Continued from page 181)*

Thus we see that the great purpose of Exhortation is to quietly get next to some soul that has drifted into some phase or form of carnality, and has consequently gotten far away from God, to get next to that one, and to humbly, lovingly, tenderly, uncritically, meekly, bring that backslider back to his waiting Lord.

The purpose of Exhortation is RESTORATION.

Fourth, we observe,

### THE BASIS OF EXHORTATION

THE basis of Exhortation is set before us in at least two passages.

In I Thessalonians 4:1 Paul says,

We beseech you, brethren, and exhort you by the Lord Jesus.

And in II Thessalonians 3:12 he says,

We command and exhort you by our Lord Jesus Christ.

The passages plainly indicate the basis of Exhortation. It is the Lord Himself. There can be no Christian Exhortation apart from Him. In fact, because of the terrible barriers thrown up by our depraved and carnal natures, anything so intensely personal and delicate as Exhortation would be utterly impossible except on the wondrous basis of the Lord's own Person. Hence, the basis of Exhortation is Jesus the incarnate One, Jesus the miracle-working One, Jesus the Declarer of parables of tribulation and glory, Jesus the Crucified One, Jesus the Redeemer and ascended One, and Jesus the coming King. The basis of Exhortation is THE LORD!

And thus we see

The NATURE of Exhortation is attractive indeed, for Exhortation is to comfort, strengthen, console, and admonish.

The IMPORTANCE of Exhortation is proved and demonstrated by the key position given it in God's Word.

The PURPOSE of Exhortation is the restoration of the soul that has drifted from Him, and

The BASIS of Exhortation is the blessed Person of our Lord Jesus Christ Who bore our guilt in His own body on the tree.

May God give to us Christians who are full of all goodness, and filled with blessed spiritual knowledge, and who are willing and able to exhort one another to the glory of God.

## THE PREACHER'S TEXT-BOOK

*(Continued from page 179)*

of God and quoted from it so voluminously that he won the admiration of the young preacher. The memory of this stirred up the young man's desire so that he too wanted to attend a school that would show him how to know the Bible and live a consistent and victorious Christian life. In due time he took such a course and it fully met his need.

The marching orders of every young aspirant to the ranks of Christian workers should be

Study . . . the Word of Truth (II Tim. 2:15).

We likewise believe that:

### II. A CHRISTIAN WORKER'S MINISTRY SHOULD CENTER AROUND THE BIBLE

IN THE days of the apostle Paul, the world doubtless was filled with every known substitute and cunning device of Satan designed to "derail" the Gospel minister from his worthy vocation. Idol worship, book learning, pharisaical opposition, and oriental philosophy took their turn at influencing the early Christian apostles. But Paul was not easily moved in the wrong direction. He knew the enemy when he saw him and always warned the younger and weaker. His answer to Timothy for those who sought to turn him away from the Word of God was:

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:2).

Also in his letter to the Ephesians, the sixth chapter, he outlined the equipment of a good warrior. The warrior was to be girt about with TRUTH; must wear the breastplate of RIGHTEOUSNESS; his feet shod with the GOSPEL OF PEACE; having on the shield of FAITH and helmet of SALVATION; and wielding the SWORD of the Spirit. Note that truth, righteousness, gospel of peace, faith, and salvation are all found in the Bible. The last instrument which is distinctly offensive, as well as being defensive, is the two-edged sword which is the Word of God. The inescapable conclusion is that the Christian minister must be a Bible man from start to finish.

Away with pulpit literary disquisitions, oratorical ascensions, book reviews, political orations, and high school debates. Let us have an exclusive emphasis on the Word of God. May our pulpits be saved for the unfolding of the only logical text-book for the preacher—the Bible.



## THE ORACLES OF GOD

(Continued from page 175)

books of Luke and Hebrews Gentile origin, but their efforts have never met with success. Indeed they cannot meet with success because God hath committed His oracles to the Jew.

If this truth were known among Christians it would protect them from many of the false religions of the present hour, for it is characteristic of present-day religious movements that their leaders (usually Gentiles and frequently women) claim in some way or other to be inspired. Mrs. Aimee Semple McPherson claims inspiration. In the same class, but before her day, were Joseph Smith of Mormon fame, Mrs. Mary Baker Glover Eddy, Swedenborg, Russell, and many others of the same ilk. These all "could not be supermodest" and so they humbly claimed divine inspiration. But their blatant claims are all demonstrated to be spurious by the simple fact that they all admit Gentile parentage—and God hath committed His oracles unto the Jew.

All revelation has been entrusted to Israel. It is true Israel has sinned and drifted from God. But nevertheless, all the inspired Scriptures we now have, came to us through Jews, and if God ever sees fit to add to the present revelation, the addition will come in a Jewish dispensation and through Jewish instrumentality—"because that unto them were committed the oracles of God" (Rom. 3:2).

### II. THE ORACLES OF GOD POSSESS THE ELEMENTS OF LIFE

**I**T IS Stephen who delivers the wonderful testimony in the seventh of Acts. In speaking of the history which clusters about Moses, he declares that Moses "received the lively oracles to give unto us (Acts 7:28). The translation "lively" is not the best. It is instructive to note that the great translators are practically agreed in changing the rendition. Rotherham, Worrell, Darby, Twentieth Century, Weymouth, Syriac, Moffatt, Fenton, and Revised Version all render it "living" instead of "lively." God's oracles are living oracles. The Word which He hath given is the Word of life. The word means, "to be possessed of vitality, to exercise the functions of life, to be instinct with life and vigor."

Moses received very specific divine revelation. The blood of Abraham was flowing in his veins. He was not a Gentile. He was of the right nation to have committed to him the oracles of God. And God committed to Moses His Own revelation. Then years later when Stephen speaks of it in Acts 7:38, he refers to the Word of God which came to Moses as "living oracles."

This is the truth men need so sorely to see today. God's Word, the Bible, is not only alive itself, but it is impregnated so fully with life that is life indeed, that it communicates life, imparts life, bestows life, to all who place their confidence in its glorious message.

The writers of the Bible bear a steady witness to the life-giving power of the Word. Our Lord Jesus spake forth the oracles of God, and then clearly taught that His words were life-giving, for He said, "The words that I speak . . . they are life" (John 6:63).

It is not the unguarded exuberance of an uncontrolled imagination when the Psalmist joyfully cries out, "Thy Word hath quickened me" (Ps. 119:50). Throughout every dispensation the supreme need of the human soul is the quickening, life-giving power of the oracles of God.

The apostle James was led by the Holy Spirit to bring out the life-imparting function of God's inspired oracles when he said, "Of His own will begat He us with the Word of Truth" (James 1:18). And Peter declares this precious and heartening truth in words which have been mightily used to the blessing of many souls, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23).

This wondrous Word of God is near us, yea, at our very hand, and yet we fail to appreciate the grace and generosity of God in bestowing upon us such a gift. The Word of God declares life! The Word of God contains life! The Word of God unveils Him Who is the life! The Word of God gloriously and eternally IMPARTS life to those who believe. The Word of God is life. Accept it, and live.

### III. THE ORACLES OF GOD ARE FOOD FOR THE BELIEVER'S SOUL

**N**OT only is spiritual life imparted by the Word, but spiritual life is maintained by the Word. What food is to the body, the oracles of God are to the soul.

This truth is beautifully set forth by Paul in Hebrews 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk." The Apostle first tells them of the seriousness of their condition, stating it in the abstract, "Ye need . . . the first principles of the oracles of God. And then, lest they might miss the stupendous import of his words, he throws his message into a figure, "YE NEED MILK." He is saying in effect, "The oracles of God are the milk you need—those oracles are the soul's true food." It was indeed a Spirit-directed exhortation when Peter spoke to the Jews dispersed throughout Pontus, Galatia, and Bithynia, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2).

What marvelous food is this! Food that does not decay. Food that is free to all who will have it. Food to meet needs so much more important than the needs of the body that there is no comparison. Food for the hungry. Food that is so full of divine nourishment that the souls of the men of all ages may grow thereby.

The enthusiastic testimony of the Psalmist is enough to let the eager soul of the Christian know where to find the right kind of spiritual diet. "How sweet are Thy words to my taste! yea, sweeter than honey to my mouth" (Ps. 119:103). He had tasted and found the Lord to be good. And Job discovered the Word of God to be blessed soul-food also, for he says, even in the midst of his affliction, "I have esteemed the Words of His mouth more than my necessary food (Job 23:12).

### IV. THE ORACLES OF GOD ARE TO BE THE BASIS OF THE PREACHER'S MESSAGE

**T**HE fourth and last occurrence of the word "oracles" is found in I Peter 4:11, "If any man speak, let him speak as the oracles of God." The context indicates that this passage is particularly speaking of a man who is in the active service of the Lord. In other words, the passage is speaking of a preacher, rather than one of the members of the flock, hence it should be translated, "If any man preach, let him preach as the oracles of God."

This instantly shows the seriousness with which God regards the preaching of His Word. And what a rebuke it is to the present-day tendency to load the pulpit with anything and everything but the Word of God. A recent Sunday newspaper carried announcements for Sunday topics at the churches as follows: "The New Deal," "Jean Valjean," "Should Public Utilities Continue To Exist?" "Robert Browning," "An Evening with Milton," "How Can England Make the Sanctions Stick?" "Chopin," "Mozart," "Shakespeare," "Laying the Atlantic Cable," "The Titanic and Queen Mary," "Japan and China," and "Mary Pickford, America's Sweetheart." With the preachers taking excursions into every subject under the sun, it is interesting to observe that God says, "If any man speak, let him speak as the oracles of God." And in another place our preaching is specifically limited—"Preach the Word."

Thus we see that the oracles of God are presented to us in a most illuminating four-fold array by the Holy Spirit. (1) These oracles which constitute the very Word of God itself, have been committed exclusively to the Jew. This eliminates all the false religions based on the supposed inspiration of some Gentile. (2) The oracles of God possess elements of life—and this life is not found elsewhere. This eliminates all other religious books throughout the world. They are not the repositories of life. (3) The oracles of God are food for the believer's soul. The soul of man is famished on any other pabulum. Nothing satisfies, nothing suffices but the Word. This eliminates the great mass of philosophic nostrums which is being foisted on mankind today. To exclude the Bible and its truth is to starve the soul. (4) The oracles of God are to be the basis of the preacher's message. This eliminates the shallowness and Gospellessness of the preaching of the age. May God bestow upon us a deeper sense of the importance of a right apprehension of the oracles of God.

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*What advantage then  
hath the Jew?  
Much every way: chiefly,  
because unto them  
were committed the  
Oracles of God*

*Romans 3:1-2*



# GRACE AND TRUTH

*Fifteen Cents the Copy  
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*Hope Number*

Clifton L. Fowler  
*Editor*

*July*

*1936*

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The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6-7.

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The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

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Clifton L. Fowler, *Editor-in-Chief*

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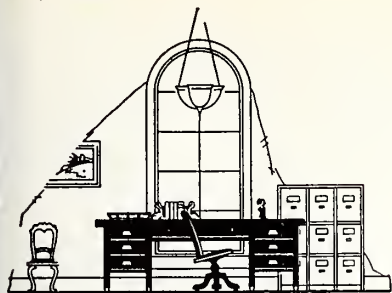
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## AS THE EDITOR ♦ ♦ ♦ SEES IT

### *Hope Number*

**T**HE theme for this issue of "Grace and Truth" was selected because of the importance of Second Coming truth. It is not only a doctrine to which one verse out of every thirty in the New Testament is devoted, nor is it merely a pivot point of the dispensations: it is the blessed Hope and salvation of the Church which is His Body, and the Hope which purifies and cleanses the hearts of Christians. It is regarded by many as so important that it is the barometer of the Church. Where it is taught and believed, evangelistic enthusiasm will be in evidence, but where it is forgotten, morbidity, lethargy, and stagnation will prevail. But more important than this is the comforting fact that we shall be translated at His coming into His very presence and shall never be removed from that coveted place by His side.

### *Your Vacation*

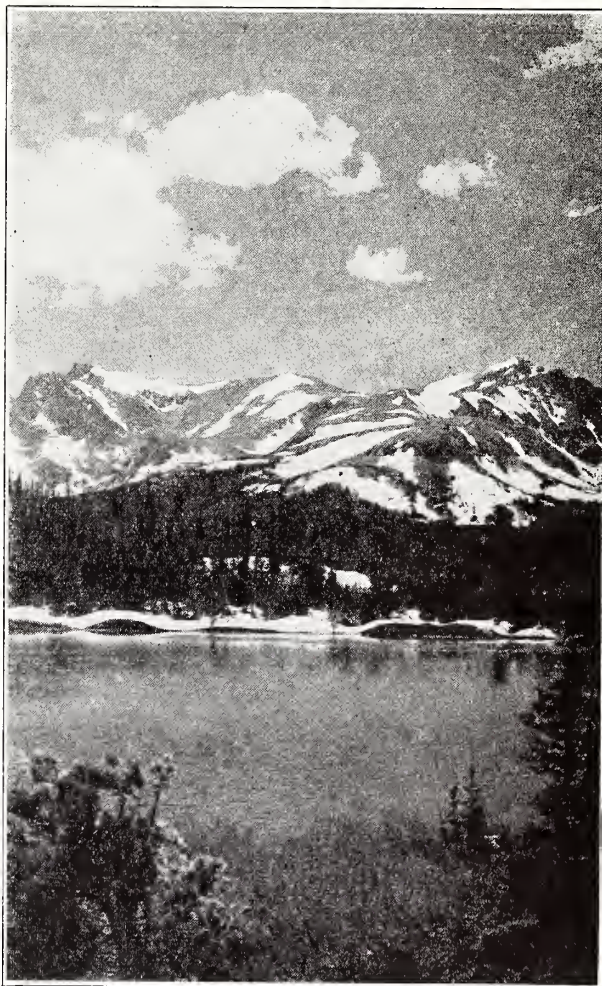
**W**HERE are you going to spend that long-looked-forward-to vacation? At the seashore, by the side of some cool lake, or in a rustic mountain cabin—where will you be found?

Let us invite you to come west to the foot of the snow-capped Rockies (the D. B. I. Campus is only four miles from the mountains) and enjoy physical relaxation plus spiritual invigoration at the D. B. I. Summer Bible Conference. Here is your chance to come and visit the Lord's work which you have been praying for. Come and see where your money is being used. Meet the students and get acquainted with the faculty. Bring your camera and take snaps of our buildings, campus, and the mountains. Play your favorite game of tennis, volley ball, hike to your heart's content, and visit such picturesque places as Buffalo Bill Cody's grave, Denver's museum, State Capital, City Park Zoo, a host of beautiful parks, and the famous gold mines west of Denver which are easily reached by auto.

For years God's people in the East and West have followed the custom of attending such famous Bible conferences as the Oakland Park Conference in Hamilton, Ontario, Cedar Lake Conference in Indiana, Winona Lake Conference also in Indiana, the Erie-side Conference in Ohio, Gull Lake Conference in Michigan, Big Bear Lake Conference in California,

and a host of others. Our conference is built along the same lines but covering a neglected field here in the Rocky Mountain district.

Help us to make this first conference a spiritual success. The rates are reasonable and transportation costs are low. Write us today for further details and reservations. Remember the dates, August 19—30, in the Big Tent. Don't fail to turn to our bulletin on the two center pages of this issue.



A typical summer scene distinctive of the Rocky Mountain Region. The placid lake, snow-capped peaks, and lofty clouds all speak of His creative hand. Come and enjoy a pleasant vacation at the foot of the Rockies, attending the D. B. I. Summer Bible Conference August 19—30. Photo by Cooper and Cooper, Denver.

**Make reservations now for the D. B. I. Summer Bible Conference—August 19—30.**



## Sunday School Lessons

**F**OR several years the "Grace and Truth" editors have followed the policy of printing the Sunday School Lesson Expositions two months in advance. This was a special advantage to foreign missionaries who receive their copy so much later than those here in the States. However, it was an inconvenience to our local constituency since they had to lay aside each issue for eight or nine weeks before using it. We have, after careful consideration, decided to omit the lessons for September which ordinarily would have appeared in this, the July issue, and print them in the August number. This will make the lessons appear one month in advance instead of two. We trust that this shall still benefit the foreign missionaries and help our American subscribers by making the expositions more nearly current.

If you have not been reading these lessons, we would encourage you to begin today. They are distinctly of the Bible study type and thoroughly fundamental in every respect. Try them out for a quarter.

### Hitler Anti-Semitism

**T**HE horrible anti-Semitic program of the Nazis is not unfamiliar to our readers. Our daily papers for months have carried the heartbreaking accounts of how Hitler and his storm troupes have succeeded in fostering anti-Jewish sentiment. One may get some idea of how deep seated this feeling is in the German mind by the inscription placed on a huge monument near Berlin erected in honor of a leading anti-Semite:

No sanitation of the race without extermination of the Jews.

This persecution, of course, is given to both orthodox and Christian Jews alike. We wish to pass on to our Christian readers some startling information gleaned from the *Hebrew Christian*, printed in Great Britain, of the present conditions in Germany in regard to the Hebrew Christians. Our authority, who visited the country in person, is Rev. Jacob Peltz, General Secretary for the International Hebrew Christian Alliance.

Mr. Peltz had three interviews with Jewish Christians in Germany which revealed the state of fear in which they lived. Upon visiting a cultured minister

of the Gospel in Hamberg, his host very carefully placed a blanket over the telephone before entering into conversation. The reason for this precaution was that telephone men several days before had installed a dictaphone which was connected with a secret police office. This godly man lived in constant fear of Nazi spies.

The next time Mr. Peltz visited in the home of a refined, gifted Hebrew Christian. The lady was a talented musician. In the twenty-five years of her musical work she had made a good living and saved a considerable amount. However, now she was a physical wreck, nervous to the point of prostration, and poor because she had lost her money. She begged Mr. Peltz to talk in a very low tone because she was afraid that her Nazi neighbors would report her to the police. Many of her type commit suicide every day.

Mr. Peltz also visited in an average Hebrew Christian home. This family of five were now in poverty. The father had lost his excellent position because of his Jewish extraction. The children had been beaten in school and the family dared not appear on the street because of the mockery and insult which they would receive. They begged Mr. Peltz to find some way for them to leave Germany.

—Selected

These illustrations only show how successful the bitter, relentless, poisonous, anti-Jewish campaign has been.

We quote the following excerpt from a letter received by Mr. Peltz upon his return to Britain from one of these ministers, a Dr. Frank, whom he visited while in Germany. We quote it to show how much the German Hebrew Christians depend upon the rest of the world for financial and prayerful support, and their longing to return to the Promised Land. May we, the "Grace and Truth" family, not forget to help them both with our prayers and with our gifts.

My dear Mr. Peltz:

It was very wise and kind of the Hebrew Christian Alliance's committee to arrange your visit to us and to the other non-Aryan Christians on the Continent. We are also grateful to you for coming to us, for a personal touch and fellowship is much more effective than written communications.

You have seen and felt the intense interest  
(Continued on page 227)

Come and enjoy the spiritual fellowship, Bible exposition, and Christian recreation at the D.B.I. Bible Conference.

# The Nation of Hope

by ARNO C. GAEBELEIN

**H**UMAN history has remained basically unchanged for thousands of years. The greatest civilization known in history is our own. We have termed it "Christian Civilization," though it contains little of Christ and the Spirit of Christ. We are witnessing the dying of our civilization. We have seen the hopelessness in politics and economics. We have traced the increase of lawlessness, immoralities, vice, and crimes. The efforts of men through laws, human governments, reforms, political combinations, treaties, and pacts have all failed. The one great power which could effect a change is being pushed aside, and the greater part of Christendom no longer believes in "the Gospel of Christ as the power of God unto salvation." The age is dying! It is a lingering death. There may come a seeming recovery; it will be followed by another relapse, but the end of our age is certain.

When our age has died, when the end has come, what will follow?

Is there hope left? Is a great change approaching in human history?

Is there coming another age in which the human race will pass out of the night of hoplessness into a glorious day of a cloudless sky?

Will that coming day end war, bring universal peace, end poverty, starvation, unemployment, dethrone lawlessness and unrighteousness, and establish a uniform government, in which all races form a great, loving brotherhood?

**A**FREQUENT term found in the mythological traditions of the Greeks and Romans is *The Golden Age*. According to this tradition the golden age was the earliest of the four ages. It was pictured as the ideal age, when the earth, under the reign of Saturn, produced fruits without cultivation, when man had not to earn his bread in the sweat of his brow. It was the age when war was unknown, and man lived in perfect happiness, without hate and strife. It is a faint echo of what is recorded in the Bible, the Edenic conditions before sin did its awful work and brought the curse upon man and creation.

But the classic pagan writers expressed also a strong belief that this golden age of the past would return

**D**R. GAEBELEIN is well qualified to write on any subject dealing with the Hebrew people. His voluminous writings are constantly strengthening the bulwarks of Fundamental Christianity. It is with his gracious consent that we print this article from a new book entitled, "Hopeless, Yet There Is Hope." The book is an astounding synthesis on world affairs and the Second Coming. Order a copy from the Institute Book Nook, 2047 Glenarm Place, Denver. Price, one dollar.

some day. Plautus, Lucretius, Catullus, Caesar, Cicero, Sallust, Vergil, Livy, Ovid, Horace, Hesiod, and others saw the dawning of the golden age as the hope of humanity.

They looked upward and some expressed the opinion that a divine person, a god, would descend from heaven, and that through his advent

the golden age would be restored. Thus Vergil, who lived in the century before Christ's birth, wrote in his *Eclogae* the following lines:

The last Age decreed by the Fates is come,  
And a new frame of all things doth begin;  
A holy progeny from heaven descends,  
Auspicious in his birth, which puts an end  
To the Iron Age, from which shall rise  
The Golden Age most glorious to behold.

But where did some of these heathen poets get their conception of the coming of such an age of bliss and happiness? Partly by tradition. But the knowledge was also obtained from the Bible.

About 250 B. C. Ptolemy II (called Philadelphus) requested the Jews to have seventy Rabbis come to Alexandria to translate the Old Testament into the widely spoken and widely read Greek language, so that a copy might be put in the celebrated Alexandrian library. This translation is known as the *Septuagint*. The Hebrew Scriptures were in this way made available to the Greek-speaking world, and some of these poets like Vergil learned from reading the Prophets that One would come some day from heaven, and that through Him righteousness and peace would come at last, when nations would turn swords into plowshares. This glorious outlook for the earth and for humanity, a coming brotherhood of nations, a coming world-government vested in one King of all kings, a cessation of all injustice and unrighteousness, is found exclusively in the supernatural Scriptures of the Hebrews. In vain do we look for such a sane and glorious optimism in the sacred writings of the East. The Upanishads, the Vedic hymns, the Rig-Veda, the teaching of Buddhism and Confucianism are silent as to such a glorious future. The Hebrew people—call them the people Israel, or the Jewish people, or the seed of Abraham—no matter what man says, or what even some Jews may deny, are the chosen people of God. In their miraculous history, their miraculous preservation, and continued

Enjoy a real vacation this summer. Attend the D.B.I. Summer Bible Conference.



*IN CONFESSIONS of faith, the truth that the Lord Jesus will come again may still have a place; but practically, to by far the greater number of His disciples, it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired it should be otherwise.*

—George Muller

increase, they are the witnesses for God and His sovereign power.

Their illustrious leader of over three thousand five hundred years ago, whom they call "Moishe Rabbinu," Moses our teacher, stood in his eightieth year in the land of Midian before a burning bush. A fire raged in its dry branches, but the bush remained unconsumed. It was a miracle. God's standing miracle, which proves His sovereign power, is the nation whom Moses led out of Egypt through the desert sands into the land of promise. Their history of thousands of years has been a history of burning. The fires of tribulation and persecution have raged. Yet, while other nations with less sufferings passed away, that nation remains. And why was that burning bush not consumed? Because Jehovah, the "I Am" was in the midst of that bush. Because Israel is God's chosen people, God's witness to the Gentile nations, the indestructible nation, the nation of destiny and promise, *it is the nation of Hope.*

*IT WAS* many years ago when the writer visited Eastern Europe for several months. After investigating the religious conditions, and the conditions of the Jews in Russia and Poland, he made a brief visit to Rumania. At that time some of our writings had been translated into numerous foreign languages, as well as in Yiddish and Hebrew. One of our tracts had found its way to a small mountain town in the Rumanian kingdom. A Hebrew corresponded with us. To pay him a visit and become acquainted with him, we made a detour. Unfortunately we had not announced the exact time of our visit, and when we reached the town of Folticeni, we found him absent on a business trip. We tarried over night. Towards evening we asked the way to the synagogue where we found a number of Jews engaged in their usual prayers. We stood aside and after prayers were finished we were noticed at once. We spoke to them and told them of the object of our European visit in their Yiddish dialect, which the writer, through a Hebrew, had acquired during his ten years' activities on the east side of New York. We told them what we had seen in Russia of Jewish suffering, of the rise of anti-Semitism, that it was getting worse and worse. Some of their eyes filled with tears. Then

we spoke of the future, that the God of Abraham, of Isaac, and of Jacob had not forgotten His people. That as He once remembered His covenant in Egypt and sent a deliverer, so He would remember again. There was another Deliverer coming Who would bring them back from the land of the North, from Russia and the Balkans, and that that long looked for deliverance and Kingdom would come. That Deliverer, we said, will be Messiah, the Son of David. Oh, how they listened! How some of the aged men wept and nodded assent! Then tactfully we told them that not a "*Ben Abraham*" was speaking to them, not a son of Abraham, but only one of the *Goyim* (Gentiles), who had learned to know and love the true God, through One Who is the Son of David, the Messiah. They fell back, but after ending with a brief prayer, they almost embraced the writer, and some kissed his hand.

Later in the evening a delegation visited me in the house where I stopped. They urged me to stay and if I consented they would gather all the Jews in the biggest available place to speak to them the "words of Hope" they had heard a few hours ago. As this was impossible on account of engagements in Galacia, we had to leave them in the morning. But here in Rumania the Jewish Hope, the Hope of Israel was a living Hope. It was the Hope of their fathers. We have found it so in Russia also.

How many times in years gone by the writer took a walk in the early evening at a certain well known time of the year, through the greatest Ghetto of the world, the east side of New York. Bright lights were seen in the great tenement houses. The streets were deserted. Hardly a soul was to be seen. It was "*Erev Pesach*," the evening of the Passover. They kept in their homes their Passover, seated at the festive table. They read the story of Egypt's deliverance again. The prayers of many generations were read. Once more the Hope was expressed by them: "This year here—next year in Jerusalem."

Their dispersion is world-wide. How well He predicted it, Who once wept over Jerusalem the tears of love and pity, when He said, "They shall be led away captive into all nations; and Jerusalem shall be trodden

(Continued on page 223)

*WHOEVER neglects the Second Coming has only a mutilated Gospel, for the Bible teaches us not only the death and sufferings of Christ, but also His return to reign in honor and glory. His Second Coming is mentioned and referred to over three hundred times, yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. —D. L. Moody*

Have you attended a Bible Conference recently? If not, come to Denver, August 19 to 30.

# Why I Became a Premillennialist

by ERNEST E. LOTT

**I** CAME to accept the premillennial return of our Lord to this earth as a natural sequence to my early Christian training. I had been taught to trust the Scriptures implicitly, and the doctrine of our Lord's pre-Kingdom advent was easy to believe when I found it to be scriptural. Furthermore, I did not have occasion to view this truth suspiciously since I found that the world's most spiritual leaders advocated it.

In being introduced to Second Coming truth I became acquainted with the false views also. However, these heretical notions, through God's grace only, more fully persuaded me of the reasonableness of Premillennialism.

I could not accept the wild prophecies of the date setters because the Bible specifically declared that no man could know the day nor the hour of the Second Coming (Matt. 24:36). Such fanciful deductions, to my mind, did further violence to the Bible on the point of robbing Christ's return of its imminency. Such passages as Matthew 24:42, "Watch therefore: for ye know not what hour your Lord doth come," and Mark 13:35, "Watch ye therefore: for ye know not when the master of the house cometh," lost their significance and literal interpretation.

Nor could I force myself to embrace the vagaries of those who say that our Lord returned to the earth about the middle of the Nineteenth Century, remaining invisible to all except those who join their cult. Those who champion these views defy the Word of God which says, "Every eye shall see Him" (Rev. 1:7).

I found it equally as difficult to subscribe to still another false position: the Second Coming would occur after the Millennium. This doctrine, if accepted, would cause one to spiritualize direct statements of the Scriptures which speak of a literal, visible, imminent return of our Lord. This postmillennial doctrine, as it is called, puts all of us in a spiritual kingdom for the present, with the Second Coming somewhere in the future, something less than one thousand years from 1936 A.D.

I found that the premillennial return of Jesus involved two general facts: The Second Coming might be at any moment, without warning, and the Millennium yet unfulfilled was to be a literal paradise on earth. I have already cited several passages on the soon return of our Lord and the following passages will demonstrate the scripturalness of the unfulfilled Kingdom: Isaiah 35:1-10; 65:20-25; 66:22-24; Rev. 20:1-7. These verses speak of the earthly Millennium,

and every human being of the age of accountability will agree that it has not yet come to pass.

The second reason, already stated, for my adherence to Premillennialism is that it is endorsed by the world's most spiritual leaders. These men were selected without respect of their ecclesiastical affiliations. They were not of the same generation or fatherland but they had one thing in common—belief in the premillennial advent of Jesus Christ.

In support of a literal interpretation of Scripture we quote from W. E. Blackstone, the man who taught Second Coming truth to R. A. Torrey, Wilbur Chapman, Robert E. Speer, and others:

There are symbols, figures or tropes, metaphors, etc. used in Scripture, and there are also allegories. But, unless they are so stated in the context, we should hold only to the literal sense.

We quote next from the late Dr. I. M. Haldeman, in confirmation of a literal earthly Kingdom:

Briars and thorns and fiend-like weeds and smothering, choking things that have kept the earth in barrenness where Eden-like gardens should have bloomed, and, thank God, all graves will disappear. The desert shall bloom as the rose, the earth shall be renewed, made beautiful, and all creation loosened from its prison bonds shall sing and echo with unending harmonies for a thousand golden years under a new heaven and beneath a pure sky.

On the imminent return of our Lord the corroborating testimonies of such men as George Mueller of Bristol, and Charles Haddon Spurgeon come to our attention.

George Mueller:

In the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ . . . . He intended that His Church should look for Him; that she should watch and wait for His return.

And Charles Haddon Spurgeon:

We may be always expecting Christ to come, and we may be watching for His coming at any hour and every hour.

For a clear-cut personal testimony on the subject at large we quote R. A. Torrey:

The coming of Jesus is a living reality to me. I am convinced that His coming will be before the Millennium.

Surely the "thus saith" of Holy Writ and the corroboration of recognized dignitaries in the Christian world are sufficient reason for any man to believe in the soon pre-Kingdom return of Jesus our Lord.

**An ideal climate, spiritual fellowship, and an opportunity for physical rest awaits you at the D. B. I. Conference.**

● *FRIEND, why are you a premillennialist? Have you a ready answer to this question? Read Mr. Lott's answer, and see how many Bible texts and Bible teachers corroborate this personal testimony.* —R. E. O.



# The Doctrine of the Second Coming As a Working Force

by WILLIAM PETTINGILL

**D**R. PETTINGILL, the founder of the Philadelphia School of the Bible and editor of "Serving and Waiting," gives us the practical side of Second Coming truth. The publishers, The Bible Institute Colportage Association, and the copyright holders, The Moody Bible Institute, give their gracious consent for reprinting.

**T**HE doctrine of the Second Coming of Christ is related closely to many other precious and vital truths. What is premillennialism? If you were to ask some people what a premillennialist is, they would tell you that he is a man who thinks, sings, prays, and dreams about nothing else but the Second Coming of Christ; that he is a lopsided individual, like a bird flying with one wing, continually flying around in a circle. On the other hand, if you were to ask somebody what a postmillennialist is, he would tell you, not that he is a man who never mentions the Second Coming of Christ, but that he is a well-rounded, fully developed Christian. That is not true. A premillennialist is a man who believes seven things, at least, about the Second Coming of Christ—seven things which go together. I have never yet found a premillennialist who did not believe these seven things about the Lord Jesus Christ: That He was God from everlasting; that He was born of a virgin, God manifest in the flesh; that He died on the cross of Calvary for our sins; that He was given up for our transgressions, and was raised for our justification; that He now sitteth on the right hand of the Majesty on high making intercession for His people, and that He is able, therefore, to save them to the end; that He not only dwells there, but that He here and now dwells within His believing people, Christ in us, the hope of Glory, and that He is our life; and that one day—which may be any day, at any moment—He will come to take His people unto Himself, and afterward come with His people to set up the Kingdom promised through the prophets of old, according to the Word of God.

I know that when one first gets to see that the Lord Jesus is coming back it affects him very much. I remember very well the day when somebody handed me a copy of Dr. Scofield's *Rightly Dividing the Word of Truth*. It transformed my life, and made the Bible an open Book to me, like a beautiful rose, or a beautiful fruit. Everything was beautiful, everything was new,

everything was orderly, everything was explained. I talked much about it, and I have not stopped talking about it yet. When I was in Y. M. C. A. work I was visiting my nearest neighbor, one of the secretaries, and I talked to him about the Second Coming of Christ. He said, I believe that as much as you do, but I don't see the use of talking about it all the time." I said, "Then you don't believe it." We argued it for a little while, and then left it that way. After reaching my home I wrote him a letter, into which I tucked a tract, as I often did, and this happened to be John Ward's tract on *The Missing Ones*. Pretty soon I got a letter about half an inch thick in return, saying, "Tell me where I can find out more about the doctrine of the Second Coming of Christ." I was just mean enough to write back to him a curt little note on a postal card, saying, "See here, I believe this as much as you do, but I don't see the use of going crazy about it."

I want to give you an illustration of the power of this truth and related truths in the practical life. A few years ago a man named John Reebe was secretary of the Y. M. C. A. at Scottdale, Pennsylvania. He taught all these things that I have been telling you about, and he taught them so faithfully that he actually was driven out of that town. The man who succeeded him was named Graef. He came to town an opponent of premillennialism; but the people who had been taught by John Reebe taught Graef until he became as good a fighter for the truth as he had been against it. After a while he left there, and is now at Dubois, Pennsylvania, teaching the same message there as in Scottdale. John Reebe went to Brandon, Pennsylvania, and did a lot of work there for many years; he then broke down, and is now a pastor in Idaho. I had a letter from him the other day saying that forty-two people were converted in his church. Among the men he had under him in Brandon was William G. Heene, a large manufacturer. He went to Altoona, Pennsylvania, with Dr.

**I** KNOW I am a different Christian today from what I was when the doctrine of our Lord's coming began to take hold of my consciousness, and I attribute the latter change to that fact.

—James M. Gray, D.D.

Snyder, and Harry Artmann, secretary of the Railroad Y. M. C. A., and started what developed into the Davis and Mills campaign, and after that founded the William Buck Bible Class, which carried on, almost uninterruptedly for six years, a Bible conference every month. Heene went to Harrisburg in the meantime, and a short time ago organized the Harrisburg Monthly Bible Conference Association. I went to Scottdale last Saturday night, the place where Reebe started, and

preached there Saturday night and three times on Sunday. On Sunday afternoon I attended a meeting of perhaps 500 men, and in that meeting several turned to God. Here is the point: That meeting was made possible by the men whom John Reebe led to know that Jesus is coming back again. I tell you, brethren, it pays to stand for the truth, even when—humanly speaking—you must stand alone.

# Fundamental Facts of the Faith

## No. 19--Attestation

by THE EDITOR

*WE ARE bringing you a stirring talk by our Editor which reveals his strong conviction that all Christians should be testimony-minded men and women. This conviction, expressed throughout the article, drives home with force the important scriptural fact that every believer should preach the Gospel by some method of testimony. As you read these pages your love for the Saviour will impell you to step forth into action so that you also will become a testimony-bearing follower of Christ.*

**A**TTTESTATION is testimony. Reiterated testimony is powerful to convince even the most hardened and most obdurate. God's plan of getting His message to the hearts and minds of men is by means of the Attestation of His people. He is counting on their testimony. They are His witnesses. To every believer in Christ, God gives specific and definite responsibility to bear the message to other souls. The Lord Jesus makes the proposition inescapably plain when He says, "Follow Me, and I will make you fishers of men."

God's purpose is that the Attestation of divine truth shall constantly go forth from those who have obtained eternal salvation through faith in the name of Jesus Christ the Lord. God indicates, in the inspired Word, at least three different ways in which man is to give forth this Attestation or testimony:

- I. The Attestation That Is Spoken
- II. The Attestation That Is Sung
- III. The Attestation That Is Lived.

We first turn our attention to

### I. THE ATTESTATION THAT IS SPOKEN

**W**E CALL the spoken Attestation—preaching. God's specially chosen method of Attestation of divine truth is through preaching.

The city of Nineveh was plunged into iniquity, sin, and shame. The heart of God was distressed because of the wickedness of the city. He saw that it was necessary for there to be an

Attestation of divine truth to the citizens of Nineveh. So He sent a preacher. The preacher's name was Jonah, and he was not at first enthusiastic about being God's instrument in bringing about the Attestation which the Lord desired. In fact, he began by running away. His unfortunate program of running away from God and from God's plan, did not turn out real well. He encountered a big ship, a big storm, and a big fish. He at first felt downcast, but he finally turned out all right. After the Lord had given him the chastening he deserved, he became willing to fit into God's plan; and preached as God had commanded. When he gave forth his Attestation of God's truth, the whole city of Nineveh, from the king down, responded with a repentance which was whole-souled and heart-felt. God's method for the spoken Attestation of truth is *preaching*.

The dispensation of the Law was drawing to a close. God's blessed Son, Jesus Christ, had come to earth, being born of a virgin, but He had not yet started His earthly ministry. God's people, Israel, in spite of the fact that God had given them much revelation,

were in deep darkness and blindness of heart. God wants them to receive an Attestation of Kingdom truth. Matthew tells us how He brings it about. The Lord Jesus is quickly started on His ministry. The method He employs is God's chosen method. He preaches. Matthew 4:17 says,

From that time Jesus began to preach and to say, Repent: for the Kingdom of heaven is at hand.

And in verse twenty-three of the same chapter we are again in—  
(Continued on page 222)

**H**IS promised coming again occupied the thoughts and engaged the affections of the early Christians, and it is the great event to which Christians now should look with believing and longing contemplation.

—James H. Brookes



# ORDINATION SERVICE

by THE EDITOR

ON TUESDAY, June the second, there occurred in Denver the ordination of four young men to the Gospel ministry. This ordination was under the direction of the Berean Fundamental Church. The council, called by the pastor, President Clifton L. Fowler, to assist in examining and ordaining the four candidates, consisted of:

Rev. Jesse Roy Jones  
Rev. Harry A. Sprague  
Rev. Clarence R. Harwood  
Rev. Ernest E. Lott  
Rev. Ralph E. Obitts  
Mr. Laurens Witt  
Mr. Gust A. Berger  
Mr. Irving Lindquist  
Rev. C. Reuben Lindquist  
Mr. Arvel S. Payne

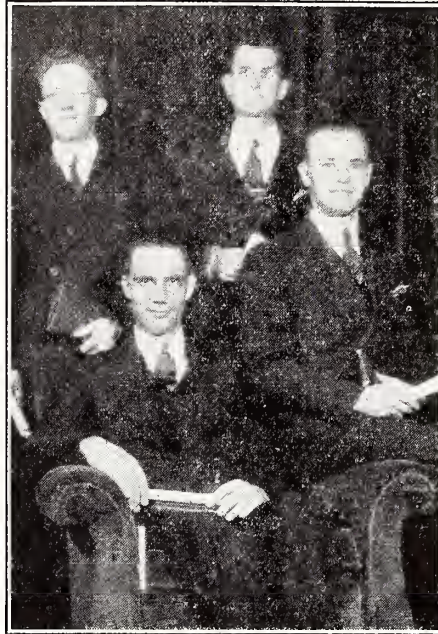
The first of the preliminary meetings of this council occurred at two o'clock at 2047 Glenarm Pl., at which meeting important last details preparatory to the ordination were handled. The preliminary business having been completed, the council then addressed itself to the business which was the special purpose of the day—the examination of the accepted candidates.

The candidates who appeared for ordination were the four young men who had been accepted by the Board:

Mr. Henry W. Dahl  
Mr. Ivan E. Olsen  
Mr. Ivan T. Pulis  
Mr. Terrell W. Butler

Mr. Dahl is the present Superintendent of Men at the Denver Bible Institute. Mr. Pulis has been for a year or more engaged in Extension Work for the school. Mr. Olsen, although a member of the graduating class of '36, has been for a year pastor of the work at McCoy, Colorado, and Mr. Butler is pastor of the Fundamental Baptist Church at Santa Fe, New Mexico.

The examination of these four candidates by the ordination council in the afternoon brought rich blessing to all who attended. The pastor of the Berean Fundamental Church, President Fowler, presided, and the council, consisting of the Elders and Deacons of the Berean Fundamental Church, under the leadership of the Rev. Ralph E. Obitts, carried on the examination. The candidates' clear-cut answers concerning the truths of God's Word,



Standing: Ivan Pulis, Terrell Butler  
Seated: Henry Dahl, Ivan Olsen

skillfully proving their positions by the Bible itself, were such as could not fail to stir the heart. The strong positions taken by the four young men seeking ordination were in direct contrast to the denials of the virgin birth, inspiration, and the efficacy of the shed blood which have characterized certain ordinations occurring in denominational centers in the East.

The public ordination service occurred in the evening with Dean C. Reuben Lindquist presiding. The personnel of the Ordaining Council was augmented in the evening by the presence of Mr. P. J. Van Westenberg, member of the Deacons' Board of the Berean Fundamental Church, who had been unable to attend in the afternoon. President Fowler delivered the ordination sermon, stressing the great responsibilities of the Gospel ministry. While Rev. Jesse Roy Jones made the ordination prayer, the four young ministers knelt on the platform with the hands of the ordaining council laid upon them. What an impressive occasion it was!

The program carried out in the evening service was as follows:

1. Service of Song—Conducted by Jesse Roy Jones
2. Prayer—Ivan T. Pulis
3. Scripture Reading—Henry W. Dahl
4. Vocal Solo—Ernest E. Lott
5. Prayer—Ivan E. Olsen
6. Male Quartet—Messrs. Lindquist, Lott, Jones, Robertson
7. Ordination Sermon—President Clifton L. Fowler
8. Ordination Vows—Messrs. Pulis, Dahl, Olsen, Butler
9. Ordination Prayer—Jesse Roy Jones
10. Presentation of Bibles—President Fowler
11. Benediction—Terrell W. Butler

The happiness of the occasion was enhanced for the four young ministers by the presence of friends and loved ones at the ordination. Ivan Olsen's mother, Mrs. Harry Olsen, was there, having come from Bergland, Michigan; Henry Dahl's mother, Mrs. Andrew Dahl, was present, having come from Burns, Colorado, across the Divide; Ivan Pulis' fiancée was present, Miss Bessie Gozzard, a student at D. B. I.; and Terrell Butler's wife had come with him from Santa Fe, New Mexico. Mr. Pulis himself traveled to Denver from Wilsall, Montana, for the occasion.

May God richly bless these young men in their service for Him.

*THERE is no fact in history more clearly established than the fact of the "First Coming" of Christ. But as His "First Coming" did not fulfil all the prophecies associated with His "Coming," it is evident that there must be another "Coming" to completely fulfil them.*

*--Clarence Larkin*





# The BEREAN AFRICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, *Secretary*



## A WORD FROM PRESIDENT FOWLER

### MISS VERA WHITCHURCH

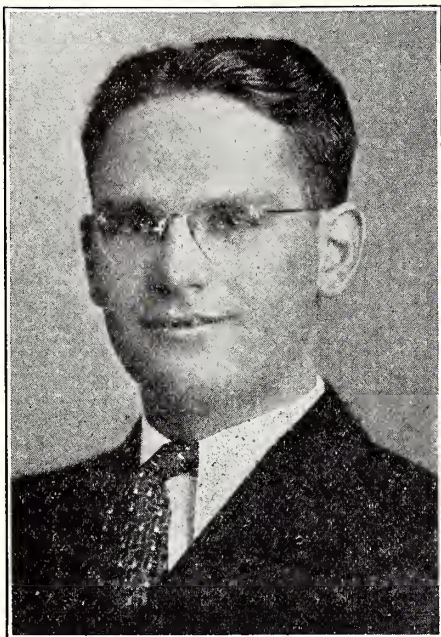
Miss Vera Whitchurch, who has been for some months one of our accepted candidates to go to Africa under the Berean African Mission, but had not yet become a missionary under appointment, has been advised by her physician that the climate of Africa would be too severe for her with her physical limitations. Furthermore, Miss Whitchurch, after more protracted waiting upon the Lord, has decided that He is not leading her to the African field and has consequently resigned from her connection with this Board.

Miss Whitchurch goes from us with the very best wishes of all the members of the Board and the earnest prayer that God shall mightily use her in whatever field she deems to be His blessed will. During the days of her relationship to this Board we came to esteem her highly for her work's sake and to rejoice in her clear and wholesome testimony for our blessed Lord and Saviour Jesus Christ.

### AN ANNOUNCEMENT

The friends of the Berean African Mission will be happy to learn of the engagement of Miss Helen Watson, one of the accepted candidates of B. A. M., and Mr. Irving Lindquist, another one of the accepted candidates of B. A. M. The date of the wedding of these two splendid Christian young people has not yet been announced, but will be in the near future. We extend heartiest Christian felicitations to them both.

The newly formed Lindquist home will be the happy Christian center around which the activities of our first station in the Belgian Congo will move.



Leonard W. Parcel

### MR. PARCEL'S TESTIMONY

The Psalmist wrote, "The Lord hath done great things for us, whereof we are glad" (Ps. 26:3). My testimony is, "The Lord hath done great things for ME, whereof I am glad."

My experience of salvation was a bit outstanding. Reared in a home of unbelief, when I reached my twenty-first birthday no heathen heart in Africa could be more uncertain of the way of salvation than I was. Yet, God Who is rich in mercy brought to my heart, which was filled with the terrible darkness of doubt and unbelief, the glorious light of the knowledge of salvation.

Less than three weeks after definitely receiving Christ as my Saviour, the same man who dealt with me to accept Christ took me to visit the Denver Bible Institute. The services were just the ordinary Sunday services, but God used the joy and zeal of consecrated young men

to cause me to desire the same joy and fellowship, and as I became willing God gave me the assurance that He had called me to a life of service for Him, and that He desired me to train for that service in this same school.

Now, after practically four years of this wonderful training, I count it a privilege to testify that He has given to me full assurance that His will is that I go to the Belgian Congo to tell the same simple gospel story told to me the first time now nearly five years ago.

### MISSION BRIEFS

We take great pleasure in presenting the testimony and likeness of Mr. Leonard Parcel who has been accepted by the Board of the Berean African Mission as a candidate for the contemplated mission work in the Belgian Congo. May we invite your prayers in his behalf as he begins his deputation and solicitation work, that he might fill the thirty-one days of his calendar which represents the support of each missionary under the Berean African Mission. Upon the completion of these calendars the accepted candidate comes up before the mission Board for appointment to the field which the candidate feels the Lord has opened to him or to her. This is the final step before the actual departure of the missionary for the field. And as we welcome Mr. Parcel to the B. A. M. group may we not forget the calendars of the others who are seeking to complete their pledge support.

We, of the Berean African Mission group, wish to join with the Board in expressing our regrets at the withdrawal of Miss Whitchurch from our midst because of her physical condition. We had been associated with her long enough to learn to love and admire her courage in the face of physical handicap. We just pray that after a protracted rest and professional aid that the way may still be opened for her participation in

(Continued on page 226)

Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
		1		3		
			9		11	
	21					
				31		

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14					
			23			

Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			8		10	
	13		15		17	
	20				24	
		28				

Mr. Parcel						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				

You won't want to miss the inspiring song services and special musical numbers at the D. B. I. Bible Conference.



# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

Rev. and Mrs. J. R. Jones, D. B. I. '23 and '27, returned to D. B. I. Tuesday, June 30, from Mount Harris, Colorado, where they assisted Evangelist Carl C. Harwood in an eight day evangelistic campaign. Two meetings were held daily: one in the morning from 9:30 to 11:00, the other in the evening. The morning service was devoted exclusively to children's work, teaching them the truths of the grand old Book, and leading them in the memorizing of Scripture. The evening service was purely evangelistic. The Lord was certainly with them and blessed in a marvelous way. Every meeting was well attended and seventy-five people accepted Jesus as their own personal Saviour. Pray that God may be given first place in the lives of all these who have newly trusted in Him so that in days to come they may be used of Him to point others to the Lord.

The Joneses are now assisting brother Harwood in another evangelistic campaign at the Judson Memorial Baptist Church, of Denver. The campaign began July 5 and will continue for about three weeks. Pray that they might have another rich harvest of souls.

Rev. Ivan E. Olsen, D. B. I. '36, returned to the Campus June 29 after a brief visit to his home in Michigan. While there, he was used of the Lord to bring rich blessing to both saved and lost through the preaching of the Word. Remaining at D. B. I. overnight, he set out for the mountain towns west of Denver where he assisted his brother, Lloyd, James Wood, Clifford Wing, and Kenneth Johnson, '36; he plans to establish a number of churches and Sunday-schools where the Word will be preached and taught in all of its simplicity and clarity. This is a much needed work. In many of these towns the Gospel is not being preached and the children are growing up without the life-giving message that will point them to the Saviour. May God bless and help these young men as they face the hardships that are a part of their type of work.

Mrs. Hazel Johnson, '29, is recovering from a serious operation which she underwent June 24 at the Presbyterian Hospital. She gained strength exceptionally rapidly and left the hospital July 6. We are praising God for His faithfulness in caring for her in this time of special trial, and bespeak your prayers for a complete recovery so that she may continue her competent service as Superintendent of Women, unhindered by physical handicaps.

Rev. Archie Yetter, '28, of Pomona, California, was called to Denver on June 22 to attend the funeral of his brother, Lionel, who was accidentally killed. Although saddened by the death of his brother, he consented to bring the morning message at the Berean Fundamental Church, Sunday the twenty-first. His subject was entitled, "Ready." His message was a special blessing to all in view of what had happened that week. We extend our deepest sympathy to our brother and his wife in this time of bereavement, and our prayers follow them as they return to their work that God will give them souls for their hire that will encourage them to press on for Him.

Rev. Henry Dahl, '35, had the privilege of substituting for Rev. John A. Ramsay at the Lafayette Baptist Church,

Lafayette, Colorado, June 21. Two services were held and both were well attended. Brother Ramsay is a fighter for the faith and is doing a good work in that town.

In spite of the fact that Rev. E. E. Lott, '33, is burdened down with duties seven days a week, he found time to take on an additional engagement at Marshall, Colorado, on Sunday, June 21. It was a joint meeting of the D. B. I. missions of Superior, Eldorado Springs, and Marshall. Brother Lott brought a message that was a blessing to all.

Rev. and Mrs. H. A. Sprague, D. B. I. '21, and family have gone to California on an indefinite leave of absence. For some time Mr. Sprague's health has been poor. Realizing the need of rest, and thinking the change of climate would hasten recovery, he with his family journeyed to the West Coast. As soon as his health permits he is planning to do some evangelistic work in the neglected parts of Southern California. Our prayer is that he will be speedily restored to health and strength, so that he and Mrs. Sprague might again be engaged in the most blessed task on earth.

For many years the Church of the Open Bible (now the Berean Fundamental Church) has held street meetings on Sunday evenings during the summer months. June twenty-eighth marked the beginning of this season's meetings. Mr. Edward Gray, '34, a graduate of the D. B. I. Evening School, is in charge. The Lord has blessed in former years and we are looking forward to another fruitful year. Pray for this work throughout the summer.

Rev. A. E. Groeneveld and son, Ted, and Mr. and Mrs. Wilkins, all of Three Rivers, Michigan, enroute to Los Angeles, California, stopped over night at D. B. I. While here Brother Groeneveld brought two fine messages to the student body on "Occupation in Christ." Rev. Groeneveld has been instrumental in getting quite a few young people to come to D. B. I. for training.

## CAMPUS NEWS-FLASHES

Three more students arrived at D. B. I. recently to work through the summer—one coming from Kansas and two from Michigan.

New paint has been applied to the Denver Bible Institute sign on Colfax Avenue. Mr. Stewart and son of Golden did the work free of charge.

A new approach to the Campus is under construction at the present. The new road turns off on Daniels Road at the foot of the hill and comes up to the buildings south of Brookes Hall.

Mr. John J. Goodmanson, of North Platte, Nebraska, returned home Sunday, June 28, after a month's visit at D. B. I.

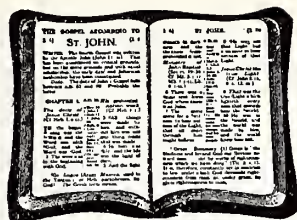
Harlan Gautschi returned to the Campus July second after spending four days in the hospital with a badly infected foot.

Rev. Ivan Pulis, '34, is spending the summer at D. B. I. helping out with extension work.

*THE Second Coming of our Lord Jesus Christ is the one event most recorded in Holy Scripture. It is bound up with every fundamental doctrine, every sublime promise, and every exhortation to high, to holy, and to practical Christian living.*

—I. M. Haldeman

Don't miss this twelve day spiritual feast at the foot of the Rockies!



# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## JESUS THE PREEMINENT ONE

Colossians 1:9-18

- I. THE LORD JESUS IS PREEMINENT IN CREATION  
John 1:1-3
  - II. THE LORD JESUS IS PREEMINENT IN REVELATION  
John 5:39
  - III. THE LORD JESUS IS PREEMINENT IN DISPENSATION  
Heb. 1:2
  - IV. THE LORD JESUS IS PREEMINENT IN SALVATION  
Acts 4:12  
I Tim. 2:5  
Col. 1:19-20
  - V. THE LORD JESUS IS PREEMINENT IN TRANSFORMATION  
II Cor. 3:18  
John 15:5  
Phil. 4:13
  - VI. THE LORD JESUS IS PREEMINENT IN GLORIFICATION  
Ps. 17:15
- C. L. F.

## THE FACT OF THE SECOND COMING

- I. THE TESTIMONY OF JESUS HIMSELF  
Matt. 16:27  
Matt. 25:31-32  
John 14:2-3  
John 21:22
  - II. THE TESTIMONY OF HEAVENLY BEINGS  
Acts 1:10-11
  - III. THE TESTIMONY OF THE APOSTLES  
Paul—Phil. 3:20-21; Titus 2:13  
James—James 5:7  
Peter—II Pet. 1:16  
Jude—Jude 14-15  
John—I John 2:28
  - IV. TESTIMONY OF THE LORD'S SUPPER  
I Cor. 11:26
- C. L.

## A VISION OF HEAVEN

Revelation 22

- I. PERFECT SINLESSNESS  
Vs. 3a  
Rev. 21:4
  - II. PERFECT AUTHORITY  
Vs. 3b  
Rev. 7:15-17
  - III. PERFECT OBEDIENCE  
Vs. 3c  
Rev. 7:15
  - IV. PERFECT COMMUNION  
Vs. 4a  
Isa. 33:17  
I Cor. 13:12
  - V. PERFECT CONSECRATION  
Vs. 4b  
Rev. 14:1
  - VI. PERFECT BLESSEDNESS  
Vs. 5a  
Rev. 21:22-25
  - VII. PERFECT GLORY  
Vs. 5b  
Dan. 7:18, 27
- A. T. P.

## THE BLESSED HOPE

- I. A BLESSED HOPE  
Titus 2:13
- II. A PURIFYING HOPE  
I John 3:3
- III. A PACIFYING HOPE  
I Thess. 1:3  
James 5:7
- IV. A COMFORTING HOPE  
I Thess. 4:13-18
- V. A GLORIOUS HOPE  
Phil. 3:20-21  
Heb. 11:35

—G. C. N.

## THREE FACTS ABOUT GRACE

II Corinthians 8:1-9

- I. CHRIST'S GLORIFICATION—"He was rich"
  - A. He was rich in possessions  
Col. 1:16  
Ps. 24:1  
Hag. 2:8  
Ps. 50:10-13
  - B. He was rich in glory  
John 17:5
  - C. He was rich in love  
Luke 3:22  
John 17:24
- II. CHRIST'S ABDICATION—"He became poor"
  - Phil. 2:6-8  
Matt. 17:27  
John 1:12-13
- III. CHRIST'S IMPUTATION—"That ye might be rich"
  - A. In forgiveness of sins  
Ps. 32:1-3
  - B. In Christ's righteousness  
II Cor. 5:21
  - C. As joint heirs with Christ  
Rom. 8:16-17
  - D. In temporal provision  
Phil. 4:19
  - E. In every temporal blessing  
Eph. 1:3

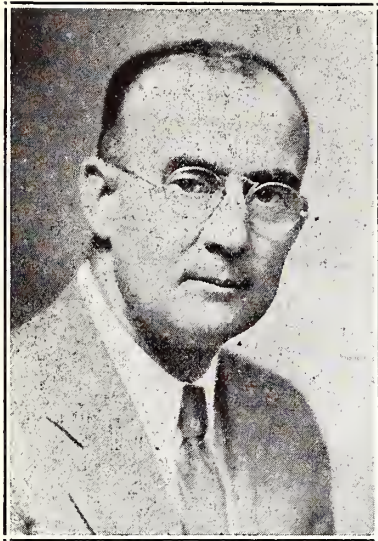
—C. R. L.

## GOD'S PROMISES

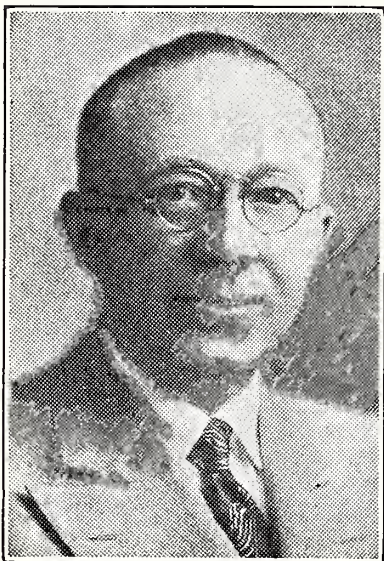
II Corinthians 1:20

- I. THE DIGNITY OF THE PROMISES  
"Promises of God"  
Deut. 6:3  
Tit. 1:2
  - II. THE RANGE OF THE PROMISES  
"All the promises"  
Rom. 15:8  
II Peter 1:4
  - III. THE STABILITY OF THE PROMISES  
"All of the promises in Him are yea, and in Him amen"  
Rev. 3:14  
Ps. 102:27
  - IV. THE RESULT OF THE PROMISES  
"The glory of God by us"  
II Thess. 1:10, 12  
Eph. 2:7
- C. H. S.





Victor C. Kelford



Clifton L. Fowler



H. A. Somerville

# THE FIRST ANNUAL

CONDUCTED BY

## A STEP OF FAITH

For many years Bible loving believers and friends of the Institute have been burdened for a Summer Bible Conference in the Rocky Mountain Region. Several years ago when the Institute, under the gracious dealing of God, acquired a beautiful 160 acre mountain park, plans for a summer conference in this park were considered. But due to the fact that such an undertaking involved some expense in the way of adequate equipment necessary for such a conference, these plans were set aside until such time as God would make the provision. In the meantime the burden has continued. During the past school year repeated requests and inquiries with reference to a summer Bible conference in or near Denver brought the conviction to the hearts of the members of the Board of Directors of the Institute, that God was leading in the establishing of a conference in this Rocky Mountain region. So with full dependence upon God, we announce this new venture of faith. Strategically located, we are confident that this conference will prove to be a blessing to many in these isolated mountain communities, as well as to those living in our neighboring states who have heretofore been deprived of such an opportunity for Christian fellowship and study of the Word of God. Fully believing that God has led in this important step, we move forward, expecting God to vindicate this new undertaking.

## THE SPEAKERS

REV. VICTOR C. KELFORD, of Waterloo, Iowa, at present engaged in Bible Conference work on the west coast, comes to us ready to give, in his unique and inspiring way, many Bible studies which will be filled with rich food for our souls. A graduate of the Moody Bible Institute, and with many years of experience as a pastor and evangelist, Rev. Kelford will bring blessing to all who hear him.

PRESIDENT CLIFTON L. FOWLER does not need an introduction. Having ministered the Word in many of the summer conferences in the eastern part of the United States, he is well known for his fearless stand for truth as well as for his ability in unfolding Divine truth. President Fowler will not only have charge of the speaker's program, but he will also be included in the list of speakers who will address the conference.

REV. H. A. SOMERVILLE, of Amarillo, Texas, a mighty preacher of the Word, comes to us with a message for the hour. God has blessed his radio ministry over KGNC of Amarillo. Rev. Somerville was one of the principle speakers in a Bible Conference at Cooperstown, North Dakota, which closed on July 5. The young people will be delighted with him. His genial manner, wit, and humor, together with definite application of truth will appeal to Christian youth.





# SUMMER BIBLE CONFERENCE

## THE DENVER BIBLE INSTITUTE



Jesse Roy Jones



Mrs. J. R. Jones

### THE MUSIC

Rev. Jesse Roy Jones, Supervisor of Music at the Denver Bible Institute, will lead and conduct the music at the sessions of the Conference. An artist on the trombone, Rev. Jones plays his instrument effectively in solo work as well as in leading congregational singing.

Mrs. Jesse Roy Jones, Instructor in Piano at the Denver Bible Institute, will assist Mr. Jones in making the Gospel music a very definite part of the conference program. With her unusual ability as a pianist, Mrs. Jones inspires an audience to sing with enthusiasm and keen enjoyment. Her interpretations of some of the old hymns make them live anew.

Mr. and Mrs. Jones have been much in demand the past year in evangelistic campaigns. At the present time they are assisting Evangelist Carl Harwood in an evangelistic meeting in Denver. They will have charge of the music at the Southwestern Missionary Conference at Flagstaff, Arizona, closing just a few days before the Bible Conference at Denver.

### SPECIAL FEATURES

Due to the proximity of the Conference to Denver and its many beautiful mountain parks, visitors to the Conference can avail themselves of many delightful mountain trips and outings. Some of the most beautiful scenery in the world can be viewed within an hour's drive from the Campus. Special arrangement and a definite time will be set for trips to the Park of the Red Rocks, Lookout Mountain, and Institute Park. If weather permits special services will be arranged in these scenic points.

### PROGRAM

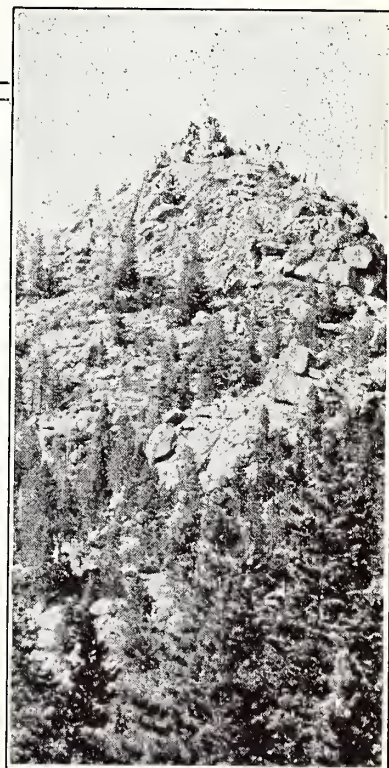
The tentative schedule for the daily program will include an early morning devotional hour, a children's meeting as the morning session, the afternoon services will be given over to missionary and Bible studies, and the evening services will be devoted to Young People's meetings followed by Bible study and evangelistic services. Special programs will be featured on each Sunday, including a basket dinner for all.

### ENTERTAINMENT

To those desiring entertainment at the Institute, board and room will be provided at the following rates:

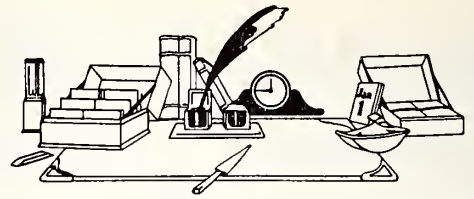
Room and board for 12 days.....	\$20.00
Room and board for 1 day.....	2.00
Room for 1 person per day.....	1.00
Room for 2 persons per day.....	1.50
Room for 2 persons for 12 days.....	15.00
Meals for 12 days.....	10.00
Single meals:	
Breakfast .....	25 cents
Dinner .....	40 cents
Supper .....	35 cents

In view of the limited accommodations at the Institute buildings, reservations should be made at once. Provision will also be made for tent sites free of charge for those desiring to camp out. No fires will be permitted on the Campus grounds. Meals will be provided in the dining hall. Due to the cool evenings, guests camping in tents should provide themselves with additional blankets.





# THE EDITOR'S MAIL BAG



It is a pleasure to give our readers some of the testimonies that have brought such encouragement and refreshment to our hearts as we have sought, by God's grace, to faithfully proclaim His Word through the printed page. Have you, too, been receiving help and enjoyment through the pages of "Grace and Truth"? If so, let us hear about it that we may pass it on to others.

The pastor of one of the outstanding churches in the West, having a membership of 1600 members, gives the Question Number of "Grace and Truth" a real boost:

The current issue of "Grace and Truth" looks great. I have only scanned through it but hope to read every word. That issue will do much toward correcting many modern ills among God's children. Wish I could afford to put a copy into the hands of all our people.

From a well known Christian worker and writer comes this word:

I am enclosing—. Will you please send a copy of your excellent Question Number of "Grace and Truth" to the following names—

From an earnest student of the Word in Canada comes this testimony:

I have been taking "Grace and Truth" for two years and find it is rich in food for thought and meditation for our souls. It has made clear to me some points which I could never see before. The Question Number is particularly good.

A friend living in Montana, far away from the fellowship of a church but faithfully maintaining a testimony through the avenue of a Sunday-school, speaks of her appreciation of "Grace and Truth."

We are twenty miles from town and do not have church services very often but we do have a Sunday-school. I am a Bible class teacher and your magazine has been a wonderful help to me. The class asks so many questions that I have come to depend on "Grace and Truth" to help me out. May God continue to bless your ministry through the magazine. The Lord has wonderfully blessed our community. Thank God for the Question Number of "Grace and Truth." I was praying for just that sort of number.

From Indiana comes this interesting testimony from a wife and mother who has used the magazine for her Bible study for many years.

Many, many thanks for the April number of "Grace and Truth." Oh, how wonderful it is! So many questions were answered that are afloat over the air today. Thank God for the fact we have been having the monthly visits of "Grace and Truth" in our home for at least eight years, and two more years my mother gave me her magazines. How I have studied them with the Bible, and the result is that not one of my five children, who are all married now, can be shaken in their faith. . . . The article "Is Healing in the Atonement?" was especially comforting to me since I've been a "shut-in" for almost two years. . . . I've had copies of many so-called Fundamental magazines, but "Grace and Truth" is the only one never contradicting the Word in all the years I've had it. It stands next to the Bible in my estimation. . . . When my health broke and I saw I couldn't use

my "Grace and Truth" for a long time at least, and having studied them all over and over again, I gave nearly half of them to a young Fundamental preacher who has later become an evangelist. He values them most highly and now takes the magazine himself. The remainder I sent to mountain missions of Kentucky and they were so grateful for them. They truly are great.

An earnest Christian living in California gives this testimony concerning the Question Number:

I want you to know that I think it (the April number of "Grace and Truth") one of your very best numbers. . . . Many church members long to be set right on just those questions. Send me as many copies as the enclosed check will cover and I will see if I can get a few folks interested to the extent that they might become subscribers. If not, they will at least get one good life-sized dose of Truth.

A Texas pastor says:

Let me congratulate you and thank you earnestly for the Question Number of "Grace and Truth." Since I first saw advertisements of this coming number, I have been looking forward to receiving it and I was more than gratified. . . . I read every article eagerly and recommended the number strongly and especially to our people. It is a most valuable number, and while touching on controversial points, you manifest a gracious spirit. Do this same thing oftener!

Here is a doctrinal question with regard to the resurrections which doubtless has been in the hearts of many of God's children at one time or another. If any of our Family have been troubled with this same problem, may God use the explanation given to dissolve the problem, drive away the cloud, and clarify the vision of God's matchless grace.

Another puzzling question is the time of the resurrection of the Old Testament saints (from Adam to the cross). Do they arise at the Rapture of the Church or another time?

There are five resurrections spoken of in the Word of God. We are all quite familiar with the all-important one, namely, the resurrection of our Lord Jesus Christ, which occurred on the third day after His crucifixion. On this resurrection hinges all the other resurrections, for Christ is "the firstfruits of them that slept." This is recorded in the four Gospels. The time was toward the close of the Law dispensation.

The second resurrection recorded is that of some of the Old Testament saints.

And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves AFTER HIS RESURRECTION, and went into the holy city, and appeared unto many (Matt. 27:52-53).

Although the Scripture does not say, the inference is very strong that these resurrected ones went to glory with the Saviour after they had served the purpose of God in proving the reality of the resurrection, not only of His only begotten Son, but of those who believed in Him. The time of this resurrection was also toward the close of the Law dispensation.

(Continued on page 228)

Take advantage of the special rates for traveling to Denver offered this summer and attend the D.B.I. Conference.

IN THE BOOK NOOK



Conducted by LEANDER S. KEYSER

All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

EVOLUTION: FACT OR FICTION?

One of the distinguishing features of this book is the many quotations from the writings of scientists both for and against the theory of evolution. The author seems to have read about everything that has ever been published on the subject. Many of these quotations show how dogmatic and assertive the evolutionists are. In all cases the author replies to their averments and arguments. We are convinced that he proves his thesis, namely, that evolution is fiction, not fact. A glossary of technical terms adds much value to his discussion.

"EVOLUTION: FACT OR FICTION?" by Major E. C. Wren. Thyne & Co., Ltd., 28-30 White Friars Street, London, England. Price, 2s. 6d. (\$.75).

THE MAN NOBODY MISSED AND OTHER SERMONS

Dr. Biederwolf's sermons are like well-aimed barbed shafts; they hit the mark and stick in the conscience. They are not like "bows drawn at a venture." The man nobody missed was King Jehoram, who lived such a profitless life that, when he died, nobody cared. Our preacher draws practical lessons from this biblical incident, as he does from all the texts on which the sermons of this collection are based. Besides much practical application of the Bible teaching, our evangelical preacher upholds and develops many fundamental doctrines. He is always loyal to Christ and the Bible, and always gives good reasons for his stalwart faith.

"THE MAN NOBODY MISSED AND OTHER SERMONS," by William E. Biederwolf, D.D. Wm B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.00.

PASTORAL PROBLEMS

Dr. Riley is a versatile man, and he is just as industrious as he is versatile. To meet his own needs as professor of Homiletics in the Northwestern Evangelical Seminary, Minneapolis, Minnesota, he has prepared this volume on "Pastoral Problems." It is well fitted for a textbook. It will also be found suggestive to the minister already in the pastorate. If preachers and theological students will follow the directions here given, they will be "fervent in spirit, serving the Lord." They will be plain, practical preachers, "rightly dividing the Word of Truth." Neither will they run out of material in long pastorates; for they will be diligent students of the Bible and other useful and relevant literature.

"PASTORAL PROBLEMS," by Wm. B. Riley, D.D. Fleming H. Revell Co., New York, N. Y. Price, \$1.50.

TAKING HOLD OF GOD

Many books on prayer have been issued; yet there is room for another like this one by Dr. Zwemer, which is a fresh and rewarding treatment of the subject. There is nothing tame or commonplace in this volume. The author deals with such vital topics as the following: the antiquity and universality of prayer; the nature of prayer, the pertinence and persistence of prayer; the place and posture of prayer; the time element in prayer (very suggestive); the power of prayer; hindrances to prayer; our Lord's prayers; and others just as helpful. The value of the book is enhanced by the addition of a service of meditations on various religious topics and an extensive bibliography.

"TAKING HOLD OF GOD," by Samuel M. Zwemer, D.D., Zondervan Publishing House, 815 Franklin St., Grand Rapids, Mich. Prices: cloth, \$1.50; paper, \$1.00.

SAFE THROUGH THE BLOOD OF JESUS

In his preface the author tells the touching story of a young legalist who tried to earn salvation by good works, or works of merit. The trouble was, he never could feel when he had done enough to merit pardon and salvation, and so he was in constant distress. At length he, like Luther, accepted, by simple faith, the finished atonement which Christ wrought for sinners, and then peace came to his heart. Then he could serve God with ease and pleasure, because he was motivated by love and gratitude. The chapters of this uplifting book emphasize the fact that all our saving blessings come to us through the atoning sacrifice of Christ. It is a book that is rich in fruitful teaching.

"SAFE THROUGH THE BLOOD OF JESUS," by William Reid. Pickering & Inglis, 14 Paternoster Row, London, E.C.4. Price, 1s. (\$.30).

HEAVEN: THE HOME OF THE REDEEMED

How comforting to the Christian soul is the thought that heaven is his eternal HOME. The Christian home is the best place on earth. It is fitting, therefore, that Jesus should say (translated literally): "In My Father's abode are many homes; if it were not so, I would have told you." In the inspiring volume before us the compiler has assembled a number of chapters from well-known Christian leaders in England. They canvass all that the Bible tells us about our celestial abode. Even though some of them refer to the location of heaven, none of them deal in useless speculations about it. There will be plenty of opportunity in the immortal life to have all the mysteries solved. The great outstanding and comforting fact is that the Bible promises all believers an immortality of bliss and happy fellowship with God and angels and the "spirits of just men made perfect."

"HEAVEN: THE HOME OF THE REDEEMED," compiled by Hy Pickering. Pickering & Inglis, 14 Paternoster Row, London, E.C.4. Price, 1s. (\$.30).

NOTES AND NOTICES

If you desire real spiritual uplift, send at once for Herbert Lockyer's pamphlet, "The Three Crosses on Calvary's Hill," published by the Bible Institute Colportage Association, Chicago, Illinois. Price, 10 cents each; \$1.00 a dozen.

It is both informing and inspiring—a booklet entitled, "Faith Mission," which tells you about the missions founded and carried on by faith. Send for a free copy to Dr. George H. Dowkonnt, Sec., 113 Fulton Street, New York, N.Y.

Thyne & Co., Ltd., as above, have also issued a pamphlet, "Ethiopia Calling," by Ida D. Martin, which is certainly worth reading. Price, 3d. (\$.08).

The earthly Jerusalem was in many respects a type of the New Jerusalem depicted in Revelation. Both of them were surrounded by walls and had twelve gates. Dr. Herbert Lockyer, who is so fruitful of biblical interpretation and practical suggestion, has issued a pamphlet in which he sets forth the spiritual significance of each of the gates of "Jerusalem of old, beautiful for situation." The title of his booklet is "The Gates of Grace." Published by the Bible Institute Colportage Association, Chicago, Illinois. Price, 10 cents each; \$1.00 per dozen.

The aforesaid firm also publishes a pamphlet entitled, "The Sin We're Afraid To Mention and Its Remedy," by Prof. Oscar Lowry, the well-known Bible teacher and evangelist. He was formerly a member of the faculty of the Moody Bible Institute, where he served most efficiently.

(Continued on page 226)

Remember the date—August 19—30; the place—D. B. I. Campus; the feature—a Bible Conference.





# THE DAYS OF YOUTH

Conducted by MRS. HAZEL JOHNSON

## A DAY WITH BOB AT D. B. I.

"HEY, Jim, get up! The six o'clock bell just rang," said Bob as he hurled the covers off his roommate.

"Oh, go on, Bob, I'm not going to breakfast this morning," said Jim, as he turned over in bed preparing to go to sleep again.

"Bet you will," said Bob as he held a cup of cold water over the sleepy boy. One drop fell. One eye opened, and with a smile and a leap Jim was out of bed.

"Bob, you will have to write home to mother. She tried for nineteen years to find a way to get me out of bed in time for breakfast—threatened all kinds of things—but I was so lazy," said Jim as he started dressing.

"Doesn't pay to make threats and not carry them out. In another minute you would have had the whole cup of water," said Bob with a twinkle in his blue eyes.

"You are terribly hard-hearted, Bob," replied Jim with mock seriousness.

"Ahem! I am getting to be a man," strutted Bob with an exaggerated swagger. "Come, Jim, let's hurry and make our bed. Say, won't it be nice when we get our new men's dormitory? I am not a sissy, but I do like to keep our room looking nice, and a room in a new dormitory will be a pleasure to keep up."

"Won't it be grand? Hope we get it by next fall when we return. I wonder if all the boys are praying for it as much as they should," said Jim, as he straightened out the spread over the pillows.

"I hope they are, Jim. The girls might help out with their prayers also. I am not begrudging them their nice dorm, but every time I go into it—"

"Shouldn't go into it so often," said Jim who immediately dodged the pillow that Bob hurled at him. Ah! I just fixed that pillow so nicely."

"That's not fair, Jim," said Bob laughing. "You know that because of lack of buildings, Brookes Hall is not only the girls' dormitory but also an office building. There, that looks pretty good now. Let's hang up our clothes and we will still have about thirty minutes to spend with the Lord before breakfast."

Soon Bob had found a vacant class room and with his Bible before him turned a deaf ear to the things of this world. He was listening to the voice of His Saviour as He spoke to him out of the Word. Before he realized it, the time was gone and the first breakfast bell rang. Reluctantly closing his Bible, his soul having been fed and strengthened by fellowship with the Saviour, he joined a group of men outside the chapel. They were a happy group, laughing and joking—all except one whom Bob noticed was standing by himself and looking discouraged. Going up to him Bob said, "Good morning, Ray, isn't this sunshine wonderful this morning?"

"Guess so," said Ray, without looking up.

"The Lord is so good to us, to make such a beautiful approach to the day," replied Bob, with his face full of concern. He thought, "Might as well be frank since we have so little time before breakfast and I do want to help him if I can. He must be pretty well messed up inside." Aloud he said, "What is wrong, Ray? You don't look happy."

Ray looked at Bob in surprise and said, "Who cares if I am not?"

"I do," and the look he gave him was so open and full of understanding that Ray had no comeback.

"Well, I'm not happy. Guess I wasn't meant to be happy. Thought when I got to Bible school everything would be different, but it isn't."

The bell rang and as they started to the dining hall Bob said, "Have any time right after breakfast? I would like to talk with you."

"No! Have to carry out the ashes. You know I care for the furnace in Brookes Hall. Thanks though, for taking an interest in me."

They were in the dining room and young men and women, refreshed by a night's rest and all eager for a new day and what it was to hold for them, were taking their places behind their chairs. When the gong was sounded, talking stopped and the dining room matron called upon some one to return thanks. This morning she had been attracted by the look of concern on Bob's face and called upon him to thank the Lord for their food. With a grateful heart Bob began, and in a few simple words drew each one who heard him closer to the Saviour. As he finished he looked straight at Ray and to his surprise Ray smiled and nodded his head pleasantly as if to say, "Everything is okay now." This made Bob happy.

Soon the room was filled with the hum of contented voices as the morning meal was enjoyed by all. At exactly seven twenty-five the gong again sounded and the Superintendent of Men rose to take charge of morning devotions. Each one adjusted his chair so as to better enjoy the fifteen minutes of worship. Choruses were sung, testimonies given, and the superintendent read just one verse from Scripture, "In everything give thanks," adding just a few words of admonition on the giving of thanks. Then all heads were bowed in prayer.

After devotions Bob rushed to the furnace room ahead of Ray and had a bucket of ashes ready to be carried out when Ray came in.

"Bob! what on earth are you doing? Here, that is my job," said Ray, reaching for the bucket.

"No, you don't. Let me help you, Ray; then we can talk before class begins."

"Oh, so that is what you are up to, Bob. I like you and I am sorry for being glum and, yes, backslidden, this morning. I got sore at Ed, my roommate, and your interest in me made me ashamed of myself. The devotional talk ended my glumness and here I am happy again and rejoicing in the Lord. Sure appreciate your offer to help me, but I can carry out these ashes and am glad to do it. You know it sure is great to have the school furnish us with a job, so we who don't have the money can get our training."

"Sure is, Ray. I appreciate my job so much; otherwise I could not be in school. I like my work, too, in the upkeep department. Let me help you just this morning, Ray."

"O. K. Mighty decent of you, Bob."

So the two boys set to work and soon the ashes were carried out and the furnace room cleaned.

The first class this morning for third year students was Christian Evidences. This class was taught by the Director of Music and more and more Bob appreciated the wonderful evidence which he was finding that proved the Bible was the inspired Word of God. He took especially, full notes, realizing they would be valuable in refuting the scoffers of the Book which meant so much to him.

Are you interested in the training of young lives for Christian Service? Visit D. B. I. during the Conference.



Chapel was at eight forty-five. Bob played a trumpet in the orchestra and greatly enjoyed this fifteen minutes of singing and playing the beautiful old hymns and choruses. This particular day was the day for missionary offering and Bob smiled as he dropped in his last nickel. Placing his hand in his empty pocket he said to himself, "My last cent, but Philippians 4:19 is still true." Then he joined in the playing of the missionary hymn which was sung while the offering was taken. As he played he thought of the words:

Ready to go, ready to stay,  
Ready my place to fill;  
Ready for service, lowly or great,  
Ready to do His will.

Until eleven fifteen Bob sat in classes, his soul being fed, strengthened, and made happy by the new truths that he was learning. Topical class was taught by the Dean. They were studying Chronology, and how much fun it was to see the way the study of the years, events, and lives of the men of the Bible proved to him over and over again the inspiration of the Scriptures.

P. C. L. (Personal Christian Life) class followed Topical, and was taught by the President. This quarter the subject was, "The Soul, and the Old and New Natures," with special emphasis upon the chapters of Romans six and seven. As the stirring truths of this great subject were expounded, Bob let the Lord search his own heart and immediately he was sorry that yesterday, coming out from town, he had gotten angry at Jake who was driving the car in which he was riding. He had made some cutting remark which would only anger Jake and now he was determined to ask his forgiveness for it. His hands hurried across the page as he took notes to be copied later in his permanent note book which he knew would be of great value when he went to Africa as a missionary. How exciting it was to be preparing now for service in that far away land to which God had called him! How it had steadied his life to know where God wanted him! It gave him a goal, an incentive for his work.

Again the bell rang and Book Study class started. The President also taught this class. Bob opened his Bible to the book of Revelation. Their assignment had been to write a three hundred word discussion upon the "Hundred and Forty-four Thousand," proving from Scripture who they were, what their mission was, and how they were especially protected during the Great Tribulation period. Bob had been especially interested in the hundred forty-four thousand, so he eagerly waited for roll call and prayer with which every class started. Soon his curly brown head was bent low over his notes as the President, from Scripture, brought out truths which had been completely hidden to him as he studied. How he loved these times when God's Word seemed to live anew and take on fresh meaning and life.

It was time for recess and Bob strolled out of the chapel only to be hailed by a group of the fellows running toward the volley ball court. "Come on, Bob, we need you to even up the sides."

"Sorry, but I can't do it, fellows. I am busy," said Bob, remembering he must see Jake.

"Oh, come on, Bob, got to have you." Just then Bob noticed that Jake was also in the crowd going to play, so with a smile he joined them. After fifteen minutes of strenuous playing during which time their yells and laughter could be heard all over the Campus, the bell rang, and again classes started.

Bob next went to Public Speaking class. The President also taught this class and Bob felt especially fortunate in having one who so ably and clearly expounded God's Word for his teacher. Many amusing things happened today. One of the girls, a small excitable young lady, was giving her speech on God's love. She had spoken for about three minutes and had not been able yet to muster up enough courage to produce a gesture. Determined to make at least one motion she quoted John 3:16. Planning to indicate the world with outstretched arms she began, "For God so loved—" Up came her arms stretched out straight and stiff from her shoulders, "the World that He—" She tried to take them down but they seemed frozen—"gave His only begotten Son—" She looked at the right arm helplessly.

"Anything," she thought, "rather than just standing here." So she continued, "that whosoever believeth—" She looked at her left arm but could not move it, so hurried on, "in Him should not perish, but have everlasting life." "They won't come down, they're stuck," she said with a helpless look. This sent the class into convulsions of laughter and relieved her strain so that she could lower her arms.

Jim was next called on the platform and was progressing nicely with his speech. He had worked up to the climax and had intended to quote the verse, "Hear, O earth," with an appropriate gesture, but he was excited and with his hand to his ear as though listening he began to quote, "And I give unto them eternal life—" Again all was merriment.

Many speeches were given which encouraged the heart of the President as he could see in these young people future preachers of the Word, fighters for the truth, contenders for the faith once for all delivered to the saints. Bob's speech was especially good this morning and each one in the class realized that he was going to be a mighty power for God in Africa.

The class bell rang all too soon and it was time for Homiletics class which was taught by the Dean. Here Bob learned to use the knowledge he had gotten in other classes. Here the outlining and organizing of material into sermons and talks with which to proclaim the precious Word of God was taught and was well worth the hours spent in the study of this important subject. The Dean seemed to have the power to encourage them and make sermon preparation a real joy. Next year Bob would have his thesis to write. Twenty-five thousand words looked like a big task, but he already knew on what subject he wanted to write and was even now reading for his outside quotations. He was anxious to begin writing it.

The last class bell of the morning sounded and Homiletics class was dismissed. This meant five minutes until dinner time. Some of the men were grouped in front of the chapel. Girls could be seen strolling around getting a little fresh air. By the east wing of Chapman hall a group

*(Continued on page 225)*

## A GOOD IDEA

WE RECENTLY heard of a group of young girls in an adjoining state who have started what they call a D. B. I. Fellowship Club. This club consists of several young ladies who hope to come to D. B. I. for training for the Lord's service after completing high school. They get together, fellowship in the things of the Lord, pray for each other's needs, also for the problems of each member, and have delightful times talking and planning about their entering into training.

We thank God for these girls and know the Lord will hear their prayers and make it possible for them to enter D. B. I. in His time.

We are so enthusiastic about the plan these girls have started that our suggestion is that similar groups be started in different places. Perhaps you would like to come to D. B. I. for your training. You may not be through high school yet, but you have been hoping that when high school days are over you can go into training for the Lord's service. You may know of another, or perhaps two or three others who are also interested. Why not start a D. B. I. Fellowship Club? Plan your time and place of meetings. The joy which comes from praying with each other about a common interest will bring rich blessing to your souls and strengthen your determination to train for that most wonderful and glorious service, the service of the King.

Joining, or even starting, a D. B. I. Fellowship Club would in no wise obligate you to enter D. B. I. as a student unless the Lord so directed, but it would help to keep you steady as you face this important step in your life.

The Lord may want you to be the one to start a D. B. I. Fellowship Club in your community. If so, do not hold back but do as He wants. Then write in and tell us about it, so that we too may pray with you that the Lord will hear and answer your petitions, solve your problems, and, if it be His will, bring you into school for training.

**Opportunity for some of the most scenic mountain trips will be afforded during the Conference.**



## FUNDAMENTAL FACTS

(Continued from page 211)

formed as to God's method of Attestation:

And Jesus went about all Galilee, . . . preaching the Gospel of the Kingdom.

Some little time later there comes a radical change in the dispensations. A new dispensation—the Body age in which we live—bursts upon a world of sin and misery. It is necessary that God should have an Attestation of divine truth given to the souls of men as the hour of Body truth unfolds on this old earth. What method does He use? He calls a preacher. His name is Paul. To this preacher He gives the special task of proclaiming the general truth of the Gospel and also the special truth which belongs to the Age. Paul accepts his calling with a willing and eager heart, and jumps to his gigantic task with unbounded energy, beautiful consecration, and a wonderful spirit of self-abnegation, self-forgetfulness, and self-sacrifice.

Paul recognizes that God's method of Attestation is preaching; consequently, he says to the Corinthians,

It pleased God by the foolishness of preaching to save them that believe (I Cor. 1:21).

And when he is giving the loving advice of a spiritual father to Timothy, his son in the faith, he says,

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine (II Tim. 4:2).

Paul had caught a glimpse of the stupendous importance of preaching the Gospel, which caused him to put his Attestation of the truth as it is in Christ, in a place of preeminent importance in his life. He says to the Colossians,

We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Col. 1:28).

His words show that his preaching of God's Holy Word had become a veritable passion to him. This is brought out with delightful clearness in his Corinthian letter, where he says,

Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! (I Cor. 9:16).

Furthermore, Paul was called to a special task. He knew full well that that task was to keep carrying the message to points more and more remote. Consequently, he adopts A RULE, to which he makes a definite reference in his second letter to the Corinthians,

According to our rule abundantly to preach the Gospel in the regions beyond (II Cor. 10:15-16).

No question about Paul's missionary vision; no question about Paul's willingness to spend and be spent; no question about his knowing that God's method of Attestation was by the foolishness of preaching. Paul knew full well what God wanted, and gladly threw his whole heart and life into the task. It would have been a sorry hour for the cause of Christ if Paul had taken the position that anything—business, family, loved ones, or friends—came ahead of Christ and His cause. Two passages show that his thinking is very clear on this point: Colossians 1:18,

That in all things He might have the preeminence.

And Philippians 3:7-8,

But what things were gain to me, those I counted loss for Christ.

Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

The testimony of the Bible is in fullest agreement throughout both testaments that one of God's methods of

getting the message out is

The Attestation That Is Spoken.

The chief manifestation of this method is in public preaching, but even when the preacher has only an audience of one, it is still THE ATTESTATION THAT IS SPOKEN; and God is eager for each and every Christian to develop into the kind of believer that Peter is talking about when he says,

But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear (I Pet. 3:15).

Second, we consider another one of God's methods of getting the testimony to the souls of men:

### II. THE ATTESTATION THAT IS SUNG

**I**N ADDITION to the spoken testimony, there is the testimony in song. God does not give it nearly so big a place as He does preaching during these dispensations of men's awful sin and need, but in the dispensations of the future when the need of preaching has been done away, then song will come into its own.

That God definitely endorses songs is taught in many passages. In Psalm 9:11 the Psalmist says,

Sing praises to the Lord.

And in Psalm 18:49 the Psalmist waxes happy and cries out,

Therefore will I give thanks unto Thee, O Lord, . . . and sing praises unto Thy name.

Such statements as these abound in the Psalm book. When we come to the New Testament, we find the apostle Paul speaking to the believers of this dispensation in loving exhortation,

Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph. 5:18-19).

It is of vital import that we should observe what kind of songs Christians should sing. They are "PSALMS and HYMNS and SPIRITUAL SONGS." If language means anything, this passage of the inspired Word cuts out all types of worldly songs from the Christian's repertoire. There is no excuse for young people's societies of Christian young people mixing their songs, as it is now being done in certain places. They start with such a song as "Rock of Ages" and wind up with "When You and I Were Young, Maggie" and "Honey Come Kiss Your Baby." This is coming perilously near to plowing the ox and the ass together—which the Scripture forbids.

Perhaps the Attestation of Christian song was never more beautiful than it was the night that Paul and Silas sang a gospel duet in jail. It was midnight, Paul and Silas had been incarcerated in the inner prison, that is, the dungeon. Their feet had been made fast in the stocks. And they had a little impromptu service in which they sang praises unto God. The Scripture is particularly careful to tell us that the other prisoners heard them. It is a striking example of God's truth going forth through song.

IT IS THE ATTESTATION THAT IS SUNG.

And in conclusion we consider

### III. THE ATTESTATION THAT IS LIVED

**G**OD'S Word calls for consistency of life. It is in Matthew 5:16 that the Saviour says,

Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven.

The entire world is convinced by a godly life. No matter how men may cavil, and sneer, and rant, and blaspheme, every man is impressed, influenced, and convinced by godliness. It is a blessed thing for a man to let his light so shine before men.

The apostle Peter realized this great need of Christian consistency and spoke of it in no uncertain terms in

Join us in praying for God's blessing upon the D.B.I. Bible Conference.

I Peter 2:11-12,

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

**A**ND thus we have caught a glimpse of God's three methods of Attestation—methods whereby the blessed testimony shall go forth and souls shall be saved. God has laid the responsibility upon us. In the Old Testament He says, "Let the redeemed of the Lord say so" (Psalm 107:2).

We find from our present study that this familiar, and much-used passage only includes a part of the truth. God's Word really admonishes us with a thrilling threefold admonition.

Let the redeemed of the Lord SAY so;

Let the redeemed of the Lord SING so; and

Let the redeemed of the Lord LIVE so.

When we let God's Holy Spirit fill our very beings with the God-given testimony, the God-given Attestation, then it will not be necessary for any one to plead with us to get back of missionary enterprises. Our hearts will be aflame with missionary burden, missionary interest, missionary zeal. When the Saviour speaks to the soul, saying, "Go ye into all the world, and preach the Gospel" (Mark 16:15), our heart will answer back to God, "Yea, Lord, I will go to them with this message. I am an ambassador for Christ, and I pray you in Christ's stead, be ye reconciled to God."

Let Him have His way in your life. Let Him teach you to PREACH it, and SING it, and LIVE it until precious blood-bought souls shall come trooping up the heavenly pathway, having passed by faith from death to life, because you were true to God in the Attestation of His wondrous Gospel.

## THE NATION OF HOPE

(Continued from page 208)

down by the Gentiles till the times of the Gentiles are fulfilled" (Luke 21:24).

And wherever they are, in South Africa, in China, in Australia, in Russia, Siberia, in Ethiopia, in Turkey, Persia, Spain, England, France, Italy—everywhere including the islands of the sea, they keep their Passover, remember year in and year out the great act of God in the deliverance of their fathers out of the house of bondage, and each time, yes, often with tearful eyes, in trembling tones: "This year here—next year in Jerusalem."

And this has been going on generation after generation, century after century, during the darkest ages, during the times when satanic powers attempted their complete extermination. "This year here—next year in Jerusalem." The Jewish Hope is a never-dying Hope. ISRAEL IS THE NATION OF HOPE.

**W**E CALL attention to a remarkable fact. The middle age was for Jewry the age of greatest suffering, the age of torture and the stake, the age of the confiscation of their goods and even their children. It was the age of weeping, of groaning and moaning, the age when thousands of hearts were in well nigh hopeless despair. Yet the everlasting Hope of Israel was kept alive through a number of outstanding men, great teachers, and several Hebrew poets who sang the glories of the past and Zion's greater future glory. We mentioned the celebrated SOLOMON BEN ISAAC, commonly known as Rashi, born 1040 A.D. in France. He witnessed the terrible sufferings of his people when the vicious hordes of the first crusade plundered the Jewish communities along the Rhine. He was a great teacher, holding strictly to the Messianic prophecies. He taught in burning words that even in the greatest suffering Israel must hold on to the Messianic

Hope of a glorious future. In a great penitential Psalm he said:

Our ruin Thou didst long past see—

Is Thy fiery wrath still unappeased?

We sinned in days ago, we suffer now, our wounds are open,

Thy oath is quite accomplished, the curse fulfilled;

Though long we tarried, we seek Thee now, timid, anxious we, poor in deeds.

Before we perish, once more unto Thy children join Thyself,

A heavenly sign foretells Thy blessing shall descend upon us.

Brute force is shattered, and around about,

Thy affianced spouse, loving, yearning,

Calls on Thy faithfulness; she pleads with her eyes and asks—Is she still Thine,

Is hers Thy love for aye? \*

All the writings of this great, and no doubt pious, Jewish commentator testify in assuring tones of Israel's great Hope. His comments on the great image of Nebuchadnezzar are the same as given by the Christian exponents of prophecy known by the name of "Premillennialists." The smiting stone which demolishes the image, and which becomes a mountain to fill the whole earth, is, according to Rashi, the Messianic state or Kingdom. A great poet was SOLOMON IBN GABIROL, who died in Spain in 1070. A.D. Besides being a great poet he was a great thinker. He too sang in that dark hour of Israel's woe of the glorious Hope of Zion. Here are samples:

Hearken afflicted one, for hope yet lingers.

And look to Me whose angel is preparing

My path, for though a night be tears and sadness,

Yet in the morning come delight and gladness.

Forget thy affliction and cease supplication,

Recall thy release from Egyptian rod;

Thy hand is not short that hath laid earth's foundation;

Who stretched out the heavens remaineth thy God.

And at THY DUE SEASON the glory that dwelleth

In Zion shall rest on thy head that great day.

When moonlight as sunlight in radiance welletth,

And sunlight shall glow with a sevenfold ray.

—Davidson's Translation

Even more inspiring was the poetry of JUDAH HAL-LEVI of Spain. By profession a physician, he lived from 1080 to 1141. His poetry was altogether messianic. He was the greatest Jewish Nationalist of the Middle Ages. All these able men were firm believers in the coming of the Messiah and that through Him, not through Israel's activity, the glorious promises of God would be realized.

Another Sephardim scholar of Spain was ABRAHAM IBN EZRA (1092-1167). Especially interesting is his comment on Psalm 80:18: "Let Thy hand be upon the man of Thy right hand." While modern Judaism, of the reformed type, denies the messianic interpretation, this scholar endorsed the interpretation, or paraphrase of the Targum, that the King-Messiah is meant.

Other noble scholars followed, such as Maimonides, Hasdai Crescas, Joseph Albo, and Isaac Abrabanel. The latter criticized, as we do, the false interpretation which is so wide-spread in Christian commentaries that the term "Israel" in the prophecies does not mean literally Israel, but that "Israel" means the "Church." He contended earnestly for the literal interpretation and the literal fulfillment of all these prophecies of glory, but not till Messiah comes. These men were used in keeping Israel's Hope alive when it looked the blackest in their history.

The never-dying Hope of this nation, a Hope unknown by other nations, demands a closer investigation and examination. How did it originate? Where does it come from?

\*We quote these translations from Dr. Joseph Sarachec's "The Doctrine of the Messiah in Medieval Jewish Literature" (Jewish Theological Seminary, New York). We recommend this book to all who wish to pursue a closer study of the writings of these men.

Tell your friends about the D. B. I. Summer Bible Conference.



How is it that scores of Gentile nations with their national hopes perished in a forgotten past, but the Hope of Israel never perishes? Is this indestructible Hope carried along from generation to generation an evidence of its reality and future realization, or is it nothing but the expression of an exalted Semitic nationalism?

**W**E TURN back to the historical records of the first Bible book, the book of Genesis. Here the origin of all things is made known, not through man's research, but through God's Revelation. Here we find also the origin of Israel, the birth of that nation, and the beginning of their Hope. The instrument through whom God made known past history was Moses. In saying this we face the modern denials which are not only confined to an apostate Christendom, but also shared by an apostate Judaism. Both reject the authenticity and reliability of the writings of Moses. There was a time when Gentile and Jewish rationalists claimed that for Moses, writing was an impossibility, inasmuch as the art of writing had not yet been invented. Archeology has long ago exploded this myth, for the art of writing was known many centuries before Moses. He was brought up in the wisdom of Egypt, a land of culture. His education included the art of writing, well known then in that ancient land. The same rationalistic school, known as destructive criticism, invented another theory which has been adopted by Jews and Gentiles, the theory of a composite authorship of the five books of Moses. According to this theory certain ancient documents and traditions existed which certain men acting as editors gathered up, fused into a consecutive story, and then fraudulently claimed that Moses was the author. But over against this theory, rather theories, for they are many, we have the ripest scholarship of the ancient synagogue and the great scholarship of the Church. Both orthodox Jews and orthodox Christians have always believed in the Mosaic authorship of the Pentateuch. And this is still their faith.

One of the outstanding figures of the first book, called by Jews "Bereshith," is the illustrious offspring of Shem, Abram, whose name was changed later to Abraham. There was a time when rationalists also attacked the historicity of this person, saying that he never existed, that he is a fictitious character. If Abraham never lived, if he were the invention of a human brain, the whole revelation of God in His Word would collapse. As every reader of the New Testament knows, the Lord Jesus mentioned Abraham as a real person. He said: "Before Abraham was, I am." What becomes of His perfect knowledge and trustworthiness if Abraham had never existed? Much of the teachings of Romans, Galatians, and Hebrews are based upon the life and experiences of this prominent man. If he never lived, never had the experiences recorded in Genesis, the salvation doctrine that righteousness is by faith would also be a mere invention.

But there is still more to be said. If Abraham never lived, then the origin of the people Israel and above all **THE HOPE OF ISRAEL WOULD BE AN UNSOLVABLE ENIGMA**; it would baffle all explanation. Archeology has brought forth, especially in recent years, such astonishing confirmations of the undisputable reliability of the historical statements and records of the entire Old Testament, that only wilful rationalistic enemies of God and His Revelation can continue to uphold the views of exploded infidel theories.

Out of the corruption of idolatry God had called this descendant of the family of Shem. God called him aside and Abraham obeyed the heavenly voice and vision. As a result of Abraham's obedience, the Lord, Who had appeared unto him, gave him a number of promises.\*

(1) I will make of thee a great nation. (2) I will bless thee. (3) Will make thy name great. (4) Thou shalt be a blessing. (5) I will bless them that bless thee. (6) And curse him that curseth thee. (7) In thee shall all the families of the earth be blessed.

These promises to Abraham and his seed have found their partial historical fulfillment. They were gradually enlarged. God promised to Abraham a seed. The New Testament makes it clear what is meant by the word

"seed." "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of ONE, and to thy seed, which is Christ." Christ is in Hebrew "Messiah" (Galatians 3:16). There was promised him a literal seed, his natural descendants; and one special seed. That is, the Messiah, the Redeemer of Israel, was to come from him. The Seed of the woman, the Serpentine-bruise was to be Abraham's seed.

The promise of the land to which the Lord led him, the land of Canaan, is the second great promise. When Abraham left Ur in Chaldea to go to the land, he did not possess the knowledge that it was to be the land which his seed should inherit. But when he had reached the land the Lord said: "Unto thy seed will I give this land" (Gen. 12:7). The dimensions of the land were progressively revealed unto him, till in covenant the Lord promised to his seed a far greater territory than the little strip of land called Palestine.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt (the Nile) unto the great river, the river Euphrates (Mesopotamia)" (Genesis 15:18). **THE FOUNDATIONS OF THE HOPE OF ISRAEL, THAT NEVER-DYING HOPE, ARE THE TWO PROMISES: THE PROMISE OF THE MESSIAH AND THE PROMISE OF THE LAND IN THE DIMENSIONS AS GIVEN ABOVE IN THE COVENANT.**

The revelations and doctrines of the Bible are progressive. And so we find that the two promises, the promise of the Messiah and the promise of the land, are through the messages and visions of the Prophets, including the Psalms, expanded. We find a full description of the one Seed, the promised Messiah, as to His Person, His character, His work, down to some of the minutest details. Still greater are the promises relating to the coming of a great Kingdom of righteousness and peace with Jerusalem as its center, a kingdom into which all the nations of the world will be ultimately gathered, a kingdom in which injustice, poverty, want, and distress cannot exist.

The nation of Hope possesses a divine, a God-given Hope, and because it is God-given and God-assured it cannot perish, but must some day pass into reality.

We are confronted with other questions. These promises were made, speaking approximately, over four thousand years ago. Why has there not been a fulfillment? Is not the failure of fulfillment an evidence that these promises of Hope are not of a supernatural origin, but are simply human optimistic dreams? And what about the nation of Hope, holding fast to the promised Hope of several millennia, wandering among all the nations, scattered into the four corners of the earth, found in every continent? What about their suffering, their terrible, staggering history of blood and tears? Why is the nation of Hope scattered and suffering, hoping, even as father Abraham did, "against hope"? (Romans 4:18).

Inasmuch as we expect Hebrews to read this book, we answer simply and candidly. The covenant-keeping God of Abraham, Isaac, and Jacob has kept the promise to send the One Who is the Hope and the Redeemer, as well as the King of Israel. Jesus of Nazareth, as His contemporaries called Him nineteen hundred years ago, the Son of David, born in Bethlehem, is the fulfillment of the many promises of the Messiah. Not alone were all the promises of His coming in humiliation, relating to His character, His work, and especially His substitutionary suffering, as revealed in the twenty-second Psalm and the fifty-third chapter of Isaiah, fulfilled, but He exhibited the credentials of Messiahship and Deity. The blind saw, the deaf heard, the lepers were cleansed, and the dead were raised. Yet when He came to His own, when He appeared as the minister of the circumcision to confirm the promises made unto the fathers, when He presented His credentials, when He came to seek the lost sheep of the house of Israel, His own received Him not. What Isaiah had predicted came to pass: "He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not" (Isaiah 53:2, 5).

\* Genesis 12:1-3. See also Romans 4; Galatians 3:6-11; 4:21-31; Hebrews 11:8-12; 17-19; and above all, John 8:52-59.

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He was rejected by them, became the rejected stone, and the stone of stumbling and offense. They delivered Him into the hands of the Gentiles and He was crucified. In His death He brought the great sacrifice as the Lamb of God, which had been so minutely foreshadowed in Israel's God-given worship, the center of which was the approach into the presence of God through the blood of a sacrifice. Israel's Messiah died. He died as the true Passover Lamb, but He also died for that nation. He was buried, rose again from among the dead according to the Scriptures, He ascended up on high, and in fulfillment of David's great prophetic Psalm, has taken His place at the right hand of God. "The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool" (Psalm 110:1). His rejection from the side of the Jewish people continues, though God in mercy had sent the Gospel, the good news of salvation "to the Jew first." Finally came that which Christ Himself had prophesied. Jerusalem was destroyed. The great temple went up in smoke. One of the greatest tragedies of history came to pass in which over a million were slain, or died of starvation, while thousands were sold into slavery and the great world-wide GOLUS, dispersion, took place.

ISRAEL'S age-long dispersion and unspeakable suffering, permitted by a righteous God, must have a cause. The cause is their unbelief and the continued rejection of Him Whom God had sent. When Christ stood before Caiaphas, the high priest adjured Him by the living God to "tell us whether Thou be the Christ, the Son of God" (Matt. 26:63). How much depended upon the answer! His answer declared that He is the Christ, the Son of God. If He was not the Christ, the Son of God, Caiaphas, with the scribes and elders, was acting in a legitimate way in pronouncing sentence upon Him as a blasphemer and handing Him over to the civil authorities for the execution of the death-sentence. More than that. If He was not the Son of God, in condemning Him as an impostor and blasphemer they stood up for God and His glory. But He was the Christ, the Son of God, and the evidence that this is true, is the history of suffering of this people. The history of blood and tears which has been their lot bears witness to the Messiah-ship of Jesus and to His deity.

In spite of the tragic history of that nation, in spite of the attempts of their Gentile enemies to end their existence, yes, in spite of their own attempts of assimilation, their national existence has continued. When the writer met for the first time the late Moses Alexander, governor of Idaho, an excellent Hebrew gentleman, he doubted our statement that Israel is still a nation and has a national future. We asked him if he believed the testimony of the prophets and then read to him Jeremiah 31:35-36: "Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name. If those ordinances depart from before Me, then saith the Lord, then the seed of Israel also shall cease from being a nation before Me." He confessed himself convinced.

And the people Israel have been thus preserved because the other great promise of Hope and Glory, the promise of the land, their national restoration, spiritual regeneration, and the promise of future blessings to "all the families of the earth" will have to be fulfilled. Such is Israel's Hope, and, when it is preached, it will mean THE HOPE AND BLESSING FOR ALL THE WORLD.

## THE DAYS OF YOUTH

(Continued from page 221)

of men and women were gathered around a missionary who recently returned from China. Bob and Jim joined the group and looking out to the right Bob said, "Say, fellows, won't it be great when we can look out there and see our new dormitory?"

"Amen!"

"You tell 'em!" said another.

"Are you fellows all praying for it? You know the Lord works in answer to prayer."

"Bet we are, Bob. Sometimes I do not have much faith that we will ever get it, but I know that is wrong," said Henry, a short, friendly boy from Texas.

"Wish some rich man would get kind-hearted and give us a few thousand so that the school could start building it now."

"Boys, let's really pray earnestly that the Lord will supply. He has promised, you know," said Jim.

"O. K., Jim, we will. In fact, Henry and I have been getting together for a few minutes every evening to pray for that very thing. We are going to pray and watch God work."

At the first sound of the bell, every one started moving toward the dining hall where a warm, nourishing meal awaited them. Subdued conversation and laughter made a merry hum in the dining hall while the hungry theologians consumed their nourishment.

After dinner Bob hurried to get on his overalls for the afternoon's work. He had worked all three years for his board and room which meant four hours of labor each day. He enjoyed his work so much, however, that it was not drudgery, but just another opportunity to better prepare himself for the service of the King. This year Bob had been working in the upkeep department and today he was to help set out some spruce and evergreen trees. How he enjoyed seeing the campus made beautiful. Yesterday he had gone with two other men to the mountains and had helped dig up these same trees that they were to plant today. Soon he was ready with his shovel in hand, and with two other young men reported for work.

Holes were dug, trees placed in them, dirt shoveled in and tramped down. Then water was poured on, and trenches made around the trees. One tree after another was placed in the hole indicated by the man in charge. The men took pleasure in noting the improvement in the appearance of the campus at the close of the afternoon's work. They had toiled hard and accomplished much. The first supper bell was a welcome sound. Shovels were cleaned, water buckets put in their places, and the men hurried to clean up for supper.

On the way to supper Bob stopped at his Superintendent's office. Here he made arrangements to use one of the pianos to practice for a solo, which he was to play at a street meeting the next day. Then he hurried to the dining hall.

This evening the men and women were seated together at the supper tables. Bob found his place and was glad he was seated with a jolly group of young people. Tonight all was merriment and laughter as good will prevailed throughout the dining hall. After the meal was over the Superintendent of Men took charge of a prayer meeting including both men and women. Healthy young voices filled the room with harmony as songs were sung which exalted the Lord Jesus and His love. The visiting missionary brought a short message which touched every heart and made Bob more eager than ever to get to Africa. The meeting was closed with prayer and the singing of that beautiful chorus which Bob had come to love:

Just one day nearer home,  
When shadows of the night descend,  
Just one day less to roam,  
When fading twilight colors blend;  
Beneath that starry dome,  
I rest beside my Guide and Friend,  
With each day's tramping; nightly camping;  
One day nearer home.

Still humming the song, he started to go to the chapel for practice, then remembered he had not yet seen Jake to talk with him. So deciding to postpone his practice until morning he started to look for this boy with whom he had become angry. He soon overtook him on his way to the boys' dormitory and said, "Jake, I've wanted to talk with you all day and tell you how sorry I am for getting angry at you in the car yesterday. It was wrong. I should not permit myself to get angry so easily even if you were doing something wrong. I had heard the Dean tell you not to drive so recklessly with that old car, so when you were passing other cars going fifty miles an hour, I couldn't keep still any longer. I am not sorry that I spoke, but I

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am sorry that I got angry with you. Will you forgive me, Jake?"

"Yes, Bob, I will," Jake said slowly. "Sure thing I will," he said more friendly. "I had no business driving that old car so fast anyway. I deserved more than you gave me. I don't see why I am so touchy about my driving."

"You are a good driver, but you do get reckless sometimes, and that was a school car, you know."

"I know it. It just seems to make me so mad to have any one tell me how to drive. As if I didn't know any better—why, I have been driving all my life."

"Yes, I know, Jake. You know we are studying old and new nature truth in P. C. L. class and this is just an example of that verse, 'When the law came, sin revived and I died.' But you know, Jake, I have found out, after some hard experiences, that it is good for us to learn to take instruction, and take it just like a Christian should. It is part of our training and we can never expect to be leaders ourselves until we have learned to follow."

"I know you are right, Bob. I wish you would help me along this line. It is my weak point," said Jake.

The boys, with common consent, had passed the entrance to the boys' dormitory and had reached a bridge over an irrigation ditch. Here they halted.

"Jake," said Bob, "let's have a word of prayer together, then hurry back to get our assignments. So out there in the moonlight these two boyish forms could be seen as with bowed heads they quietly talked to their Saviour. Both boys felt drawn closer to each other and Bob felt that another close friendship had been made.

Back in the dormitory they were soon bending over their desks, searching through their Bibles and concordances in preparing their assignments for the next day's classes. A five hundred word article for P. C. L., an analogy for Book Study, a sermon for Homiletics, and several other assignments had to be prepared.

At a quarter to ten desks were straightened and the men prepared to retire for the night. In the wash room there was much conversation as Bob entered. Ray, seeing him, said, "Say, Bob, does the foreign prayer band meet next week?"

"Let's see—yes, it does," said Bob as he began to brush his teeth.

"You know, fellows, I heard this morning that Mary Sheldon has given her testimony that she is led to Africa. Won't she make a peach of a missionary?" said Henry, the boy from Texas.

"You said it, Hank. She is one of the very finest girls in school and one of the most sensible."

"Got brains, too, eh, John?"

John, a good natured, good looking boy, said with a smile, "I don't have time to look at the girls. I am a senior," he added with exaggerated seriousness. "When you get to be as old as I am you will change your ways." The twinkle in his eye made all know that he didn't live up to his boast.

Bob was splashing water and was thankful his face was hidden from his school mates. He was afraid the look of relief and pleased surprise which came to his face when it was mentioned that Mary was going to Africa would reveal to them his secret.

A little later, as he knelt beside his bed for a few minutes of prayer, he committed the whole problem to the Lord, knowing He would work it all out in His own time if it were His will. Somehow Africa seemed nearer and dearer since he knew that Mary was going there, too. Soon Jim came in, and after a short prayer time together which had become a regular practice with them, they turned out the lights at exactly ten o'clock. Before Bob fell asleep, his mind once more turned to Africa and as he gazed out of the window and saw the mountains a few miles away bathed in moonlight, he once more asked the Lord to have His own way in regard to the future. It was all hidden to him but he knew he could trust the One to Whom the future was revealed. It was an important step in his life that he was now facing, and how thankful he was that he could leave it all in the Lord's hands.

Soon all was quiet, and the deep, regular breathing of

the boys indicated that sleep was bringing refreshment to their tired bodies, preparing them for another day filled with opportunities for the Saviour, another day of learning new truths, another day of training for the service of the King.

Thus a day was completed, a day had passed into eternity, a day gone forever, but profitably spent in training at D. B. I.

## BEREAN AFRICAN MISSION

(Continued from page 213)

service for Him. The withdrawal of Miss Whitchurch made it necessary to cancel her deputation trip with Miss Watson. We sincerely hope that those who were contacted either personally or by letter in the interest of that trip were not unduly inconvenienced by the cancellation. It is our hope that in the near future the way may be opened for some of the other candidates to make a deputation tour following the same general itinerary worked out for Miss Watson and Miss Whitchurch. We shall, of course, give notice of any such plans in these columns.

Mrs. Amie writes to inform the editor that we were in error when we wrote that she was sojourning in her home town of Waterloo, Iowa. She hastens to inform us that Vinton, Iowa is the place of her birth and early childhood, moving to Waterloo at the age of fifteen. We stand corrected and humbly beg the pardon of all concerned. Mrs. Amie also writes that she was privileged to give her testimony at a Union Service on June 28 at Vinton, Iowa, and enjoyed an appreciative hearing. Just as we go to press we learn that these same Vintonians have been the means of performing a major operation on Shasta, the carryall automobile which is the property of the mission. Through their generosity the automobile has been insulated throughout against the entrance of excessive heat in the summertime or cold in the cooler season. We are sure that this improvement will be much appreciated in the tropical climate for which the machine is destined. We thank these men and women of God for their generosity and thoughtfulness.

Miss Johnson has been active in and about her native city of Mokena, Illinois, and writes that she is having a wonderful time with loved ones and friends giving forth her testimony, when opportunity affords, of her faith in Him, and His love for even the black men in Africa, to whom she hopes to tell the story of salvation through the shed blood of Christ on Calvary.

Will you not, dear readers, just stand by all these folks in prayer as they wait upon the Lord to provide through those who know the truth and wish to have a part in giving it forth. He is able and willing to do more than we are able to ask or think.

## IN THE BOOK NOOK

(Continued from page 219)

### WHAT HAPPENED TO PETER

Turning to a story—and a good one—we must say that a good many exciting things happened to Peter Merriam, the chief here. He was too fond of adventure, and that spirit got him and others into trouble. In Africa he was almost caught by a lion through his over-venturesome tendencies. He also learned the art of ventriloquism, and the misuse of that gift got him into trouble. But at last, after the family had moved back to England, his courage helped him to accomplish a real useful exploit. How? Well, the book tells you all about it in an interesting way.

"WHAT HAPPENED TO PETER," by Grace Pettman. Pickering & Inglis, 14 Paternoster Row, London, E.C.4. Price, 1s. 6d. (\$36).

### WOUNDED FOR OUR TRANSGRESSIONS

Here is a book of the right kind. It upholds the true doctrine of the atonement, namely, that the incarnate Son of God, Second Person of the Holy Trinity, made Himself our Substitute, and suffered the penal consequences of

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the sins of the world. It is a pleasure, too, to read after a writer who commands such a lucid style. About half of the book is devoted to exegesis and application of Isaiah fifty-three; the rest of it treats the chief New Testament passages on the atonement in the same lucid and effective way. The author writes out of the precious experience he has had of the redeeming love of God.

"WOUNDED FOR OUR TRANSGRESSIONS," by Rev. James M. Ghysels. Zondervan Publishing House, 815 Franklin St., Grand Rapids, Mich. Price, \$1.00.

### SPIRITUAL VERSES, OR SUNDRY POEMS

This book consists of religious poems of more or less poetical merit. There is much variety of versification. The poems are all of a truly spiritual character. Many of them are rhythmical paraphrases of biblical passages. Attractive localities in England often put the author into the lyrical mood; but even then he uses a Bible verse as a basis. One's religious experience will be enriched by reading these verses.

"SPIRITUAL VERSES, OR SUNDRY POEMS," by R. G. Turner. Thynne & Co., Ltd., 28-30 Whitefriars St., London. Price, 1s. (\$30).

## AS THE EDITOR SEES IT

(Continued from page 206)

with which the great audience in our Church Hall, on Monday evening the eleventh of May, listened to you. The people were gratified and comforted to hear that Hebrew and Gentile Christians in the English speaking world deeply sympathize with the vast number of German Jewish-Christian sufferers . . . .

Many sorrowful hearts have been comforted and cheered by what you told us about Palestine; that Sir Leon Levison, who has already done great things for not a few Hebrew Christians, is on the point of securing a large piece of land for a Hebrew Christian colony . . . .

The difficulties connected with other settlements, say in Africa or South America, seem insurmountable. It is different in Palestine, because it is under British rule and is the land of blessed memories and of glorious promises. A Hebrew Christian colony in the Holy Land will be a powerful testimony to the Jews . . . .

Sincerely yours,

Arnold Frank

—E. E. L.

### New Subscribers

THE inside cover page of this issue carries a generous offer to you who are our present subscribers. We propose to give you a clothbound autographed copy of "Fundamental Facts of the Faith" written by our Editor, in return for ten paid subscriptions, new or renewal, at the special Summer Conference rate of \$1.00 each. The time of this offer is during the month of August. Thus we offer you two bargains—the opportunity to sell the magazine for \$1.00 and the privilege of getting a free autographed copy of a book without peer. This book is to be published in the middle of August, it has 210 pages, and retails for \$1.00. Help us increase our scope of service by enlarging our "Grace and Truth" family. Get busy today with your Christian neighbors, relatives, and friends.

### "Is It Not a Little One?"

THESE words are so famous and familiar that they instantly remind us of their author, Lot. Lot, however, is perhaps even more famous in view of what happened to his wife who was turned into a pillar of salt because of disobedience.

Sometimes men preach volumes in one expression. This was the case with Lot. The six words, "Is it not a little one?" not only indicated his frame of mind at the time, but revealed the weakness of his whole life. In this case he was unwilling to follow the angels any further from Sodom than Zoar. The real crux of his trouble was in palliating small sins.

Lot's initial difficulty was in his contention with Abram. In that altercation with his uncle on the hills of Judea, he made his first real mistake. Greed and ingratitude caused him to forget that Abram was the heir to the land, and not himself, and that because of this he should have selected the poorest land instead of the best—the plains of Jordan. This decision was the spark that started the forest fire, the loose stone in the dam that precipitated the flood, the vibration that set in motion the avalanche. Lot's next step down the ladder of backsliding was to tent toward Sodom. One thing led to another and soon Lot was sitting in the gate of Sodom as the mayor. Lot's conscience was so thoroughly seared, and he was so completely mired in the muck of Sodom's sin, that he apparently had no desire to leave. Even the prodigal son of the New Testament is to be commended above Lot, for he said, "I will arise and go to my father." But God was forced to send two angels to drag Lot out of Sodom. Oh, what grace! And yet this is the way God always treats His children. He never fails to come to their rescue. To Lot it seemed like a little sin to take what Abram offered him in the way of land, then to tent toward Sodom, later to accept the flattering offer to become mayor. But it was these things that caused Lot to stray from God and thus erect a perpetual monument to the disobedience of a justified man who preferred to live in a city of unparalleled sin than to dwell on the hills of Judea and enjoy the unequalled joy of Divine endorsement.

It cannot be emphasized too much that God wants His children to have a conscience quickened to the place where they will shun even the little sins. "The little foxes spoil the vines." Paul said: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

—E. E. L.

### The Rapture

EACH one of the dispensations closes with a special culminating event. In the case of the Law dispensation it was the ascension of Jesus; at the climax of the Great Tribulation it will be the Revelation of the Messiah; and at the end of the Kingdom it will be the Great White Throne. And so it is equally true with regard to our own Body dispensation. The hoped-for closing event is the Rapture of the Church.

Just as the mystery of the Body was not revealed in past ages (Eph. 3:1-9), neither could the Hope of the Body have been made known prior to the beginning of the Body, which beginning was the day of Pentecost. That is the reason no reference to the Rapture is found in either the Old Testament or the Gospels. All Second Coming passages in these portions of the Word, and there are many, refer to the Revelation or return to the earth of Jesus at the end of the Great Tribulation. As an example we present an amazingly clear passage in Matthew 24 together with an equally clear one in I Thessalonians 4:16-17 which will, we feel, demonstrate the accuracy of the above statement. In Matthew 24:37-42 we are told that the Revelation of Christ will involve certain facts identical with those that occurred in the days of Noah. In Noah's deluge, the wicked were taken from the earth—a known and accepted fact. Thus, according to Holy Writ, the wicked likewise will be removed from the earth at His coming. However, in the Thessalonian passage, a change is observed, for the believers in Christ are the ones who are said to be taken from the earth. Both conditions could not hold in the same event, so we conclude that two different phases of the Second Coming are involved. The afore-mentioned Revelation occurs, according to Matthew 24:29, "Immediately after the tribulation of those days." The Rapture or Blessed Hope (Titus 2:13) will transpire before the night of tribulation arrives and while the day of the Body is still in evidence.

Three blessings in one: Attend the Conference; visit the Institute; enjoy one of America's scenic playgrounds.



But ye, brethren, are not in darkness (Tribulation) that that day (Revelation) should overtake you as a thief. Ye are all the children of light; and the children of the day (Body); we are not of the night (Tribulation) nor of darkness (I Thess. 5:4-5).

The Rapture is now seen in its proper light. It takes place at the end of the Body. The Thessalonian passage (4:16-17) also reveals several other important facts. The place of the meeting with Christ will be in the air, and the personnel will consist of both the dead and alive in Christ. The element of time is removed after the translation of the saints. They are said to be forever with the Lord.

The attitude of soul of every believer toward the Rapture is outlined in Titus 2:13: "LOOKING for that blessed Hope."

EVEN SO COME, LORD JESUS!

—E. E. L.

### Northwestern Bible School

ON THE evening of July 10, the Institute and Berean Fundamental Church of Denver were privileged to hear "The Gospel Messengers" from our sister Bible school in Minneapolis. Messrs. Lindquist, Bennett, Abramson, Wilson, and Matteson made up the group of talented musicians and singers. Their clear-cut fundamental testimony reflected the teaching received in that school under Dr. W. B. Riley, Rev. Bob Moyer, and other faculty members. The doors of our Institute are always open to those who stand for His Word, and especially is this true in regard to kindred institutions to our own. Northwestern deserves high commendation for their evangelical and missionary accent.

—E. E. L.

## THE EDITOR'S MAIL BAG

(Continued from page 218)

The third resurrection is found in the epistles of Paul. Paul devoted a great mass of material to the discussion of this subject which was so new in his day. Inasmuch as this particular resurrection has to do with the Body dispensation, that dispensation which is a gap in Jewish history and writings, it involves only the believers of that parenthetical dispensation in the world's history.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord (the Rapture) shall not precede (precede) them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. 4:15-17).

This is the event toward which we, as believers in Christ Jesus, are looking with eager anticipation. It will be the time of reunion of all who have died in the faith during this dispensation and of all who are living when He Comes to take His own to be with Himself. The time of this resurrection is the close of the Body dispensation.

The fourth resurrection is that which involves all the Old Testament saints and those who shall die during the period of the Great Tribulation. In other words, it is the resurrection of the saints of all Jewish dispensations.

And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years . . . This is the first resurrection (Rev. 20:4-5).

Believers of Old Testament times who looked forward to the Saviour and receive Him by faith, as well as those who shall die for Him during the terrific testings of the Great Tribulation, will be resurrected so that they can rule and reign with Christ for a thousand years, hence the time of this resurrection is the close of the Great Tribulation and the opening of the Kingdom dispensation. This is called the first resurrection because it is the first of the Jewish resurrections of the future.

The fifth and last resurrection is that which involves unbelievers of all ages. That there will be a resurrection of the unjust as well as of the just is proven by the words of Jesus in John 5:28-29:

The hour is coming in the which ALL that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The time of this resurrection is the close of man's history. This is proven both by Paul in I Thessalonians 4:18 where he speaks of only the DEAD IN CHRIST as rising from the dead, and by John in the Revelation where he says,

But the rest of the dead lived not again until the thousand years were finished (Rev. 20:5).

This is the testimony of a member of the Family who not only enjoys the magazine herself but is sending it to a missionary friend on the foreign field:

I do truly enjoy "Grace and Truth" beyond words. May the Lord bless all of you that help to make it such a blessed magazine. My friend in India wrote what a help it was to her in so many ways.

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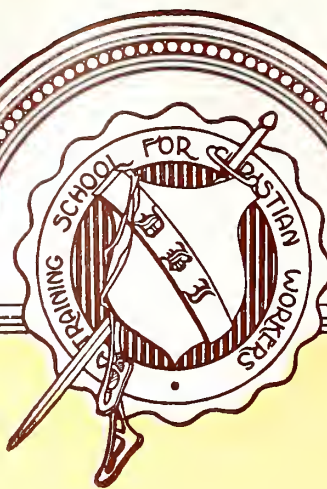
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*Editor*



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The virgin birth and deity of Jesus  
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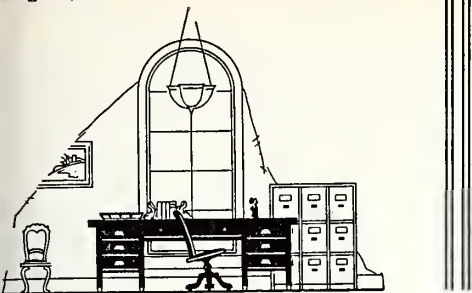
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# AS THE EDITOR ♦ ♦ ♦ SEES IT

## Victory Number

**G**OD is calling His child to victory over sin. For a Christian to be willing for low standards to have sway in his life is dishonoring to the One Who loved us and gave Himself for us. The Lord cannot countenance wrong-doing in us—and we should not. As the Victory number goes forth to our readers it is attended by the prayer that God shall use it to stem the tide of spiritual decay which today is engulfing many lives. "My little children, these things write I unto you, that ye sin not" (I John 2:1).

## Love

**W**E CHRISTIANS are inclined to be distinctly unloving. We are so quick, or think we are, to discover the hardness of heart of a brother, but so very slow to discover our own unloving and unlovely tendencies. If our brother shows forth some deed of love, it is exceedingly easy for us to fail to observe it. It gets by unnoticed. But if we do some deed of kindness which fails to receive what we regard as due recognition, we may quickly slump into a funk, utterly convinced that we are unappreciated. All this is dead wrong. Such conduct is self-centered. Self-centeredness is never loving. Love finds its center in the Lord Jesus. Love is unselfish. Love seeketh not her own. Love is never found seeking the disparagement of others. Love does not get upset when neglected. Love does not get indignant when another is honored. Love regards the other as better than himself. Love never faileth.

Let your love be without dissimulation (Rom. 12:9).

## Eternal

**T**HE discussion which continues to rage about the English word eternal, the Hebrew word *olam*, and the Greek word *aion* is a constant evidence of man's determination to find some way to contravene and escape the teaching of the Word of God. These words, Reconciliationists notwithstanding, teach the eternity of God and Christ, heaven and hell, revelation, and the life which God imparts to those who believe in Him. The Holy Spirit has seen fit to rest the greatest eternal verities revealed in the Bible upon these words *olam* and *aion*. Every reputable lexicon recognizes that these words bear the primary significance of *unlimited duration*. This fact should forever close the argument. But ever so often the attack on the Bible truth of endlessness of hell, or the eternity of heaven is renewed. Such tenacity on the part of those who seek to destroy the Scriptures should awaken fundamental Christians to a never-flagging fidelity to truth.

## The Bible Conference

**A**S THIS editorial is being written the First Annual Bible Conference of the Denver Bible Institute is under way and will soon pass into history. It was undertaken as a definite act of faith. It was undertaken after many discouraging words had been spoken. It was declared to be an impossibility. Humanly speaking, it was certainly an experiment.

As we draw near to the end of the conference, it becomes more and more manifest that God's blessing has been upon the project from the outset. The messages have been filled with the Spirit, and loyal to the Word. Every speaker has been utterly uncompromis-



The rugged Continental Divide as seen from Institute Park, the Denver Bible Institute's beautiful mountain property.



ing in demanding fullest allegiance to the inspired Book. No breath of fanaticism, nor ritualism, nor Modernism has gone forth from the conference platform.

The sessions of the conference have taken place in a large tent specially erected for that purpose, on the D. B. I. Campus, four miles from Denver on the U. S. 40 paved highway. The speakers have come to their task in the fulness of the power of the Gospel of Christ. The teachers who came to us from a distance were Rev. Victor C. Kelford, of Waterloo, Iowa; Evangelist Carl C. Harwood, of California; and Rev. H. A. Somerville, of Amarillo, Texas. Conference speakers who are Denver men included Rev. Joshua Gravett, Pastor Galilee Baptist Church; Rev. Aaron Schlessman, Pastor Judson Memorial Baptist Church; Rev. Clarence R. Harwood, Superintendent of West Side Center; Dean C. Reuben Lindquist, of D. B. I.; and President Clifton L. Fowler, of D. B. I.

The days of the conference will remain in the memory as days of special drawing near to God. Around the D. B. I. buildings and in the tent were heard many things like this: "Today is the red letter day of my Christian experience." "God is sending me home to live a new life for Him." "I could only spend a few days at the conference this year but I'm planning to spend my whole vacation at the D. B. I. tent in 1937." "Thank God for the D. B. I. Conference." "I had drifted into spiritual indifference, but God has brought me back to Himself during these happy days." "My whole ministry and preaching will be changed by the blessing which has come to my life—my flock won't know me." These testimonies and many more like them tell something of the precious work of grace which the Holy Spirit is accomplishing at the First Annual D. B. I. Bible Conference.

God has heard and answered prayer. Let us begin at once to pray for the Conference of 1937, that the blessing of God shall be upon it, that we shall be enabled to enlarge our borders and bring His blessing to an ever widening circle of souls.

### *A Moratorium on Preaching*

**A** TWO year moratorium on preaching has been recommended! No, the suggestion did not come from an agnostic or a man of the world. That would be nothing new, for agnostics and men of the world have always felt that preachers and preaching were unnecessary evils. The suggestion comes from a *preacher*—the rector of one of the largest churches in a large denomination, the Rev. Dr. Fleming, rector of Trinity Church in New York City. He spoke of the practice of preaching and Sunday-school as "hopelessly outmoded," and went on to say, "If the clergy would abide unanimously by such a breathing spell, the Christian church would once again bring salvation to the world and begin to save its own soul." He said further, "There is practically no preaching worthy of the name to be found today. Frankly, a moratorium would be a godsend, heartily hailed on

both sides, by the pulpit and the pew. Why cannot a Christian be permitted to go to Church to worship his God without always being assaulted by a barrage from the pulpit. Truly, the miracle of the church is the patience of the laity."

Dr. Fleming's reasons for his suggestion when boiled down are two: namely, "there is practically no preaching worthy of the name to be found today," and "the practice of preaching is hopelessly outmoded."

We can not go all the way with the rector when he says that there is practically no preaching worthy of the name to be found today, for God has many staunch defenders of the Gospel—preachers of Christ crucified, the only hope of a lost world; He has many who are proclaiming the inspired Book as the very Word of God. There are still "seven thousand who have not bowed the knee to Baal." But though there are still many faithful preachers who are preaching the truth, there are increasing scores whose preaching is *not* worthy of the name of preaching, and it would indeed be a godsend if a moratorium were declared on their preaching, not for two years, but for life. They are "blind leaders of the blind." They are the kind of shepherds Ezekiel speaks of when he says in Ezekiel 34:8, "The shepherds . . . fed not the flock."

Dr. Fleming's second reason for a preaching holiday, that "the practice of preaching is hopelessly outmoded" immediately reminds us of Paul's prediction in II Timothy:

The time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears:

And they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:3-4).

Surely we are seeing on every hand, the fulfilment of Paul's prophecy of the apostasy characteristic of the end of the age. We are truly in the perilous times of the last days. The rector's moratorium recommendation is but another indicator substantiating that fact.

We have seen the opinion of one man, an unquestionably one man's opinion is as good as another's. But what saith the Scriptures? After all, that is what counts. The Word of God should be our final authority on any subject relating to Christian conduct. Let us turn to the verse immediately preceding the passage we have just considered in II Timothy:

Preach the Word: be instant in season, out of season (II Tim. 4:2).

Are circumstances for preaching propitious? "Preach the Word—be instant *in season*. Is "the practice of preaching hopelessly outmoded," and would a moratorium be "heartily hailed . . . by the pulpit and the pew"? *Preach the Word—be instant OUT OF SEASON.*

Surely Dr. Fleming did not find his idea of a moratorium on preaching in the Bible. Rather, the clearest testimony of God's Word is, "Ye that make mention of the Lord, *keep not silence*" (Isa. 62:6). —E. G. L.

● MR. LEGTERS has most satisfyingly grasped and unfolded the blessed fact of the believer's oneness with Christ. He shows how victory in the life would be impossible without this union. We pass this article on to you from the booklet "Union with Christ, Victory" with the permission of the publishers, Christian Life Literature Fund of Philadelphia, and Mr. Legters, the author.

# The Ground for a Life of Victory

By L. L. LEGTERS

THE only ground for a life of victory over sin and the devil in our life and in our service is in our union with Christ Jesus the Lord, Who Himself is the Victor. There is no more hope for victory in ourselves than there is for salvation from sin by our own efforts. We are helpless in ourselves, we are paupers and bankrupts, but all things are ours in union with Him. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" (Rom. 8:32). This includes not only forgiveness of sin, but victory over sin. In fact, the only ground for prayer, for joy, for peace, for power, is in our union with Him. The tragedy in most Christians' lives is that they do not know that they are united to the Lord Jesus Christ. They are ignorant of this sublime truth. They know nothing either by having heard or from experience of union with Him. Some time ago a man came to me with a problem; another man had said to him, "I am no longer praying in the name of Jesus, because I ask so many things to which Jesus might not want to put His O.K." I said to him, "Tell the man that Jesus said, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6). Men forget that the only reason for their being able to come into the presence of God is because of union with His Son. Men still think that they can find some other way of coming to God, but it is only through union with Christ that they may have this privilege.

As no man can come to God except through Christ Jesus, so no one can hope for victory over sin and the devil, except through Him; and that not as an abstract theory or thought, but as a personal living union with the Son of God. "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37). We have victory through Him; we have peace with God through Him; we come to the Father through Him; we have access through Him; in reality, all that we have is through our union with Christ Jesus the Lord.

The fact is we are united to Him by God the Father. "But of Him (God) are ye in Christ Jesus" (I Cor. 1:30). It is God Who has united us to the Son of His love. Because of the manner of our speaking, and because of the way in which invitations are given to sinners at our evangelistic meetings, most of us have the idea that *we took Jesus*, that we were the aggressors, that we did the uniting; but this union is of God and is not man's frail work; it is the perfect

work of God. When I was a boy we had a tree in our yard on the old farm that bore only small, tasteless pears. One day my father had a nurseryman graft some Bartlett cuttings onto this scrub tree. Two slips were put into each branch that was cut off. In some cases both grafts lived and in others only one. As I watched the process and saw the results I felt that I, though grafted into the "good olive tree," was like the graft that "did not take," for I could see no signs of life in myself. But thanks be unto God, the grafting was done by God Who always works perfectly with never a failure in His work; for of God are ye in Christ Jesus. What satisfaction! God did it, not man. It was not my choice, not my union, but thanks be to God, He Himself did it.

God has given us five illustrations of this union, among them that of marriage. "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4 A.V.). We are now married to Christ by God. The trouble is most Christians do not know this, nor have they even heard of it. The result of this ignorance is that they live like a young woman who is married, but who has never realized what it means to be married. She goes to the home of her husband, but most of her time is given to her old friends and her evenings to her old lovers, careless and thoughtless of her lover-husband who is waiting for her. May the Holy Spirit open the understanding of each of us to the fact that we are vitally united to Jesus Christ our Lord.


This union is not only like marriage, but it is a union of life: "Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with Him, and made us sit with Him in the heavenly places, in Christ Jesus" (Eph. 2:5-6). We were raised with Him, we are made alive with Him. These things have been done, not to be repeated. True, our bodies are to be changed, and those who died in Christ are to be raised as to their bodies, but now we are raised with Him and are made alive with Him. The trouble is that many are not aware of this mighty fact; all of it seems so far away and unreal. If we will believe God's Word and begin to thank Him for the truth that He tells us, the Holy Spirit will very soon make these truths mighty factors and living realities in our lives.

(Continued on page 256)



# Is Victory Over Sin a Possibility?

By RALPH E. OBITTS

 **T**HERE is no need for the Christian to grope around in uncertainty on this subject any longer when God's Word gives the answer so clearly. Obitts' discussion of this subject should help every reader.



**I**F IT is possible for a sinner to be saved from the penalty of sin, it is possible for him to be saved from the power of sin. For Scripture says, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). To walk in Him is to walk in victory over the power of sin. We have received Christ Jesus by simply looking to Him as Saviour; we walk in Him in the same manner: by simply looking to Him. At whatever moment we are looking to Him by faith, we are walking in Him. That is a moment of victory over sin. And a moment of victory lengthens into hours of victory as we continue to trust Christ Jesus.

Victory over sin means deliverance from the attacks of the old Serpent from day to day. It is pictured by experiences of the nation Israel in the Old Testament. For example, let us consider the incident when scores of venomous serpents attacked the people, inflicting deadly bites on them. Was there any deliverance from the attack of *those* serpents? There was deliverance in one way only: by looking up to the fiery symbol which Moses lifted up on a pole. Everyone who looked was delivered. Just so it is today. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up" (John 3:14). Everyone who looks up to the Son of man, Christ Jesus, finds deliverance from the attacks of the old Serpent—finds victory over sin.

The fact is that Christ Jesus at Calvary was the Saviour not only from the penalty of sin, but also from the power of sin. He vanquished Satan at Calvary, destroying Satan's power over men, and providing deliverance for the captives of sin. Calvary is the place where victory over sin was won. Christ Jesus Himself is the Victor. And He becomes the Way of victory to everyone who accepts Him as Saviour from the power of sin. Over those who know not Christ, Satan still holds sway with a power not rightfully his. Satan still holds bound the captives who do not know that they have been, potentially, set free. But there is no need of Christians allowing sin to have any power in their lives since victory over sin has been bought and paid for, and is free for the taking. "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1). "Sin shall not have dominion over you" (Rom. 6:14).

**G**OD'S Word affords abundant examples of men who were beset by sin as are we today, and who appropriated for themselves the victory over sin in its various forms. Such examples are worthy of our consideration because the same victory is available to us, over any and every variety of sin.

Doubt, the opposite of faith, is a grave sin. It is universal; it is not listed among crimes; yet to doubt God is to regard Him as a liar. Doubt is a subtle thing that steals into the heart with questions that rob a man of his confidence in God. Is victory over the sin of doubt a possibility? It is! Abraham found it so. Long after God had promised Abraham a great future for his son Isaac, God commanded Abraham to end his son's life. Doubt would have caused Abraham to question the seeming contradiction, and conclude that this later command was not authentic. But no, Abraham took the victory over doubt, and obeyed God. At another time, when he was very old, Abraham believed God's promise that he should beget a son. The fact of Abraham's old age and Sarah's, made this promise seem incredible. Doubt, with its cold calculation, would have led Abraham to reason from the facts alone, and regard God's words as unreliable. But Abraham took the victory over sin, and was "strong in faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to perform" (Rom. 4:20-21).

Adultery is a sin whose awful consequences include wrecked homes, blighted lives, ruined characters. Down through the ages of human history winds the slimy trail of lust, a monster of sin with power to change men into beasts through passion. Is victory over lust a possibility? Yes. Joseph proved it to be a possibility. In a luxurious palace in Egypt when Potiphar's wife found Joseph alone and enticed him, Joseph immediately met the temptation in such manly purity as to show that triumph over sinful lust is, assuredly, a possibility.

Cowardice is a despicable sin. Is victory over sin a possibility to a man who is a coward at heart—who finds that an irresistible fear grips his heart, saps all his courage, weakens his kness, and impels him to hide from the enemy? Gideon found victory. Erstwhile hiding for fear of the enemy, he found how to place himself at God's disposal, and thus became in actuality a "mighty man of valor" (Judges 6:12).

Self-indulgence is sin. Although natural appetites like hunger are not sinful in themselves, yet when controlled by selfishness they occasion sinfulness limited only by the limits of the human race. Is victory over self-indulgence a possibility? Daniel proved it to

be so. Rather than to feast upon the sumptuous fare of the king's palace, Daniel voluntarily risked his position to choose, in preference, the very plainest of food.

Resentment is a sin that leads to revenge, violence, and even murder. It is the opposite of forgiveness. In the affairs of nations, resentment is a flame easily fanned by the winds of public sentiment into a mighty conflagration that cannot be controlled. In an individual Christian's life, is victory over resentment a possibility? Consider the case of Stephen. Stephen had wronged the people in no wise; he had only preached the truth to them in faithfulness to their best interests, spiritually. But the crowd speedily became an angry mob; and gnashing their teeth at him, they stoned him to his death. Certainly Stephen had provocation to resentment, upon receiving treatment so cruel, so unjust, and so undeserved. Stephen, however, died, having upon his lips that beautiful prayer of forgiveness, "Lord, lay not this sin to their charge" (Acts 7:60).

Various sins can beset a man suffering continually, especially if he be suffering from so grievous a thorn in the flesh as that of the apostle Paul. Discouragement, impatience, bitterness, and many other sins must have knocked for admittance at the door of the great Apostle's heart. Did Paul find that victory over those sins was a possibility, even in the face of constant suffering, great spiritual burdens of responsibility for the churches under his care, persecution, obstacles, and hardships such as we can hardly realize? Paul verily found victory over sin a possibility. As he wrote, "The strength of sin is the Law. But thanks be to God, Which giveth us the *VICTORY* through our Lord Jesus Christ. Therefore, my beloved brethren, be *YE* steadfast" (I Cor. 15:56-58).

The perfect answer to the question of the possibility of victory over sin is found in the experience of the Man Jesus Christ in the desert as He was tested of the devil forty days. Satan tried all of his tools—the lust of the flesh, the lust of the eyes, and the pride of life. Christ Jesus met these various appeals of sin, not by recourse to His Deity, but with only the resources at the command of every child of God: the Scripture, and prayer. And the resultant victory was absolute.

**V**ICTORY over sin is not attaining to a condition wherein we lose our sinful natures; for "if we say that we have no sin, we deceive ourselves" (I John 1:8). Victory is not an unruffled calm on life's sea—the absence of trials; for God has promised not that He will remove the testings but that He "will *WITH* the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Neither is victory a passive innocence that dares attempt nothing for fear of making a mistake.

Victory is positive; aggressive. Victory is walking with God. It is overcoming the giants of sin as David,

without the proffered human armor, overcame Goliath "in the name of the Lord" (I Sam. 17:45).

Victory over sin is not possible to us in our own strength. Even so powerful a man as Samson, after many victories over the enemy, found himself a slave of the enemy, apart from God's help. Every Christian must learn what Christ meant in saying, "Without Me ye can do nothing" (John 15:5). Having learned this, the Christian's next lesson is, "I can do all things through Christ Which strengtheneth me" (Phil. 4:13). I can have victory over sin through Christ Which strengtheneth me.

The miracle of victory over sin is possible just as walking on water was possible for Peter: that is, by looking to Jesus. As long as Peter kept his eyes on Jesus, he actually trod upon the waves! When he got his eyes off the Lord, he began to sink, and was saved from the power of the sea only when he looked again to the Lord for help. Victory over any and every sin is a possibility by constantly keeping one's eyes on Christ Jesus.

There is a progress in victory, viewing the subject from the angle of growth in grace. This progress is illustrated by the power in which God expelled the giants from Canaan before the Israelites. God drove out the giants not all at once, but gradually, as Israel became increasingly able to occupy the land. But Israel's later victories could not have been any more easy than the very first one, when they marched around Jericho and God caused the city's walls to fall down flat (Joshua 6:5). That was practically an effortless victory. And that is the kind of victory God has provided for every individual believing soul. It is victory won in God's strength. That is the kind of victory enjoyed by Abraham, Joseph, Gideon, Daniel, and the others.

We have considered only a few who have found victory over sin a possibility. Time would fail us to tell of all "who through faith . . . wrought righteousness; . . . out of weakness were made strong; waxed valiant in fight; were tortured, not accepting deliverance; had trial of cruel mockings and scourgings; . . . were tempted . . . being destitute, afflicted, tormented. And these all, having obtained a good report through faith," have demonstrated conclusively that *VICTORY OVER SIN IS A POSSIBILITY*. "Wherefore . . . let us run with patience the race that is set before us, looking unto Jesus" (Heb. 11:33—12:2).

**R**EMEMBER, dear children of God, that the roads of victory and defeat in the Christian life are side by side, and that we may walk in either according to our own choice and faith. —O. R. Palmer



# Victory's Wonderful Companion

By THE EDITOR

*THE Christian is given such a host of different blessings that it is impossible to enumerate them all.*

*Read President Fowler's presentation of one of these God-given graces—fellowship—and make a new decision to partake of this grace more than ever before.*

—E. E. L.

**V**ICTORY'S wonderful companion is fellowship. They go hand in hand. There is no true victory over sin without fellowship with the Lord. And where there is fellowship there is victory. They are not identical, but they are coincident. They are not one and the same, but they are inseparable. To have the one is to have the other also. They should not be confused, but they must not be put apart. When the believer in Christ learns the secret of victory, he will also be experiencing the blessings of fellowship.

Fellowship is a partnership. The word *koinonia* employed in Scripture means joint participation; a mutual entering into enjoyment or appreciation of a thing; intimacy. The astonishing truth which appears when the word is followed through the New Testament is that God, Himself, is seeking a partnership with His children. God desires that He and we shall mutually participate in the enjoyment and appreciation of the things of Christ. God actually plans and purposes that we who believe in Christ shall freely enter into loving intimacy with the Father and with His Son our Saviour. Fellowship is the marvelous demonstration in individual life, of the loving devotion of God to His people. Fellowship is the wondrous blessing which is set forth by the Holy Spirit in Scripture as the companion of victory.

The walk of the victorious Christian is often spoken of in Scripture. This beautiful walk of victory is called by various names, such as "walking in love," "walking in wisdom," "walking in the Spirit," "walking worthy," "walking circumspectly," "walking in truth."

But there is one of the inspired expressions referring to the walk of victory which is of special interest to us in this study. We refer to "walking in the light" or "walking as children of light." It occurs in Ephesians 5:8-9:

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

The next words are a parenthesis thrown in by way of explanation, so that the reader will understand what it is to walk as children of light.

(For the fruit of the Spirit is in all goodness and righteousness and truth.)

To walk as children of light (or to "walk in the light" which is a parallel expression) is thus shown to be nothing less than wondrous victory in Christ. For such a walk is expounded by the Apostle to be the very fruit of the Spirit in all goodness, and all righteousness, and full manifestation of truth. This is indeed victory.

This passage in Ephesians 5:8-9 exhibits another point of special interest in that it is one of the many passages in Paul's writings which distinguish between Standing and State. The words "ye are light in the Lord," declare the believer's Standing before God. There are no conditions. The statement is final and absolute. It is the simple and uncontradicted pronouncement of the Holy Spirit concerning believers in Christ—"Ye are light in the Lord." They are not exhorted to hold out steadfast in order to become "light in the Lord." They are boldly told, "Ye *are* light in the Lord." The miracle has already been performed. They have been, by grace, lifted to this preferred and honored position. By the inspiration of God, the mighty Apostle dares to announce to them, "Ye *are* light in the Lord." And please observe, it is not in their own strength, it is "in the Lord." It is their Standing in Christ.

This glorious piece of news is then followed by the appropriate exhortation, "Walk as children of light." This word of Christian admonition has to do with their State. The Apostle wants them to enjoy a victorious State. He makes this clear to them by showing them that if they walk as children of light the precious fruits of the Spirit will be finding blessed realization in their lives. "Walk" and "State" are the same thing.

His inspired language makes clear that most vital distinction in the Word of God to which we have already made reference. He shows the difference between Standing and State. In their Standing he tells them they "are light in the Lord." This blessing they received when they believed. Exhortation concerning it would be a superfluity. In their State he gives an exhortation which is almost an imperative—"Walk as children of light." A stupendous possibility looms big in the passage. Those who are already light in the Lord might fail to heed the exhortation to walk in

the light. God grant that none should handle the grace of God so grievously, but if they do this wicked thing, God's Word is still true: "If we are faithless, yet He abideth faithful: for He cannot deny Himself" (II Tim. 2:12 R.V.). The Standing of the believer in Christ remains unaltered even though his State may be sadly drifted from God. A Christian cannot change his Standing in Christ by his deeds in his State. The distinction stands! The believer's Standing is a finished and unchanging thing. His State may fluctuate, and consequently calls for the protection of spiritual exhortations.

In the early part of the foregoing discussion of Ephesians 5:8-9, it was clearly adduced that the Holy Spirit uses the expression "walk as children of light" to mean "walk in spiritual victory," or walk in such fashion as to show forth the fruits of the Spirit in goodness, righteousness, and truth." Having seen this fact, the declaration of I John 1:7 brings us face to face with the relationship of victory and fellowship.

If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

The clarity of the teaching is charming to the soul. All difficulty is swept away and the truth stands out with God-given simplicity. If we walk in the light, that is, if we are victorious Christians, we have fellowship. Victory's wonderful companion is revealed by the Holy Spirit. The wonderful companion of victory is fellowship. "And truly our fellowship is with the Father, and with His Son, Jesus Christ." If we have the one, we have the other.

We proceed to a brief study of fellowship, victory's wonderful companion. We will seek to unfold some of its blessings as set forth in God's Word, under four headings:

- I. THE CENTER OF FELLOWSHIP
- II. THE GROUND OF FELLOWSHIP
- III. THE SPHERE OF FELLOWSHIP
- IV. THE EXPERIENCE OF FELLOWSHIP

#### I. THE CENTER OF FELLOWSHIP

**T**HE center of fellowship as set forth in God's Word is none other than our blessed Lord Jesus. Fellowship could have been provided with some other mighty being as the center, for all things are possible with God. Glorious angels of great dignity and power

are not lacking in heaven. There are two other persons in the Divine Trinity beside the Saviour Who might have become the center of the Christian's fellowship. But not so. God specifically purposes that in all things our Lord Jesus shall have the preeminence (Col. 1:18), and this applies to fellowship as well as everything else in the physical, moral, and spiritual universe. It is in I Corinthians 1:9 we are plainly told where the center of Christian fellowship is:

Ye were called unto the fellowship of His Son Jesus Christ our Lord.

No question possible here. God's plan is for the fellowship of His people to converge in the person of His Beloved Son. Our fellowship is with Jesus Christ.

This is lifting into honor those who are underserving far beyond the wildest and most daring hopes which could possibly have entered the mind of man. Mere humans, who have believed in Jesus, become the recipients of heaven's loftiest privileges. Called by God to familiar and understanding comradeship with the Son of God Himself. Called by the Father into the sacred intimacies of face to face contact with the Lord of glory. Called by Deity into all the blessings of sweet communion with Him Who is, by right, King of kings and Lord of lords. Yea, brought by Divine design into the joy of heart-touch with Him Who loved us and gave Himself for us. This is the high and noble estate into which the believer in Christ is called. Called by God into fellowship with the One Who is in all things preeminent.

Such grace is only divine. Men deport themselves differently.

Paupers do not dine with kings. The stable-boy is not called into the secret counsels of the monarch. Sinners are not sought out as the special comrades of the righteous. But this is exactly what God has done. Impeccable Deity offers the delights and nearness of fellowship to depraved humanity. The only condition is faith.

It is this wonderful experience of actually fellowshiping with the Lord which accompanies the life of victory. Well might Christians eagerly desire this victory, for we here learn that desiring victory is, in the final analysis, desiring *Him!* And furthermore, finding victory is finding Him. Which means that the more we taste of the wondrous victory over sin which He hath provided for us in Himself, the more we

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**I**F WE are to run with patience the race that is set before us, we must always keep looking unto Jesus. One of the simplest and yet one of the mightiest secrets of abiding joy and victory is to never lose sight of Jesus.

—R. A. Torrey



# Yieldedness, the Prerequisite of Victory

By ERNEST E. LOTT



*A LIFE of victory is not possible without certain requisites being present. Surrender, or yieldedness, is one of the first and most important. If you do not have victory over sin, test out your yieldedness.*



THE word victory and its antonym, defeat, con- note a tremendous scope of meaning. The one pictures exaltation and the other ignominy. The one portrays joy and peace, the other sadness and disgrace. The one is a prized goal, the other a shameful end. The first one brings to mind such an incident as the climax of the World War when the Allies went "over the top" with the enemy crying "Kamrade, Kamrade!" The other one likely reminds us of that most famous of defeats, Napoleon's downfall at Waterloo.

Every contest, strife, battle, or war must have these two ultimate results: one side will be the victor and the other the vanquished. It is even so in the Christian life. The two great opposing forces are Christ and Satan. The war between these two in our lives started before our conversion and our capitulation to Christ marked the Adversary's first effective rebuff. But the Evil One does not give up so easily, and, as in Job's case, he keeps harrassing the Christian in spite of the fact that he knows he cannot remove his salvation. This battle in the Christian is carried on by the two natures. The new nature is "Christ in us the hope of glory," and the old nature is "corrupt according to the deceitful lusts." These two are contrary the one to the other. If we, the soul, yield to the new nature, then the result is inevitable—victory; but if we submit to the behests of the old man, our end is shameful defeat.

The analogy between a Christian and a soldier of war is given to us in several places in the Bible, and it is in this illustration that we wish to follow in setting forth our message. Ephesians 6:10-18 is the clearest passage on the soldier-Christian allegory.

No Commander or General can hope to gain a victory unless his men are unreservedly yielded to his absolute authority. If he says to advance, then forward march it must be. If he says stop, then the soldier's one act is to halt. Unequivocal obedience is demanded in the army. The obedience of men in a good army is a beautiful and admirable thing.

The Captain of our souls likewise expects obedience and yieldedness if a victory is to be gained. This aban-

donment to His will must cover both our soul and body. Such whole-hearted surrender is implied in the sixth of Ephesians.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God (Eph. 6:10-11).

The presence of the word *whole* in the verse leaves no room for doubt as to what the Holy Spirit had in mind in regard to completeness of yieldedness.

The character of the language and the pronouns used in the three following verses would indicate that the Holy Spirit in these passages was specifically referring to the soul.

Yield YOURSELVES unto God, as those that are alive from the dead (Rom. 6:13).

Now be ye not stiffnecked, as your fathers were, but yield YOURSELVES unto the Lord (II Chron. 30:8).

(They) first gave their OWN SELVES to the Lord (II Cor. 8:5).

These inspired statements reveal the Divine standard of consecration as well as giving an example of how it works in practical experience. The Roman believers and early Israelites had doubtless found difficulty in living a victorious, triumphant Christian life and needed advice and help. The advice came and it was an appeal for them to yield themselves, i.e., their very souls, to God. Anything less than this would nullify or weaken the possibility of victory. The example set forth in the Corinthian verse is that of the Macedonian brethren who had learned the secret of victory—they gave themselves to God first and to others later. Certainly no one would disagree with this principle of a subordinate giving himself, his desires, aspirations, ambitions, will, in fact his very soul to his acknowledged leader. The captain of an army needs the physical bodies of his men to win the battle, but even these are useless without the moral yieldedness and support of each man.

Having mentioned the place of our physical bodies in service, we observe several additional passages.

I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a living sacrifice, holy, acceptable unto God (Rom. 12:1).

Glorify God in your BODY (I Cor. 6:20).

(Yield) your MEMBERS as instruments of righteousness unto God (Rom. 6:13).

Such declarations as these scarce need any comment. The various anatomical members referred to in Ephesians six are all allowed for in the above verses. The mind, eyes, tongue, heart, lungs, hands, and feet are all included in the yieldedness of the body. The pas-

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# Fundamental Facts of the Faith

## No. 20--Expiration

By THE EDITOR

**B**Y AN old meaning and usage, the word Expiration signifies death. The question which comes before us tonight is, "*What is death?*" Is death a conscious or an unconscious state? Do our loved ones who have expired have conscious knowledge of their place and condition, or are they sleeping in deathly oblivion six feet under the ground? When a believer in Christ dies, does God administer a celestial anesthetic which "puts the soul under" until the second coming of the Lord?

Our Saviour, when He was here upon earth, said, "I give unto them eternal life." (John 10:28). When a believer in Christ dies, he passes from this earthly experience possessing the gift of God which Jesus says is "*life*." Every soul in earth's history who has taken God by faith possesses this wondrous gift of "*life*." The soul-sleeping heresy asks us to actually believe that a child of God—a man who possesses "eternal life"—shall upon death enter an indeterminate period of utter unconsciousness, a state of post-mortem coma, as though God had administered to His child a big dose of infinite "knock-out drops" under the effects of which a soul might languish in impenetrable darkness anywhere from twenty-four hours to six thousand years.

Such wild vagaries and fantastic theorizings are utterly inharmonious and incompatible with the blessed and delightful announcement of the Lord, "I give unto them eternal life."

But since the question as to the consciousness of the dead has been so determinedly raised in certain quarters, it is of vital import that we should discover from the Word of God itself what God teaches on this subject.

Before we can adequately study the question as to the consciousness of the soul after death, we should have some notion as to *what the soul is*.

The Bible teaches that the soul is the very man himself, the ego, the person, and that the soul exercises certain faculties thus demonstrating that it moves, and has its being. The faculties which the Bible indicates are resident in every normal soul are:

Consciousness  
Mentality  
Will  
Emotion  
Conscience

These five wondrous faculties do not function when the soul is asleep. If these faculties, which God the almighty Creator has caused to reside in every soul, are active and operating with full steam ahead, the soul is not asleep.

**T**HIS is a delightful study on the subject of a soul's condition after death. We are pleased to present a special announcement of the first edition of the entire twenty-seven lectures on this series which has just been published. Surely you will want a copy for yourself. Send one dollar immediately to the Institute Book Nook, 2047 Glenarm Place, Denver, Colorado for one of the first copies of this valuable 230 page cloth bound book. —E. E. L.

Hence, the question concerning soul-sleeping resolves itself into this:

Do the five faculties of the soul function after death?

In order to give adequate reply to this question we must look into the Bible, the only Book in the world which can speak authoritatively on this subject.

There are two passages in the Bible which are of special importance and value in this study, because they present to us the conduct of souls after they have died and left this earth. The passages are Luke 16:19-31 and Revelation 6:9-11. The Luke passage gives the conduct and experience of an unbelieving man after death, while the Revelation passage gives us the conduct and experience after death of a group of believers who are to be martyred during the awful persecution of the Great Tribulation.

We first investigate the Luke passage. In this passage the Saviour presents the story of a certain rich man which was clothed in purple and fine linen and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores. Both of these characters in the story die. The result of the two deaths give immediate information as to the spiritual condition of the two men. The beggar was a believer and was consequently saved. He went to Abraham's bosom and to comfort and bliss.

The rich man is instantly demonstrated to be an unbeliever. He goes to hades and to torment. We give our special attention to the rich man's condition after death, because the Saviour gives us many details about him, and not so much concerning the beggar.

First of all, we find that the rich man was in full exercise of his consciousness because the words of our Saviour say concerning him, that "he was tormented in the flame." One cannot be tormented and unconscious at the same time.

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# The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, Secretary



**I**F YOU could only know what one feels on finding oneself . . . where the least ray of the Gospel has not penetrated! If those friends who blame could see from afar what we see, and feel what we feel, they would be the first to wonder that those redeemed by Christ should be so backward in devotion and know so little of the spirit of self-sacrifice. They would be ashamed of the hesitations that hinder us . . . We must remember that it was not by interceding for the world in glory that Jesus saved it. He gave Himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves.

—M. Francis Coillard, Africa



## MISSION BRIEFS

**M**RS. Beulah MacMillan Amie, who for the past several weeks has been doing deputation work in Iowa, is back in Illinois—Chicago and environs, to be exact. She reports some very interesting experiences, and wonderful answers to prayer. We are very grateful to the many friends who entertained her during that period and for the valuable gifts which were made to her personally and to the B. A. M.

Among the provisions which we feel should receive special mention are copper screens and venetian blinds for the windows in "Shasta," the B. A. M. car. The fact that the screens are of copper gives protection from insects without being affected by the dampness encountered in the Congo. The venetian blinds will be especially valuable to protect our missionaries from the burning heat of the sun.

Miss Amanda Johnson has been busy in Momence, Illinois, visiting friends and loved ones, and at the same time packing the mission supplies and various gifts which have been accumulated during the past year. She writes:

This summer, I have had a wonderful visit with the folks at home. There have been several opportunities given to present the needs of the natives in the Congo. Some of the supplies for my outfit have been given for which I thank those of His own who have given so generously to His work. The Lord is good. I am rejoicing in the opportunity I shall have to tell about the Saviour to those who have never heard.

At the present time Albert Jansen is in Paxton, Nebraska, where he has had several opportunities of testimony and has had some very definite decisions for the Saviour. While in North Platte, Nebraska, he preached the Word at the Berean Fundamental Church. He also preached in Madrid, Nebraska. He is expected back at the home base—D. B. I.—shortly, where he will resume his study of French until he leaves for the West on further deputation work.

Although at the present time, Mr. Irving Lindquist and Miss Helen Watson have been unable, because of heavy responsibilities in both their homes, to do special deputation work, they have on several occasions presented the need of B. A. M. at missions in outlying districts of Colorado. Recently they spoke for the Young People's Society of the West Side Center, in Denver, of which Rev. Clarence Harwood is Superintendent. Their testimony was well received and they were much encouraged by the interest shown in this new venture of faith for God in the Congo.

The newest addition to the B. A. M. group, Mr. Leonard Parcel, has recently returned from a vacation to fulfil a D. B. I. summer contract. He will complete his school work this fall and will then go out in deputation work. While on his vacation many opportunities were given him to preach and to speak for B. A. M.

We bespeak the prayers of the entire "Grace and Truth" family for these earnest servants of God as they prepare for the "firing line." Two of our missionary calendars are complete, but four of them, as indicated below, are still lacking their full quota of pledged days. Before these four missionaries can press forward to join Mrs. Amie and Miss Johnson in Belgium, their full support must be pledged. They are eager and willing to go, but that can only be made possible as yielded Christians back them up in prayer and with their gifts. This means sacrifice, of course, but as the late J. Hudson Taylor, that mighty man of God and founder of the China Inland Mission, so aptly said, "If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism . . . We must serve God even to the point of suffering, and each one ask himself, In what degree in what point am I extending, by personal suffering, by personal self-denial, to the point of pain, the Kingdom of Christ? . . . It is ever true that what costs little is worth little."

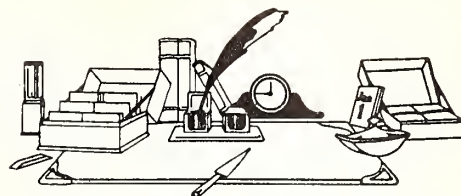
Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
		1		3		
			9		11	
	14					
	21					
				31		

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14					
			23			

Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
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13		15		17		
20				24		
	28					

Mr. Parcel						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				

# THE EDITOR'S MAIL BAG



Despite the fact that their copy of the magazine is necessarily delayed in reaching them, the foreign members of the Family are enthusiastic in their words of commendation, both as to the general contents of "Grace and Truth" and the Sunday-school Lesson Expositions. Inasmuch as many of these foreign readers are missionaries bearing the message which we love, a gift subscription from any member of the Family in the homeland would be greatly used of God to bring blessing. What would God have you to do?

This testimony comes from South America:

Sometimes when I am in — a friend of mine has handed me a "Grace and Truth" to read. Personally, I have read a goodly number of Christian papers and magazines, but can honestly say that your paper is the best yet. It is so full of fundamental truths and therefore is a storehouse of good things for Christian workers. I am writing to ask a great favor, and that is, could you please put me in touch with somebody who would forward me their copy each month after they have finished with it? If this could be done, I assure you that it will be put to good use, the same as is the case with —'s copy.

Here is a wonderful opportunity to either send a gift subscription to this missionary or your personal copy after you have finished reading it. We shall be glad to hear from anyone who might be burdened to meet this need.

A friend in England says:

How pleased I was to receive your magazines. How good God is when we have such good men like you to pass the truth to a poor brother. What a lovely magazine it is, full of the good things of God. They will help me in my preaching and work. How I am enjoying them.

This brother speaks of certain numbers of "Grace and Truth" and also the Sunday-school Lesson Expositions bringing special blessing to his heart:

There are many things I would rather be without than your paper. I very much like the straightforward fundamental way all your writers use. Your article on the Soul in the February issue, as also the one on Paul's description of the believer in the March issue, is just wonderful. The Sunday School lessons are surely to the point.

From Nigeria, that far-away land where black men live but where hungry souls are made white by the blood of the Lamb, comes this word:

May God bless you for your good work which has extended nearly to the whole world.

A missionary, giving her time and strength toward the healing of the body in a mission station in China, writes:

I am very glad to have "Grace and Truth" again.

Canada adds her testimony:

Thank God for "Grace and Truth." How my soul has been blessed many times as I have studied

the precious truths contained therein, comparing same with the Word of God . . . Thank God I have been well grounded in the truth of God by the Bible and "Grace and Truth."

An outstanding Bible teacher and defender of the Faith residing in Scotland gives an encouraging word:

"Grace and Truth" brings a blessing with it every time, and we thank God for His enabling for you in this most important work.

And a missionary giving forth the message of Life in Venezuela says:

I do receive so much blessing and help from "Grace and Truth" and for a long time it has been almost the only lesson exposition we have had for Sunday School.

Now here is a doctrinal question which is of vital interest to Bible students:

Why does Revelation 20:12-14 speak of three distinct places giving up the dead that were in them? Is it possible that one of these places delivers up the demons to be judged at this time?

This question immediately throws us back on the Scripture to find out if three distinct places are actually named as giving up their dead. We are told that "the sea gave up the dead that were in it." The next word is the word "and" which is "kai" in the Greek. "Kai" is a word which in many of its occurrences in the New Testament should have been rendered "even." When the word "kai" is rendered "even" in this verse, it would make it read, "The sea gave up the dead which were in it, even death and hell delivered up the dead which were in them." You instantly see this would make the meaning of the statement to be that there was just one place that gave up its dead, not three, that the sea was one name for it, death was another name for it, and hades (for such is the correct translation of the word rendered "hell") was another name for it.

We have another example of the Holy Spirit giving three or four names for the same thing in such a passage as Revelation 12:9:

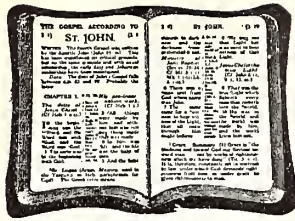
And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world . . .

So the piling up of different names for the same thing or place is not something unusual in the New Testament. The three names may seem to be confusing but they need not be. The sea is frequently used to set forth the place of detention for the dead. The word "death" is simply a making graphic of the condition of those who are in that place, and hades is the common name for the detention place of the dead.

Since the sea is used to represent the place of the dead, and death and hell are declared to deliver up the dead that are in them, that does away with their usefulness, consequently, in verse fourteen of Revelation 20 we are told that death and hell are cast into the lake of fire. And in Revelation 21:1, we are told that there is no more sea.

It is immediately granted that the above are difficult problems that have to do with the boundless plans of God for the great future. It would be unwise, therefore, for us to be dogmatic in our declarations concerning them.





# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## "HEADED FOR REVOLUTION"

II Corinthians 5:1-8

- I. DESTITUTION
  - "In this we groan" (vs. 2)
  - "Not that we would be unclothed" (vs. 4)
  - Complete recognition of our helplessness
- II. SUBSTITUTION
  - "He died for them and rose again" (vs. 15)
  - "Made Him to be sin for us" (vs. 21)
- III. DISSOLUTION
  - "This tabernacle dissolved" (vs. 1—DEATH)
  - "Naked" (vs. 3—DISEMBODIED)
- IV. REVOLUTION
  - "A house not made with hands eternal in the heavens" (vs. 1)
  - "Absent from the body, present with the Lord" (vs. 8)

—C. L. F.

## "POSSESSING OUR POSSESSIONS"

Hebrews 13:20-27

- I. LIFE'S HIGHEST PURPOSE
  - "To do His will"
  - I Pet. 4:2
  - Rom. 12:2
- II. LIFE'S GREATEST NEED
  - "Make you perfect"
  - Ps. 138:8
  - Col. 1:9-12
- III. LIFE'S PERFECT PROVISION
  - "Working in you that which is well pleasing in His sight"
  - Phil. 2:13
- IV. LIFE'S GLORIOUS ASSURANCE
  - "The God of Peace"
  - II Cor. 13:11
  - Rom. 15:33
- V. LIFE'S ADEQUATE GUARANTEE
  - "That brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep, through the blood of the everlasting covenant."
  - Acts 3:15
  - Rom. 4:24-25
- VI. LIFE'S SIMPLE SECRET
  - "Through Jesus Christ"
  - Eph. 2:18
- VII. LIFE'S COMPLETE REALIZATION
  - "To whom be the glory forever"
  - Ps. 72:18-19
  - Ps. 150

—W. G. T.

## HINTS FOR SOUL-WINNING

- I. THREE THINGS TO REMEMBER
  - A. Jesus came to save sinners
    - I Tim. 1:15
    - Rom. 5:8
  - B. Jesus sometimes uses human instruments in saving souls
    - Matt. 5:14
    - Rom. 10:14
  - C. Jesus will furnish all of your equipment
    - Josh. 1:9
    - Matt. 4:19
- II. THREE THINGS TO DO
  - A. Make soul winning a definite aim
    - Phil. 3:14
  - B. Cultivate a passion for souls
    - I Cor. 9:20-22
  - C. Begin and continue all your work with prayer
    - I Tim. 2:1-5

—H. W. P.

## THE CRUCIFIXION OF CHRIST

Luke 23:33-46

- I. THE CRISIS OF HUMAN HISTORY
  - vs. 33a
  - TIME—"And WHEN they were come"
  - PLACE—"to the PLACE called Calvary"
- II. THE CLIMAX OF HUMAN HATRED
  - vs. 33b "There they crucified Him"
- III. THE CONFIRMATION OF DIVINE REVELATION
  - No less than 25 prophecies fulfilled
  - vs. 33 —Malefactors
  - vs. 33a—The cry on the cross
  - vs. 34b—Parting of raiment—casting lots
  - vs. 35a—People stand beholding
  - vs. 35b—Rulers deride Him
  - vs. 36 —Soldiers mocked Him
  - vs. 38 —The superscription and other fulfillments of prophecy
- IV. THE CONSUMMATION OF DIVINE REDEMPTION
  - vs. 46 —"Father into thy hands I commend My spirit"
  - Matt. 27:46—"My God! My God! why hast Thou forsaken Me?"
  - John 19:30—"It is finished"

—C. R. L.

## A CURE FOR WORRY

Philippians 4:6-7

- I. ANXIOUS FOR NOTHING
  - I Cor. 7:32
  - I Pet. 5:7
  - Dan. 3:16
- II. THANKFUL FOR ANYTHING
  - I Thess. 5:18
  - Eph. 5:20
  - Heb. 13:15
- III. PRAYERFUL ABOUT EVERYTHING
  - Eph. 6:18
  - I Pet. 4:7

—S. D. G.

## GRACE IN DEALING WITH OTHERS

- I. CHRISTIAN RELATIONSHIP BETWEEN CHRISTIANS IN GENERAL
  - John 13:34-35
  - I John 3:14
  - Eph. 4:31-32
- II. CHRISTIAN RELATIONSHIP TO THOSE WHO ARE IN AUTHORITY IN THE ASSEMBLY OF BELIEVERS
  - Heb. 13:7, 17
- III. CHRISTIAN RELATIONSHIP BETWEEN HUSBANDS AND WIVES
  - Eph. 5:22, 25
  - Col. 3:18-19
- IV. CHRISTIAN RELATIONSHIP BETWEEN PARENTS AND CHILDREN
  - Eph. 6:1, 4
  - Col. 3:20-21
- V. CHRISTIAN RELATIONSHIP BETWEEN MASTERS AND SERVANTS
  - Eph. 6:5-9
- VI. CHRISTIAN RELATIONSHIP TO AN ERRING BROTHER
  - Gal. 6:1
  - II Thess. 3:6, 11-15
- VII. CHRISTIAN RELATIONSHIP TO A WEAK BROTHER
  - Rom. 14:1-4
  - Gal 6:2

—L. S. C.

# IN THE HARVEST FIELD

Conducted by RALPH E. OBITS

Miss Lillian Daniel writes from her place of service in China that she is studying hard for her final examination in language study. If she successfully passes this examination she is entitled to a certificate of membership in the C. I. M. and will become one of their full-fledged missionaries. She also mentions the happy fact that in the spring of 1937 she hopes to set sail for home and loved ones, the Lord providing. We are anticipating the time when we shall be able to again fellowship face to face, and to hear of the blessedness of seeking His face daily, even over there in China.

Mr. and Mrs. Edward Gray, carrying on an aggressive work in Watson, Colorado, Mr. Gray also in charge of the Berean Fundamental Church street meetings each Sunday evening, are taking a needed rest and visiting loved ones out in sunny California. We trust the Lord will give them a blessed time of fellowship, a time of recuperation, and above all a time of usefulness to the furtherance of the Gospel.

Word from Rev. and Mrs. Walter R. Gorsage reveals to us that they have by no means been loitering on the job of winning souls to Christ. In the past year they have seen over ninety souls turn to the Lord and accept Him as their own. Thirty-five new additions to the church; Sunday-school increased fifty percent; a large Daily Vacation Bible School; week night Bible classes for high school and college students; redecorating and refurnishing the church—these are a few of the evidences of faithful, sacrificial labor for their Lord and Master. May the Lord continue to bless and use these two faithful servants in this ripe field.

Mr. and Mrs. Clyde Shaffstall are doing a good piece of Christian work at Victor, Colorado. Mr. Shaffstall is pastor of the First Baptist Church, of Victor. Reports from there state that the attendance is steadily increasing and all who attend are receiving rich blessing from the Gospel messages brought by Mr. Shaffstall.

Paul Whaley has been assisting with the music and Young People's work at several Bible Conferences in Arizona this summer. At present he is at Kingman.

## D. B. I. NEWS-FLASHES

The Dean and Mrs. Lindquist have spent the past few weeks vacationing and resting at our beautiful Institute Park.

Rev. Henry Dahl, with his mother, spent a couple of weeks up at Institute Park, resting and enjoying that beautiful spot.

Mrs. Florence Fowler spent part of her vacation conducting a Daily Vacation Bible School in a neglected mountain district in northwestern Colorado.

Rev. and Mrs. Jones had the privilege of service at the Bible and Missionary Conference at Flagstaff, Arizona. Great blessing was received.

President Fowler has been carrying on, in spite of ill health, planning and arranging for the D. B. I. Bible Conference. Let us remember him in prayer that the Lord may provide sustaining grace.

Mrs. Harry Johnson enjoyed a time of rest and recuperation up in the Colorado mountains.

Mr. and Mrs. Joseph Edwards, and daughter, Marilyn, are with us again in the work after having spent the past year in pastoral work in Oakland, California. We are very happy to have them with us once more.

We were very sorry when Miss Ollie John found it necessary to leave us for a time to return to her home in Pekin, Illinois. Due to the ill health of her parents she felt the Lord directing her to take an indefinite leave of absence from the work here. We trust that the Lord will bring speedy recovery to her parents and that it will be possible for her to be with us again soon.

Mrs. Taft, mother of Mrs. Florence Fowler, has been visiting at D. B. I. the past few weeks. We are happy to have her with us.

Miss Anna Benthien spent her vacation with her brother in Chatanooga, Tennessee and with other friends and relatives in St. Louis, Missouri. Although vacationing, she did not fail to witness for the Saviour wherever opportunity was afforded her.

Miss Alma Waespi spent several weeks with her folks in St. Louis, Missouri, recuperating from injuries incurred in a recent auto accident.

Many new doors for active service for the Saviour were opened to our students this summer, here in our home state. Hazel Leigh Whitney spent six weeks in Daily Vacation Bible School work in the mountain towns around Boulder, Colorado. Ruth Wood and Vivian Mills conducted a Daily Vacation Bible School for one week at Breckenridge during their vacation. James Wood and Clifford Wing have been working in northwestern Colorado, and Kenneth Jones and Lloyd Olsen have done a good work for the Lord in the Red Feather Lake and Cowdry communities.

Laurel Inabnit is recuperating from an appendicitis operation. We are happy to see him doing so well. He will soon be able to go back to work.

**V**ICTORY henceforth may be ours, but it will only be so as we continue to exercise faith. "As therefore ye have received Christ Jesus the Lord, so walk in Him." As the first step in the life of victory was taken by faith, so each subsequent step must be.

—J. East Harrison



# IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER



All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

## *THE CROSS OF CHRIST—THE THRONE OF GOD*

The centrality of the cross is the theme of this valuable and cogent book. By virtue of His redeeming sacrifice on the cross, Christ rules the world. It is not that the author overlooks or slights the total fact of our Lord and Saviour, but all the other facts center in His atoning mercy and grace. This book is soundly evangelical in its theology, and yet is a plain, simple, and profound statement of the vital doctrine of the atonement wrought by our Lord through His passive obedience. There is much uplift in the book.

"THE CROSS OF CHRIST—THE THRONE OF GOD," by F. J. Huegel. Marshall, Morgan & Scott, Ltd., London; also Zondervan Publishing House, 815 Franklin St., S.E., Grand Rapids, Mich. Price, \$1.00.

## *CHRIST FOR THE NATION*

The adjectives and adverbs that come to mind in order to describe these discourses are: vivid, forceful, conscience-searching, deeply spiritual, soundly evangelical. They comprise the sermons broadcasted by Dr. Walter A. Maier for the Third Lutheran Hour. No doubt many thousands of people who heard these sermons over the radio will want to read them in their printed form. We do not know whether other people would make the analysis of Dr. Maier's method of preaching that we do, but our impression is that Dr. Maier does not argue by a fine logical process for evangelical truth, so as to convince by reason; but, rather, he states truth in so positive and impressive a way as to carry conviction to the conscience, and thus lead the sinner and errorist to repentance and thus to faith in Christ. The skeptic might say that the preacher is dogmatic; we say that his sermons are convicting. They are real spiritual messages.

"CHRIST FOR THE NATION," by Prof. Walter A. Maier, Ph.D. Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. Price, \$1.50.

## *THE BETTER PART OF VALOR*

Another book by Dr. Donald Davidson, who always writes in an engaging and instructive way. He is especially gifted in using an incident of the Bible and applying it to modern needs. Sound in doctrine as a solid basis, his books are fine models of practical theology. In this excellent volume he presents chapters on David's presumptuous soldiers, on Moses in the bullrushes, on Saul's silence when he was laughed at, on David's kindness to an enemy, on an Old Testament prodigal, etc. All of it is very aptly applied to modern need.

"THE BETTER PART OF VALOR," by Dr. Donald Davidson. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 1s. (\$.30).

## *THE TRUTH OF CHRISTIANITY*

We have often noticed this book in another magazine, and have given it partial commendation. In many respects it is a useful book, and is a strong apologetic for Christianity and a cogent argument against unbelief. This issue is advertised as the twelfth edition and the sixty-fifth thousand. However, we cannot give it our full endorsement because it advocates the doctrine of evolution (see the index). It is a pity that so good a book is marred by upholding a theory that is so lacking in scientific validity, as has been shown by the many anti-evolution books that are on the market. It is also surprising that so keen a thinker as the author cannot see that evolution cannot be in agreement with true biblical Christianity.

"THE TRUTH OF CHRISTIANITY," by Lt.-Col. W. H. Turton, D.S.O. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

## *CHRIST IN THE GREAT FOREST*

We hope our readers will get this book. It comprises a series of narratives of the power of God's saving grace in the great forest of eastern Africa, where there is a French missionary station. The stories are told in a graphic way that holds the reader's interest. The translation from the French is very satisfactory. There are explanatory notes that help one to understand the stories better and show one how to pronounce the difficult proper names. People who question the value of missionary work among pagans should read this thrilling book.

"CHRIST IN THE GREAT FOREST," by Felix Faure; translated by Jewel H. Schwab. The Friendship Press, 150 Fifth Ave., New York, N. Y. Price, \$1.00.

## *FOR ME TO LIVE*

Do not look for exciting adventure in this story; look for spiritual adventure and uplift; then you will not be disappointed. The characters are depicted with skill, and in a number of cases their doubts are allayed and faith is established. The story displays vividly the power of Christ to transform life and character. Nothing but the pure and total Gospel of Jesus Christ can accomplish such a great work.

"FOR ME TO LIVE," by Alice M. Ardagh. The Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill. Price, \$1.00.

## *A LUTHERAN HANDBOOK*

For readers of all denominations who desire information respecting the history, doctrines, polity, and work of the Lutheran Church, this manual is the right book to get. Everything is put in concise form. The style is most interesting. It is not an argument for the Lutheran Richtung, but a simple statement of facts.

"A LUTHERAN HANDBOOK," by Amos J. Traver, D.D. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. Cloth-bound, 50 cents.

## *THE GOSPEL WE PREACH*

It is the whole Gospel which should be preached; nothing less and nothing else. The author was moved to publish this book because it was said that "our young men are not preaching the Gospel." He feels called upon, therefore, to point out just what the Gospel is. He describes and criticizes what he calls "the accretions" to the Gospel in the rituals of the Roman Catholic Church. The Modernists who diminish the Gospel come in for their share of deserved criticism. The author has given us a vital and vigorous book.

"THE GOSPEL WE PREACH," by Rev. George Goodman. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 1s. (\$.30).

## *THE BIBLICAL BASIS OF THE CONSTITUTION*

There is need today for standing firmly for the Constitution of the United States. For this reason Dan Gilbert, the author of this volume, has done a good and important work. As our readers know, he is the author of "Crucifying Christ in Our Colleges," "Evolution the Root of All Isms," and other books which are attracting much attention. In the present work he shows effectively that the Ten Commandments are the cornerstone of the Constitution; that the principles of Christ are in that document; that it is the protector and promoter of the program of Christian peace; and that faith in God is implicit and immanent in the Constitution. So important a volume



ought to be in the hands of all citizens of our land in order that our cherished institutions may be preserved.

"THE BIBLICAL BASIS OF THE CONSTITUTION," by Dan Gilbert. The Danielle Publishers, 5472 Gilbert Drive, San Diego, Cal. Price, 50 cents.

### THE PERFECT LIFE

It is proper to call this excellent book a new harmony of the four Gospels. All the sayings and incidents of our Lord's earthly life are here given in the language of the Gospels according to the American Revised Version, with only a few necessary changes. All the details are set forth in chronological order. Thus one can read the whole narrative with the satisfaction of knowing that one is getting as complete a portrayal of "the Perfect Life" as is possible, and is getting it according to the inspired records. The book might well be used as a textbook on the life of Christ. Yet it is a valuable book for everybody.

"THE PERFECT LIFE," by Rev. A. McCord. The Lutheran Literary Board, Pubs., Burlington, Iowa. Price, \$1.50.

### THE MULBERRY TREES

The sub-title of this earnest book by Dr. Herbert Lockyer is, "When Revival Comes." The suggestive text on which the discussion rests is I Chronicles 14:15, which speaks of the "sound of going in the tops of the mulberry trees" as a sign for going "to the battle." In depicting the religious awakening for which many Christian people are looking and praying, our author discusses many phases of the subject: the world's greatest need, the challenge of revival, the seven steps to revival, the hindrances to revival, preparing for revival, ministers and revival, when the revival comes, and the perils of revival. It is a most heartening book. It may help to bring about the desired awakening.

"THE MULBERRY TREES," by Herbert Lockyer, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Prices: stiff boards, 50 cents; cloth, \$1.00.

### THE WAY TO BE HAPPY

Here is a sweet story of a little girl who was discontented, but who afterwards learned the way to be happy without thinking about being happy. It is a good story for girls, and also for boys and older people who may be like little children according to the teaching of Christ.

"THE WAY TO BE HAPPY," by Daphne Hammonde. Pickering & Inglis, London, Glasgow, and Edinburgh. Price, 9d. (\$.23).

### TABERNACLE TALKS

Those who desire much edifying information about the Tabernacle of the Hebrew people and its typical significance in the divine plan of redemption, should by all means get this book. It is set forth in story form and thus is made interesting for young people and their elders. The author takes the soundly evangelical view of the Bible.

"TABERNACLE TALKS," by Edith G. Clarke. Thynne & Co., Ltd., London, England. Price, 1s. (\$.30).

### ANGELS IN WHITE

This book is replete with messages of comfort. Its purpose is to help people to bear their trials. Many consoling biblical passages are cited to show that trust in the Lord is the sovereign balm for all temporal and spiritual troubles. If people would only go to the divine Source of comfort, hope, and cheer!

"ANGELS IN WHITE," by Russell Elliott. Thynne & Co., Ltd. London, England. Prices: paper boards, 2s. (\$.60); cloth, 2s. 6d. (\$.75).

### CONFIRMING THE SCRIPTURES

One need not fear that too many books of this kind and quality will be published. The purpose of the author is to state the witness of archeology to the trustworthiness of Bible history. The work is well done, and with much

ability and logical force. The author does two things well: he corrects the liberal higher critics of the Bible and sets forth clearly in positive form the facts that confirm the biblical history. He treats effectively the following subjects: the evidence for the Noachian deluge, the patriarchs in Egypt, Abraham and the four kings, the destruction of Sodom and Gomorrah, Moses and the date of the Exodus, the book of Daniel, and other vital themes.

"CONFIRMING THE SCRIPTURES," by T. Miller Neatby, M.A., M.D. Marshall, Morgan & Scott, Ltd., London. Price, 4s. 6d. (\$1.50).

### METRICAL FAMILY: RELIGIOUS CONVERSATIONS

These poems do not have much lyrical value. They are rather to be classed as prose pieces in versical form. As arguments for and defenses of evangelical truth they have their value, but they would have been more easily followed and understood if they had been written in simple prose style and form.

"METRICAL FAMILY: RELIGIOUS CONVERSATIONS," by Francis Percival. Thynne & Co., Ltd., 28-30 Whitefriars St., London. Price 2s. (\$.50).

### NOTES AND NOTICES

Zondervan Publishing House, Grand Rapids, Michigan have recently issued three booklets. The first is "Christian Giving," by Dr. Clarence E. Macartney, and is of signal value as a guide to what and how people should give to the cause of Christ. Price, 15 cents.

The second booklet is entitled, "Strenuous Days," written by Zelma A. Argue, who is an evangelist. It is composed of "choice thoughts for daily meditation." It is very helpful. Price, 25 cents.

The third booklet is by Merrill T. McPherson, and bears the title, "The Menace of Modernism." We are as much opposed to Modernism as any one; but we cannot help feeling that a less drastic and a more logical treatment of its errors and dangers would be more effective. This statement is in no way to be construed as an apology for Modernism. Price, 20 cents.

John Young, Pub., Birmingham, N. Y., places his imprint on Rev. W. S. Hottel's pamphlet on "The New Testament Teaching about the Holy Spirit." He insists that the doctrine of the several dispensations and progressive revelation will make the operation of the Holy Spirit explicit. He deals with the words "baptized," "sealed," "anointed," and "filled" in connection with the work of the Holy Spirit. Price, 15 cents.

Mr. Young has also published a valuable booklet entitled, "Revelation," by A. E. Wendt. He takes a stalwart and upstanding position on the Bible as the inspired record of divine revelation. Note this statement: "Revelation is a supernatural communication of supernatural knowledge through supernatural means for a supernatural purpose, and begins where human wisdom ends." The word "supernatural" occurs just often enough here to suit us.

In a pamphlet bearing the title, "The Book of Books," Prof. Lowry upholds in a convincing way the plenary inspiration of the Bible. It is too valuable to be passed by. So the reader should get it at once. Published by the Bible Institute Colportage Association, Chicago, Illinois. Price, ten cents.

A little story of a truly rewarding character, written by Anna Potter Wright, is published by the above-named firm in their useful series of "Evangel Booklets." Its title is, "Bernard Enters the Race." It shows how a brilliant young collegian was cured of his despondency and skepticism and thus entered the Christian race. Price, 10 cents.

Here is another booklet by Rev. Oswald J. Smith, the well-known Toronto pastor, bearing the title, "Death or Life—Which?" It is also issued by the Colportage Association. Mr. Smith's purpose is to prove from the Scriptures that there is only one way to obtain eternal life, and that is through faith in Christ. The inadequacy of other methods is effectively set forth. Price, 10 cents.





# THE DAYS OF YOUTH

Conducted by HAZEL N. JOHNSON

## HE COULDN'T SEE HER FACE

"**T**HERE comes the elevator. Yep, it stopped on our floor, Jimmy," said Buddy from his hospital bed. "Bet they're comin' for you. You don't look as scared as I was, and I had my mother here. Funny your mother and daddy didn't come. Maybe they don't love you very much."

Jimmy closed his eyes tight to keep back the tears and said, "Daddy is dead, Buddy. He died last year, and mother is sick in bed. She didn't want me to come alone, but Dr. John said I must come quick 'fore my 'pendix busted. So I told mother I wasn't afraid."

"Bet you are scared, though, Jimmy Carnell. Here's the cart."

"I am not afraid, for I have Jesus to go with me." Then seeing Dr. John, he smiled and said bravely, "Good morning, Doctor."

"Good morning, son. Are you all ready, Jimmy?" said the smiling doctor, as he patted his little patient on the hand. Waving the orderly aside he tenderly lifted the small boy onto the cart and wrapped the blankets around him.

Buddy had been watching closely as earlier the nurse had put a white cap on Jimmy's head and prepared him for the operating room. He watched now as they wheeled him out and said to himself, "Hm, he doesn't look scared." Then after a moment he admitted, "I cried."

In the elevator the doctor and orderly were to learn the secret of Jimmy's bravery. They were surprised to hear a soft voice singing, "Anywhere with Jesus, I can safely go." The orderly grinned condescendingly, but the doctor frankly wiped his eyes. Just then the fifth floor was reached and Jimmy was wheeled out of the elevator and into the bright operating room.

Quickly Dr. John got into his apron and cap so as not to leave his little charge alone, for he had promised Mrs. Carnell to stay by her son. Going up to Jimmy, he said, "Jimmy, this is Dr. Kenyon, who is to do the operating, but I will be here all the time."

Looking up with big blue eyes into the famous doctor's face, Jimmy said, "Dr. Kenyon, mother said I could go to sleep and not be afraid. She said I could trust you same as I do the Lord Jesus."

Dr. Kenyon was so surprised at this unexpected statement that to hide his confusion he said, "Well, well, well, we will get you all fixed up, Jimmy, so this old appendix won't bother you any more." Then giving a nod to the doctor seated at the head of the operating table he said to Jimmy, "Just breath deeply, son, and lie very still."

"All right, sir," said Jimmy as he permitted his arms to be placed in holders at his side and a cap to be adjusted

over his face. He could feel something cold being put on his stomach and he hoped the doctor wouldn't cut until he was asleep. Just then a buzzing began in his head. He remembered to breath deeply. Soon everything seemed to be farther away and things were getting black. The buzzing became louder and he felt a numbness creeping up in his body as though it would soon reach his head. Then there came a pleasing sensation as if he were floating out of the window. He was glad that Jesus was there. He didn't realize he was singing, but his small childish voice floated out on the ether-laden air, "Anywhere with Jesus"—slower came the words—"I - - - - can - - - - safe - - - - ly go. Any - - - - where - - - - He - - - - leads - - - - me - - - - in - - - - this - - - - world - - - - be - - - - low." Silence.



**"It seemed wrong to have one who was so kind and good not to let her real face be seen."**

One hour later, Jimmy, very white and still, was brought back into his room. Buddy was frightened because Jimmy looked so limp and helpless as they lifted him into his bed. "Wonder if I looked like that," he thought. The cart was taken away and now only Miss Jean was left. Buddy observed that she kept holding Jimmy's hand and then she would write on his chart. "Miss Jean," whispered Buddy, "is—is he alive?"

"Yes, Buddy, and coming fine," smiled Miss Jean as she wiped the perspiration from Jimmy's freckled face and gently pushed back a lock of his sandy colored hair.

For a long time Jimmy lay quiet, then throwing the covers with one arm he called, "Mother." Quickly Miss Jean covered him up.

"Mother," called Jimmy again.

"Aw! I THOUGHT he was scared. He pretended to be so brave. Calling for his mother!" sneered Buddy.

"Buddy," said Miss Jean sharply. "Aren't you ashamed? Wait until Jimmy knows what he is saying and see how brave he is."

"He was scared anyway, I know he was," said Buddy watching his partner closely.

"Buddy, did you know that some of the bravest men of our country have been afraid? But they have done the thing they were afraid of. That is real bravery. Jimmy was probably afraid, but he went ahead like a little soldier."

"Oh," was all Buddy had to say.

"Since Jesus goes with me . . . ." Softly the words came from Jimmy's lips. Then with a smile, he went back to sleep.

"Funny," said Buddy, "how he talks so much about Jesus. Just like he knew Him. I've heard about Him in Sunday-school. He is God, but I don't talk about Him all the time," said Buddy, boastfully.



Miss Jean did not answer for she did not talk much about Jesus anymore, either.

Jimmy was speaking again, and Miss Jean was puzzled to hear him say, "Her face, I can't see her face. The paint—her mouth. I don't like it." Again all was silent, and the nurse tried to think what he could have been talking about. She was to be reminded of this statement later. Soon Jimmy opened his eyes and smiled.

"Are you all right, Jimmy?" asked Miss Jean, for she realized her little patient was awake.

"Yes," said Jimmy, then turning his head he saw Buddy and gave him a sleepy smile. "Lo, Buddy."

"Hello, Jimmy, are you awake?" asked Buddy, leaning on his elbow.

The look on her patient's face made Miss Jean reach for the emesis basin.

"Now, I feel better," said Jimmy.

"Try and sleep a while, Jimmy, and if you want anything, just push this button, won't you? Buddy," she added, "if he gets sick again, you push your light. I will be back in a very few minutes anyway."

The next day Jimmy, weak, but feeling much better, was permitted to have some warm water to drink. Miss Jean had marveled how he had stood the trying time when he was so hot and feverish and was content to just have his lips wiped with cool water. Every nurse on the floor was interested in Jimmy and would drop in to see him many times a day. His patience and cheery smile won all of them as his friends.

On the morning of the third day, Jimmy received a tray of broth and tea. Oh, how good it tasted! Steadily he gained strength, and the daily visits of Dr. John were a special delight to him, for the family doctor always had some message from his mother.

The fourth day Jimmy awakened just as the elevator stopped on his floor and all the day nurses got off. He lay there thinking. He was happy he was getting such good care, but one thing troubled him. He loved Miss Jean who was so good to him. But there was one thing he couldn't understand. She would speak so kindly. Her eyes were pretty, they sometimes looked like his mother's, he thought. But it seemed wrong to have one who was so kind and good not let her real face be seen. His mother never put any paint on her face. She just wore a smile and she looked lovely. He thought Miss Jean would look lovely, too, if he could really see her face. It seemed that almost all the nurses looked the same. In his childish mind he could not help comparing them to some girls he had once seen in a circus parade. He hadn't liked their looks. But the nurses' faces didn't have that hard look that the girls in the circus had had. They looked kinder. Just then Miss Jean came into the room. It was breakfast time. With a smile for both boys, she said, "Well, is everyone ready for breakfast? Jimmy, you get a treat this morning. You get a big tray like Buddy's. Is that not fine?" she asked, as she straightened his pillows.

"Yes," said Jimmy. To himself he said, "I wish I could tell her how I would like to see her real face." But instead, he said, "I slept so good last night, and I didn't have to have one of those needles stuck in my arm, either. Miss Jean, did you know your hair and eyes are just the color of my mother's? Some times I shut my eyes and hear you talking and you sound like her, too. She sure is the best mother in the world. I hope she gets well enough to come and see me before I go home so you can see her."

"I'd love to see her, Jimmy, for I am sure she is a wonderful woman," said Miss Jean, as she raised Buddy up in bed for his breakfast.

"Mine's a dandy, too. She lets me go to the show every day while she goes somewhere to play bridge. She lets me do just what I want and never scolds," said Buddy proudly.

"My mother doesn't play bridge, and she doesn't let me go to shows. But you see, I don't want to go. She sometimes scolds me, too, but I need it, and she says it will make me a better man to learn to be punished. She even sometimes whips me, but always I need it," said Jimmy, who was learning fast some of the really vital truth of life.

Miss Jean did not answer either boy, but this conversation caused her to do some serious thinking during the day. She could not help but see the difference in the training the two boys had received and the results it had produced in their lives. She had seen Buddy's mother often. She was of striking appearance, dressed in the most extreme style, highly rouged and painted, eyes shadowed, nails bright red. Her hat sat jauntily upon her blond newly waved hair. She always brought flowers and candy for Buddy, but she had not even once noticed Jimmy. She never had time to stay long for she was always going somewhere. But she seemed to love Buddy in her way.

Miss Jean was anxious to see Jimmy's mother for she had formed a mental picture of what she must be like to have raised such a loveable boy as Jimmy.

The days passed and soon Jimmy was allowed to sit up in bed. It would not be long, now, before the stitches would be taken out and he could go home. How he hoped that his mother would be able to come before he left. Old Dr. John had said, just yesterday, that she was much better.

The next day Buddy went home. Jimmy could still see Buddy's mother as she came in that morning. Beautiful, yes, but he was glad she wasn't his mother, even though she did give her son so many things. Buddy had really seemed sorry to leave Jimmy. They had become good friends and Buddy said he was coming to see him when he grew stronger.

Finally the day arrived for Jimmy's stitches to be taken out, which meant he could go home also. Doctor John came and stood in the doorway. He had an unusual twinkle in his eye, as though he knew something pleasant. Just then he moved and Jimmy saw behind him a dress which he recognized. Raising up in bed, he cried, "Mother!"

Quickly she was at his side and had him in her arms, covering his face with kisses. Then holding him at arms length so as to better see him, she said, "Why, Jimmy, you look so well and fine. Are you sure you had an operation?"

Jimmy laughed and said, "Oh, mother, I am so glad you are here." Then seeing Miss Jean go past the door he called her in.

With a smile she turned in at Jimmy's door, then stood uncertain as she saw the strange woman. "Miss Jean, this is mother," said Jimmy proudly, holding his mother's hand.

His mother spoke first. "How do you do, Miss Jean. You must be the nurse who has taken such good care of my little boy."

"I have had the privilege of caring for him, Mrs. Carnell, and it has been a real joy. Jimmy and I have become friends. He has been so good," said Miss Jean, devouring Jimmy's mother with her eyes. "How lovely," she thought. "How different." She was so young, so happy, so loveable, so wholesome, so real. There was nothing artificial about her. Miss Jean at once felt that she knew her and was at ease in her presence.

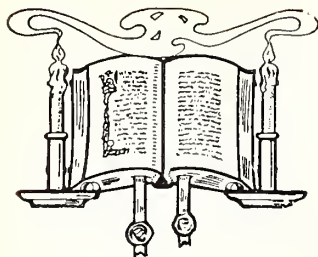
"Well," said Dr. John, who had been standing unnoticed, "let's get these stitches out. Miss Jean will you get the tray please?"

Quickly the work was done and Mrs. Carnell was allowed to dress Jimmy while Miss Jean went to check his chart. While the two were alone, Jimmy told his mother how much he loved Miss Jean. He also told her of the one thing that had bothered him so much. He said, "You know, mother, sometimes when I just look at her face. I have the idea that she is almost like two people. Her paint makes her look like a person who doesn't care if you are comfortable or not, yet I know she does care, for she is so good to me. Mother, you always know how to say things; I wish you would talk to her, for she would be so much nicer if she were like you and didn't use any paint."

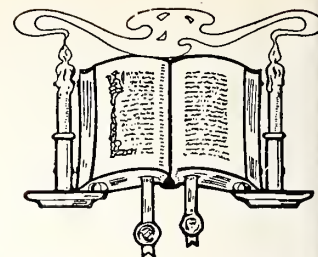
Mrs. Carnell laughed. "I know what you mean, Jimmy. But you know mother has a right to tell her boy what is right and wrong, but it is harder to tell other people. I would love to help Miss Jean and if we could get better acquainted, perhaps—. I'll tell you, Jimmy, we will invite her to come and see you, and then probably the Lord will

(Continued on page 255)





# LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE

## INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by ANNA BENTHIEN

Third Quarter, Lesson 10

September 6, 1936

### TURNING TO THE GENTILES

Lesson Text: Acts 13:13—14:28  
Devotional Reading: Ps: 72:6-13

#### Golden Text:

**"I have set thee to be a light of the Gentiles, that thou shouldst be to salvation unto the ends of the earth" (Acts 13:47).**

The lesson which we study in these two chapters concerns the second half of Paul's first missionary journey. This lesson, however, is built around Paul's companion, Barnabas, as well as himself. In spite of the fact that Barnabas and Paul had a slight disagreement later on in their ministry, they are both men of God, deserving our respect and admiration: Paul, holding the distinguished position as Apostle to this dispensation, and Barnabas, holding a subordinate position but referred to as a "good man full of the Holy Ghost."

We left these men last Sunday on the isle of Cyprus, ministering in the village of Paphos. The first verse of our lesson, Acts 13:13, discloses their landing on the mainland at the village of Perga. It was here at Perga that John Mark, the youth who accompanied them, departed and returned to his home. The next step in the journey was to go to a town bearing the name of their home town Antioch, in Pisidia. The Antioch where Paul did most of his work was in Syria. Antioch of Pisidia was located several hundred miles north and west of Antioch of Syria. We see, in the crystallization of these two chapters, that they fall into three divisions: (1) Paul's and Barnabas' Faithfulness to the Jews (Acts 13:13-45); (2) Paul's and Barnabas' Change of Ministry (Acts 13:46-14:5); (3) Paul's and Barnabas' Labor with the Gentiles (Acts 14:6-28).

#### I. PAUL'S AND BARNABAS' FAITHFULNESS

Since the days of Paul and Barnabas, the world has grown a little older. Customs have changed, new worlds have been found and conquered. But as we read the account of the activities and experiences of these early missionary preachers in the book of Acts, we realize that some things never change. Human nature, for example, is the same now as it was then. Methods and policies of the itinerant evangelist have not changed to speak of. Public reception of the Gospel story has not become much better or worse in the intervening nineteen hundred years.

After bidding goodby to John at Perga, and having made the journey to Antioch, we are told that Paul and Barnabas went immediately into the synagogue on the Sabbath day as visitors. After the usual reading of the Law and prophets, the leaders of the synagogue, following the usual custom, asked Paul and Barnabas if they had any word of exhortation for the people. What an opportunity for Paul, the ex-Pharisee. He knew the whims and fancies and workings of the Jewish mind. He had been through the mill himself. He knew what these Jews believed, and had the remedy for their trouble. He accepted gladly the invitation to speak, and began to preach

a sermon on the grace of God, or more specifically, on justification by faith. The proof that man fundamentally is still the same, notwithstanding the claims of the evolutionist and psychologist, is that Paul's sermon could be preached to a company of Jews today just as effectively as when he preached it at Antioch of Pisidia. In his discourse, he carefully outlined the history of the Jews and their expectancy of a Messiah, and then showed that Jesus Christ was the fulfillment of that national and individual hope. The climax of his message is reached in verse thirty-nine: "By Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses."

That which Paul spoke to the Jews in their own synagogue was somewhat new to their ears. It was so new that they did not immediately oppose it; they needed time to think the matter over. However, they did not show any outward signs of endorsement.

Their true attitude was seen later on. Verse forty-two reveals an interesting side-light. As the Jews were passing out of the synagogue, the Gentiles begged and urged Paul to preach to them on the next Sabbath. Note that the Gentiles, not having any specific day of worship as we do now, seemed quite willing to fall into line with the Jewish day of worship, Saturday, and hear Paul's message all over again. It would appear that the Gentiles had not been able to enter the synagogue and hear what Paul had to say, and thus the reason for the request. Verse forty-three reveals that many of the Jews followed Paul and Barnabas after the first meeting and were persuaded "to continue in the grace of God." The expression evidently refers to the acceptance of salvation.

During the succeeding week there must have been much talk back and forth concerning this man, Paul, and his companion, Barnabas, because of the things they had taught concerning Jesus Christ on the previous Sabbath. Agitation, pro and con, had created so much interest and curiosity that almost the whole city gathered together on the next Sabbath day to hear the Word of God. Note that the Scripture does not say that they gathered to accept the Word of God, but merely to hear it. Paul, of course, preached as faithfully as ever, but the envy of the Jews was so aroused that they began to speak against the things which Paul taught, claiming that they were blasphemy against God.

#### II. PAUL'S AND BARNABAS' CHANGE OF MINISTRY

As one reads the last few verses of the thirteenth chapter of Acts, beginning at verse forty-six, he realizes that Paul and Barnabas have come to a specific conclusion in their missionary thinking. Whereas they had previously spent their time in ministering to the Jews, they were now going to spend most of their efforts in giving the Gospel to the Gentiles. "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word



of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, WE TURN TO THE GENTILES." This must have indeed been a hard step for both of these men to take since they were of Abraham's stock. What could have been more gratifying to them than to minister to their fellow-Israelites. Their usual practice, when they arrived at a city, was to repair to the synagogue on the Sabbath and there preach the Gospel. They knew what God's instruction to them had been concerning preaching to the Jews first. Peter spoke of this same thing in his pentecostal sermon, "Unto you first, God having raised up His Son Jesus, sent Him to bless you" (Acts 3:26). And then Paul's own declaration in Romans 1:16: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first" (see also Romans 9:4-5). We believe it is fair to Paul and Barnabas to say that they were loath to carry out this command of God. They would rather have continued a Jewish ministry.

The great change in their ministry has come. They now minister to the Gentiles, having fulfilled God's command to minister to the Jews first. We believe that this change was the result of God's dealing with these men. Who would have the brazen effrontery to accuse Paul and Barnabas of turning to the Gentiles merely because the Jews refused to hear them? If this had been the case, Paul and Barnabas would have lacked perseverance in and loyalty to their call, and like some present-day Christian workers, would have received a new guidance to a more promising field of labor when obstacles appeared. Not so with these men. They changed the objective of their ministry because God had led.

Paul did not understand these orders from God to mean that he could never again preach to a Jew, because we find him preaching to the Jews throughout the rest of his ministry. But the fact remains that he was led of God into a special ministry with the Gentiles. In Ephesians 3:8 Paul gives the purpose of God's call: "That I should preach among the Gentiles the unsearchable riches of Christ."

We are grieved beyond expression when spurious interpretations of God's Word are made. We regret that some have used the expression "to the Jew first" in Acts to mean that every preacher should have a ministry to the Jews first and then also to the Gentiles. We can but say that Paul and the other disciples and apostles fulfilled this part of God's command in the Transition period, and any attempt on our part to fulfil that which has already been fulfilled is an insult to God. We are Gentiles living in a Gentile dispensation with the message addressed primarily to Gentiles. Nowhere is the Body age referred to as a Jewish age.

### III. PAUL'S AND BARNABAS' LABOR WITH THE GENTILES

As stated above, we cannot expect that all future labors of Paul and Barnabas should be with Gentiles only, because this would not be true. They still loved the Jews, and since salvation was for every man, we would naturally expect them to preach to the Jews whenever the opportunity presented itself. As soon as these men had made known their change of objective, the Gentiles voiced great pleasure and satisfaction, but the Jews even more enraged than before, persecuted Paul and Barnabas so severely that they were forced to leave the city. They went to Iconium. Paul and Barnabas went into the synagogue of the Jews and preached there to a mixed audience of Jews and Gentiles. Along with the preached Word, they wrought many signs and miracles, and were rewarded with a few souls for the Kingdom of God.

When opposition grew unbearable they moved to Lystra and Derbe, several miles further on. If we had no more than one phrase in Acts 14:7 to tell of their work here, we would be satisfied that they had been faithful to God. "And there they preached the Gospel." What a record for these men to leave and to be preserved by the Holy Spirit! We wonder how many biographies of Christians could contain this same comment: "There they preached the Gospel." We are afraid that too many are minding their own business, too occupied with self, to show others the way to heaven.

At Lystra, Paul felt led of the Holy Spirit to perform a miracle. He healed a cripple who had never walked.

The impact of this miraculous act was so great upon the mind of the heathen people of this city that they began to proclaim that Paul and Barnabas were gods come down from heaven. They called Barnabas, Jupiter, and Paul, Mercury. So sincere were these people that the priest of Jupiter brought oxen and other sacrifices to the place where the miracle was performed and would have offered them to Paul and Barnabas. At first Paul and Barnabas were nonplussed because they could not understand the heathen language. But when they saw the sacrifices, they rushed to the people and persuaded them to stop, explaining that they were men of like passions, and only the messengers from God and not God Himself. If Paul had wanted to accept the honor of being called a god all he would have had to do was to keep silence. The twelfth of Acts reveals the case of a man who did this, namely, Herod. And we are told that immediately the angel of the Lord smote him because he gave not God the glory; and he was eaten of worms and gave up the ghost." Paul was not like Herod. He knew that he should not accept divine worship. His attitude was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal 6:14).

One would expect, after such a demonstration of humility on the part of Paul and Barnabas, that the people would have readily accepted the Gospel and listened to these men. But not so. This time, Paul, because he was the chief speaker, was taken outside the city, stoned, and left for dead. Paul's memory doubtless went back to a scene twelve years before, in which he himself had taken part, of a dying face turned up to heaven begging forgiveness for his assassins. Paul could never forget Stephen, the man whose martyrdom he instigated. And perhaps Paul thought his time had come, too, and he was ready to go. However, God did not wish it so; and whether Paul actually died or not after the stoning, God restored him in order that he might continue his work in organizing the early Christian churches.

In the latter part of Acts fourteen we are told that Paul and Barnabas went on a little further to Derbe and preached the Gospel in that city. Then, instead of cutting across country to Antioch, which would have been much shorter, they did the thing which most evangelists and missionaries forget to do. They went back through Lystra, Iconium, and Antioch of Pisidia, in order to do follow-up work with those who had accepted Jesus as their personal Saviour. We are told that they went about "confirming the souls of the disciples, and exhorting them to continue in the faith" (Acts 14:22).

The example set before us by Paul and Barnabas is a splendid one for all preachers of the Word and lay Christians to emulate. Despite the fact that they found their testimony was no better received in Gentile circles than in Jewish, they refused to be deflected from their task. They remained in the center of God's will.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Barnabas Shaw, being forbidden to preach the Gospel in Cape Town, bought a yoke of oxen and a cart, and putting his goods into the wagon, he and his wife seated themselves therein, and headed the lowing kine toward the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had traveled three hundred miles. On the twenty-seventh day of their journey, as they encamped for the night, they discovered a company of Hottentots halted near them. On entering into communication with them, they learned to their astonishment that this band of heathen, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "The Great Word," as they expressed it. Had either party started a half day earlier or later, they would not have met; but as it was, they met just in the nick of time, and that nick of time proved such a juncture of Providence as has rarely occurred in the history of God's Church. What is this but a modern chapter of the Acts of the Apostles? Philip has once more met the man of Ethiopia in the desert; and once more has the Spirit of God opened the heart of the hearer, making it all ready for the message of the preacher.

—The "Illustrator"



## POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. To whom were the disciples and apostles commissioned to preach the Gospel first? (Matt. 10:5-6; Acts 1:8; Luke 24:47; Rom. 1:16)
2. Was God's injunction, "to the Jew first," fulfilled? (Acts 11:19; 3:26; 13:46; 18:4-6; 26:19-23)
3. Why did Paul and Barnabas turn to the Gentiles? (Acts 13:46-47; 9:15-16)
4. In the Church, the Body of Christ, is the distinction between Jew and Gentile still maintained? (Gal. 3:28; Col. 3:11; Rom. 10:12-13)
5. Of what great truth were the Jews ignorant? (Rom. 10:1-4; 3:19-28)
6. What was the subject of Paul's message to the Jews in the synagogue at Antioch? (Acts 13:38-39)
7. Did Paul in his first missionary journey seek only the salvation of the lost? (Acts 14:21-22)
8. Will the minister of the Gospel today find the people more responsive than did Paul in the opening days of this age? (II Tim. 3:1-13; 4:3-4; I Tim. 4:1-2)
9. What victorious testimony did Paul give concerning the severe persecutions which he endured while at Antioch, Iconium, and Lystra? (II Tim. 3:10-11)
10. How may Christians be enabled to rejoice in the Lord and to steadfastly press on with Him in the face of severe persecutions? (Luke 18:1; Heb. 12:1-3; I Pet. 2:19-23; Phil. 4:13; Isa. 26:3; Ps. 37:1-9; Prov. 3:5-6)

## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In today's lesson we find Paul and Barnabas out preaching about Jesus and His love for sinners. In Romans 10:8-13 the message is given to all men. For a time these men preached to the Jews, but now they are giving a message to both Jew and Gentile, saying, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." What must you do to be saved? Nothing that you can

do will save you. The Lord Jesus did everything that was needed for you to have eternal life. He died for you and paid the penalty for your sin. Now He asks you to believe. God has not made the way of salvation hard to understand. It is simple, and the Lord intends that everyone shall understand the way.

Let us consider three things with regard to salvation: First, recognize your need of the Saviour. The Bible says, "All have sinned, and come short of the glory of God." "There is none righteous, no, not one." Not one soul living is righteous in the sight of the Lord. All are sinners, and it is only when you see that you are a sinner that you will see that you need a Saviour to save you. But to see that you are a sinner, without seeing what a wonderful Saviour you can have, will only dismay you. You need to see not only that you are a sinner, but that you can have a wonderful Saviour. This wonderful Saviour is the Lord Jesus, God's holy Son, Who came to this world as a tiny Babe, and died upon the cross of Calvary that the penalty of sin might not rest upon you but upon Him. This He did because He loved you. But although you may see that you are a sinner, and that Jesus is a wonderful Saviour, unless you take that Saviour as your very own, you cannot be saved from your sin. These first two steps, then, are of no value without a third. This last and most vital is the decision to take Jesus as your own individual personal Saviour. When you have taken this last step, you have the promises of the Bible which assure you that you are saved. Let me quote some of them: "I give unto them (those who take Him as Saviour) eternal life, and they shall never perish" (John 10:28). Eternal life is yours. How long will your salvation last? It is ETERNAL life, and eternity has no end. The moment you take Jesus as your Saviour, He promises to give you life that has no end. Another promise is found in John 6:37 which says, "All that the Father giveth Me shall come to Me: and him that cometh to Me I will IN NO WISE CAST OUT." Nothing that comes to your life will cause Him to cast you out. So if you have taken Jesus as your Saviour, He has promised never to cast you out. This is just another way of saying you can NEVER lose your salvation. With such wonderful promises from God Himself, how can you refuse to take Jesus as your Saviour? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Yours in the love of the Saviour,

Aunt Anna

Third Quarter, Lesson 11

Sunday, September 13, 1936

## THE COUNCIL IN JERUSALEM

Lesson Text: Acts 15:1-35

Devotional Reading: Rom. 8:1-10

## Golden Text:

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

The next of the many problems to confront Paul and Barnabas and the other leaders in the Antioch church was Judaism, or the doctrine of works. The devil's thrust this time was not an easy one to counteract. But these men were equal to the occasion and the following lesson will show how they carried the flag of faith to a glorious victory. The lesson in Acts fifteen and Galatians two seems to fall naturally into four divisions: (1) The Gospel of Grace Challenged (Acts 15:1; Gal. 2:1-4); (2) The Gospel of Grace Defended (Acts 15:2-4; Gal. 2:5); (3) The Gospel of Grace Vindicated (Acts 15:5-35; Gal. 2:6-10); (4) The Gospel of Grace Abused (Gal. 2:11-21).

## I. THE GOSPEL OF GRACE CHALLENGED

Grace is a repugnant doctrine to those people who love to work for everything they get. But to the man who realizes that there are some things in this world that he cannot get by his own human merit, grace is a priceless possession. To the average Christian the grace of God is the exclusion of all the bad things we deserve

and the inclusion of all the good things we do not deserve. In other language, it is God assuming all of guilty man's responsibility. Or, as stated by some, unmerited favor. Surely these various definitions must in some degree convey to our minds what God means by grace. Several contrasts between grace and its counterpart, works, might help. Grace is salvation by a Person. Works attempts salvation by every person. Grace is salvation by an act. Works declares salvation is through numberless acts. Grace declares salvation is done. Works says salvation is being done. But after all our explanations we can do no better than the simple language of the Scripture, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

It was this grace, salvation through a divine Person, that the "certain men" from Judaea were teaching to the people at Antioch. They said, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (vs. 1). These Judaizers were motivated by the devil himself. And the Adversary has not slackened his efforts in our day to minimize or abrogate the grace of God. At this writing he has not just one false religion, but some five to six hundred religions on the face of the globe. Space will only permit us to quote from eight of them, but the



quotations selected reveal the Adversary's antagonism to grace in the Gospel.

Russellism says, "The sacrifice for sin does not complete the work of atonement" ("Studies in the Scriptures," Volume 5, page 17).

Unity boldly declares, "Through the mind of man the earth will be redeemed from all imperfections, and harmony and order in creation restored" ("Unity," Volume 48, No. 2, page 131).

Buchmanism presents as one of its five "C's" under the heading, "Conversion," this statement, "Turn away from your sins."

Unitarianism will not be outdone by its fellow-heresies and gives as its creed the following:

The Fatherhood of God  
The Brotherhood of Man  
The Leadership of Christ  
Salvation by Character  
Onward and Upward Forever

Madame Helena Petrova Blavatsky's Theosophy contributes this as one of their doctrinal statements: "We believe neither in the vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a personal, absolute, nor infinite, if such a thing could have existed" ("Key of Theosophy," page 135).

Swedenborg in his declaration gets more pointed than the rest. "The divine means are what are called divine truths, which teach a man how he must live in order to be saved" ("Heaven and Its Wonders, and Hell," by Swedenborg, page 480).

The Mormons of Utah, ex-polygamists, are conscientious enough to give Christ a little credit. "Salvation will come through faith in Christ and obedience to His gospel" ("Rays of Living Light," page 10).

And last of all, Mrs. Eddy of Christian Science fame, says, "All sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part" ("Science and Health," Seventy-fourth edition, page 328).

After such an array as this the only appropriate thing we can say is that each of these eight religions deserves the valedictorian's crown in the devil's university of salvation by works.

Paul's theology embodied no such mixture of works as we have seen in the above quotations. Yes, the Gospel of grace was challenged back there in Antioch of Syria—challenged, but not vanquished. The devil must have forgotten that he was dealing with Paul, the Apostle, who knew how to muster the vast resources of an infinite God.

## II. THE GOSPEL OF GRACE DEFENDED

The apostle Paul was not a man to accept such a challenge as this with arms down. When he believed something, he believed it with all his soul. Dauntless and fearless he faced these Judaizers, and he was not alone, for Barnabas stood by his side. "Therefore Paul and Barnabas had no small dissention and disputation with them" (vs. 2). These two men were truly "set for the defense of the Gospel." And so zealous and earnest were they that we believe they would verily have given their lives in defense of the faith of the Gospel.

When a Christian stands for the things of God, unashamed and immovable, we must regard him with admiration. But more important than our admiration is God's endorsement. Jeremiah, the prophet, like some other Christians, was inclined to be weak-kneed. He tried to beg off from serving God by saying that he was a child. But God could not accept any groundless excuse, and after He had reiterated His command, He enjoined him with these words, "Be not afraid of their faces" (Jer. 1:8). From this we see that God does not countenance cowardice, and that He wants men with backbone.

The apostle Paul himself, in his long ministry, was called upon many times to choose between the attitude of a coward or that of loyalty to Christ. In speaking to the Roman brethren, he said, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth" (Romans 1:16). And to Timothy his son in the Gospel, he said, "Nevertheless I am not ashamed: for I know Whom I have believed" (II Tim. 1:12). And to the Galatians, in relating the

incidents of today's lesson, he said, "To whom (Judaizers) we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you" (Gal. 2:5). To be dogmatic on everything is to be a conceited bigot, but like the apostle Paul, we can be scripturally dogmatic when it comes to the teaching of the Word of God.

After Paul and Barnabas had argued with these men and satisfied their own mind that they were wrong, they decided to go to Jerusalem to discuss the problem with the apostles and elders. The only reason this was necessary was because the legalizers had succeeded in perverting the minds of some of the believers in Antioch. As far as Paul and Barnabas were concerned, they themselves did not need any additional corroboration, for they were already rooted and grounded in the faith. Not even the devil could move them, much less his henchmen. But in order to satisfy the people and settle this extremely vital issue once for all, they consented to go. And vital the problem was. If the legalizers were right, then the whole plan of the Gospel was upset. Salvation cannot be by grace plus works. It must be by one or the other. "And if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work" (Rom. 11:6). Any thinking man will agree that salvation cannot be by works, and so, by elimination, it must be by grace. The legalizers were trying to marry two ideas. If they had succeeded, Paul was keen enough to see that the entire foundation of Christianity would have been uprooted. He accepted the Jerusalem trip therefore as a solution to the problem.

## III. THE GOSPEL OF GRACE VINDICATED

As soon as Paul and Barnabas and the other apostles, one of whom was Titus (Gal. 2), had arrived in Jerusalem, after passing through Phenice and Samaria where they confirmed the souls of the Christians, causing great joy among all the brethren (Acts 15:3), they began to testify to the church and to the apostles all that God had done for them in Antioch and to unfold their problem to them (vs. 4). We observe that they had not yet entered the council when these things occurred. Perhaps there would not have been any need of a council if a certain group of believing Pharisees had not agreed with the position of the legalizers. "There rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the Law of Moses" (vs. 5). What an unfortunate situation. Here Paul and Barnabas had traveled all the way to Jerusalem from Antioch, and upon their arrival they discovered sympathizers with those who had almost split their church.

But the apostles and elders lost no time in gathering together a select council to consider this very important question. Talk about political assemblies! The believing Pharisees and apostles, elders and Gentiles must have had an interesting time discussing the question of Christian adherence to the Law of Moses. After there had been much disputing, Peter, the spokesman at Pentecost, came to the rescue and saved the day. Now Peter was not a pastor of the Jerusalem church. James held this position. But Peter knew something about the grace of God and decided to settle the issue. In his remarks he referred to the well-known fact that God had called him to preach to the Gentiles (Acts 11:1-18), who were as eligible for salvation as the Jews themselves. He said that "God put no difference between us and them" (vs. 9). And then he appealed to his Jewish brethren to be more reasonable than to attempt to force the Ten Commandments upon the Christians when the Commandments had already been abolished (Col. 2:14). He concluded his remarks with his famous words concerning the grace of God being in every dispensation for the salvation of souls, "But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they" (our fathers) (vs. 11). So logical and simple were Peter's remarks that we are told the whole audience kept silence at their conclusion. They had heard the solution to their problem.

If there is any doubt in any one's mind as to whether the Patriarchs were saved by grace, they have but to turn to Romans 4:3: "For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness." And also verse six: "Even as David also describeth



the blessedness of the man unto whom God imputeth righteousness without works." Grace was operative even as far back as the garden of Eden. "By faith Abel also offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). These are just a few of the verses teaching salvation by grace in the Old Testament.

The next man to take the floor was James, the pastor. He gave a more lengthy exposition, backing up Peter's position and crystallizing the correct attitude toward the subject of Law and Grace (Acts 15). Concluding his remarks by referring to the legalizers who had attempted to split the Antioch church, James said, "We have heard, that certain which went out from us have troubled you with words, subverting your soul, saying, Ye must be circumcised, and keep the Law; TO WHOM WE GAVE NO SUCH COMMANDMENT" (Acts 15:24). This shows that the legalizers were imposters, teaching "another gospel: which is not another" (Gal. 1:6-7).

#### IV. THE GOSPEL OF GRACE ABUSED

This incident, found in the second of Galatians, occurred some time after the council at Jerusalem. The occasion was that of a visit by Peter to Antioch. From the text we gather that Peter, having arrived at Antioch and ministered to the souls of the Christians residing there, permitted himself to eat with the Gentiles, which was the normal thing for him to do. And especially was it proper for him to fellowship with the Gentiles since he had received a special revelation from God in regard to these same Gentiles (Acts 11:1-18). But we are told that after this had occurred, some of the brethren of the Jerusalem church came to town and he withdrew himself from the Gentiles, fearing the criticism that might come from those who were of the circumcision. Other Jewish Christians in Antioch, including Barnabas, sympathized with him, thus causing a division in the church. Paul was not carried away with such legalistic tomfoolery, and we have his own testimony in verse fourteen, "But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (vs. 14). Poor Peter had fallen into his characteristic sin, manifested so many times during the ministry of our Saviour, of making the wrong decision on a vital issue. So important was Peter's mistake that Paul found it necessary to rebuke him before all the brethren. After the experience at Pentecost and then the revelation concerning the clean and unclean beasts, Peter should have known the grace of God as no other man, save Paul himself. But he wobbled and had to be straightened out by Paul. Notice, Peter's wobbling was not on the doctrine itself, but rather on the conduct of a Christian who believed in the doctrine. Paul, in verse sixteen, testifies to his knowledge of Peter's faith, "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we (Peter and myself) have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified." A clearer verse on the difference between Law and Grace is not to be found anywhere in the Scripture.

Truly the grace of God is a marvelous and fathomless fact upon which and around which all of God's dealings with man are built. To accept the truth of grace is to unlock the secret understanding of the Infinite insofar as God has permitted.

#### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

When Clara Barton was engaged in the Red Cross work in Cuba during the Spanish-American War, Col. Theodore Roosevelt, afterward President Roosevelt, came to her desiring to buy some delicacies for the sick and wounded men under his command. His request was refused. Roosevelt was troubled; he loved his men, and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he asked. "I must have proper food for my sick men." "Just ask for them, Colonel," said the surgeon in charge of the Red Cross head-

quarters. "Oh," said Roosevelt, his face breaking into a smile, "then I do ask for them!"

And he got them at once; but you notice he got them through grace, and not through purchase. If men could buy the grace of a quiet conscience and a restful heart, how the millionaires would vie with each other at such an auction; but no one can have the chain of heaven's gold except by the free grace of God, which is offered to every one. —"Sunday School Chronicle"

Certainly, however this lesson be approached, or whatever the text used, its central teaching is grace.

#### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why is the Adversary so antagonistic to the grace of God which was manifested to the world at Calvary? (Col. 2:14-15; Heb. 2:14-15)
2. Who is the originator of all religions which exalt human works? (II Cor. 11:13-15; I Tim. 4:1; II Tim. 2:25-26)
3. Is it wrong to teach against false religions? (Acts 15:2, 7-11, 13-29; Gal. 2:11-14; II Tim. 4:1-4; 2:25-26)
4. To what extent were the apostles willing to give themselves for the proclamation of the grace of God? (Acts 15:25-26)
5. Is it necessary for Christians to take heed unto their lives as well as to their doctrine? (Gal. 2:11-14; I Tim. 4:16)
6. Can we be justified by our works? (Isa. 64:6; Ps. 14:2-3; Rom. 3:10-20, 23; Jer. 13:23; Eccl. 7:20; Gal. 2:16)
7. Is it possible for men to be justified before God? (Gal. 2:16; Rom. 3:24-28; Acts 13:38-39; Rom. 4:5; 5:1)
8. Were those who lived before Christ, saved by the doing of good deeds or by the keeping of the Law? (Acts 15:10-11; Rom. 4:1-8; Heb. 11:4; Gal. 3:21; Heb. 10:1-4)
9. For what purpose was the Law given? (Gal. 3:24; Col. 2:14-17)
10. Does the fact that we are not under the Law, give us license to sin? (Rom. 6)

#### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The council at Jerusalem, in which the Jews were deciding whether one was saved by faith in the Lord Jesus alone, or whether it was necessary to have good works along with faith, was gathering. We can easily say today that there are some who have the same question about salvation. The only way to answer this question is to see what God's Word says about it, and then believe it.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life" (John 6:47). This verse does not say, "He that believeth on Me and does good works to be saved shall have everlasting life." No, that is not God's way. God's way is to BELIEVE in what Jesus has done for you. Another verse in God's Word says: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). This does not say, "Believe and be good, or work faithfully for the Lord." It says, "Believe on the Lord Jesus Christ, and thou shalt be saved." God's way is to believe.

In the council at Jerusalem the Jews were arguing about whether a man should obey the Law of Moses in order to be saved or just believe in Jesus and what He had done. It was hard for these Jewish believers to pull away from the Law, and take the way in which the Saviour wanted them to be saved. Man's way usually is to magnify all of his merits; but when it comes to salvation, man has no merit. He must depend upon the merits of the Saviour. "Not by works of righteousness which we have done, but according to His mercy He saved us." There is nothing which we can do to make our way into heaven. It is what Jesus has done in mercy for the sinner that counts.

Paul and Barnabas were sent forth with the Gospel of Jesus and His love to a lost and dying world. Their



missionary activity was bringing to others the message that one is saved by grace through faith in the Lord Jesus. The Scriptures tell us that they were willing to tell the story even to the giving of their lives, if need be. As you read of Paul's missionary work in the book of Acts you will notice that the hardships which he encountered were taken joyfully, for Paul indeed loved the Lord Jesus, and was willing to do all for His Lord and Saviour. Paul knew that his salvation depended upon what the Saviour had done for him, and that anything which was

done for the Saviour was done because of love, and not because he was seeking to pay the Lord for what He had done.

Today those of us who have accepted the Lord Jesus as our Saviour, need not to work for Him to pay for our salvation, but we can speak to others of what He has done for us, praising Him for His love and grace toward us. We cannot pay Him, but we can praise Him.

Yours in One Who loves us,

Aunt Anna

Third Quarter, Lesson 12

September 20, 1936

## CHRISTIAN LIVING

Lesson Text: Romans 12  
Devotional Reading: Rom. 8:31-39

### Golden Text:

"Christ liveth in me" (Gal. 2:20).

One could scarcely find in the Bible a chapter with a more passionate appeal for right Christian living. The language used is clear, simple, and pointed, furnishing excellent material for the Sunday-school teacher. We divide the chapter into three sections, namely: (1) The Acme of Consecration (vss. 1-2); (2) The Standard of Humility (vss. 3-8); (3) The Rule of Christian Conduct (vss. 9-21).

### I. THE ACME OF CONSECRATION

The first thing that comes to our attention in the opening verses of Romans twelve is the Apostle's appeal to the Roman believers. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Since the appeal is addressed to the brethren it is primarily and specifically addressed to the believers in Rome. Note the opening words in the first chapter of Romans: "To all that be in Rome, beloved of God, called to be saints" (vs. 7). These words indicate that Paul's remark was addressed to the believers in that city and not unbelievers. But we see also a more general application from Romans 10:13: "That whosoever shall call upon the name of the Lord shall be saved." This would indicate that the entire book of Romans contains a message for every Christian. And thus we see that the appeal of Romans 12:1 is addressed to Christians, no matter when or where they live. Just as no man was forgotten in the provision at Calvary, just so, no Christians are excluded from the privilege of the yielded life.

The particular reason for the appeal is given in the words, "that ye present your bodies a living sacrifice." It is instructive to remember that the word translated "yield" in Romans 6:13, "yield yourselves unto God," and "present" in Romans 12:1, are the same in the Greek. There are many different ways in which we may refer to this truth, but all carry the same blessed appeal. When Paul said, "Yield yourselves to God," he was crying for such brokenness to Him that He could use us to carry the message to earth's remotest bounds, and for such yieldedness to Christ and such self-forgetfulness, that everything but Christ and His power would dwindle into insignificance. That which the Christian is exhorted to yield is his body as a living sacrifice. To one who is familiar with the Levitical offerings, alluded to so much by Paul in his Hebrew epistle, there is a startling difference in the apparent analogy and reference to these same offerings. At the Jewish altar the sacrifice was always slain (Hebrews 9:19). But Paul appeals for a sacrifice that is none the less genuine, but alive instead of dead. Paul can only be referring to one thing, and that is the crucifying of self in order that Christ might live in us. He gives a satisfying elucidation of this in Galatians 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me." This is further explained in Philippians 3:10: "That I may know

Him, and the power of His resurrection." To be resurrected is to live anew, truly a living sacrifice.

The second verse of this portion is Paul's summarization of how a yielded Christian should walk. He speaks first of his deeds or acts or conduct before others: "Be not conformed to this world." There is nothing in the realm of a man's outer life that this phrase would not cover, for it means separation from everything that the devil loves. The second phrase, "Be ye transformed by the renewing of your mind," refers to the inner side of a man's life, that is, his attitude. Men look at our deeds or fruits, but God looks at the heart. He can look into our minds, read our desires, thoughts, intents, plans, and schemes. Our obligation is to keep our minds and deeds spotlessly clean. A hypocrite is a man who does not let the transformation and yieldedness cover both his conduct and the thoughts of his heart.

### II. THE STANDARD OF HUMILITY

In the twentieth century, humility is almost a forgotten grace. It has been displaced by arrogance, pride, conceit, haughtiness, bigotry, "lovers of their own selves" (II Tim. 3:2). Paul had evidently seen some of this pride in the Roman believers, thus the occasion for his remark: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." A better definition of humility cannot be found than the one we have here. The humble man is not necessarily the forgotten man, nor the unappreciated. In fact, he is the man who wears. To be really humble, he must, of course, be a Christian. In his conduct he will always give credit to God first, and then to his fellow men whenever merited. He should speak of the virtues of other people, but should be very loath to discuss his own attributes or recommendations. God's attitude toward pride and His favor toward humility is given in such a passage as this: "God resisteth the proud, but giveth grace unto the humble" (James 4:6). And also verse 10: "Humble yourselves in the sight of the Lord, and He shall lift you up." True abnegation of self-glory is seen in the following: "Charity (love) vaunteth not itself, is not puffed up" (I Cor. 13:4).

In verses four to eight we have a discussion about the spiritual gifts in the Body. The gifts referred to are prophecy, ministry, teaching, exhortation, giving, ruling, and mercifulness. However, the outstanding gifts for the Body age are given in Ephesians 4:11: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The first two, apostles and prophets, belong to the Transitional period spoken of as the foundation of the Body age (the full-orbed section being the superstructure). Ephesians 2:20: "And are built upon the foundation of the apostles and prophets." Thus we would assume that the spiritual gifts spoken of in Romans twelve are merely different phases or angles of the three gifts given in Ephesians 4:11. There is a very strong hint in the verses before us, Romans 12:4-8, that the reason some of the Romans had been puffed up was because God had given them certain gifts which exceeded those of the other brethren round about them, instead of thanking God for what He had given them.



Paul's exhortation amounts to this: God gives to some men different gifts than He does to others. In fact, He gives better gifts to some, but this should not cause one to look down on His brethren or be puffed up with pride and conceit because of his special blessing. Pride makes a fellow pat himself on the back. Humility causes him to be grateful to God for every blessing, no matter how large or small. "In everything give thanks" (I Thess. 5:18).

### III. THE RULE OF CHRISTIAN CONDUCT

This portion of our lesson is fairly loaded with rules of Christian conduct. There are so many in fact that we cannot give attention to all of them in the small space provided for these lessons. There are twenty-three separate injunctions in verses nine to twenty-one inclusive. They cover completely all the various ramifications of the Christian life, carrying out the divisions laid down in the second verse. However, we shall be able to treat but three of the verses: nine, eleven, and twenty.

In verse nine we have the Apostle's exhortation, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." The thing which Paul is appealing for is a conscience on the subject of sin. Sin is just as bad now as it was in the garden of Eden. The subject of evil or sin never changes. A lie is always a lie. Theft is always theft. And murder is always murder. The only change that comes is a man's attitude toward these sins. We are told that some men condone sin with the result that their consciences become seared, "having their conscience seared with a hot iron" (II Tim. 4:2). When this occurs, a man can palliate the things of evil and not suffer any compunction of conscience. The possibility of this pitfall is the thing which Paul is trying to warn the Romans about. That is why he exhorts them to abhor evil. And then with true Pauline accuracy, he points their minds to that which is good. "Cleave to that which is good." It is not sufficient for a man to turn himself away from the devil, but rather he must turn unto God. This thought is seen also in Romans 6:11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

In this next verse, verse eleven, the subject of a Christian's business is discussed. He is enjoined to be, "not slothful in business; fervent in spirit; serving the Lord." The Christian's business may be selling groceries, fitting suits, or running a railroad train. Whatever it is, he is enjoined to be diligent and not slothful. Nor does God like a dull, disinterested steward. He wants fervency. The Christian is enjoined to be a live-wire in his work. But this last phrase, "serving the Lord," gives us a new angle. Whatever a Christian's occupation might be, it should merely be for the purpose of providing himself with the necessities of life. His real business and primary purpose as a "living sacrifice" should be to serve the Lord. Everything else should take the subordinate position to this. This undoubtedly is the angle which is lost by most Christians. But surely the man who believes and practices the yielded life of a living sacrifice in verse one, will recognize that all of his business relationships, every one of his pleasure and relaxation pursuits, and every thought, intent, and scheme of his heart should be subservient, secondary, and but a means to the end of "serving the Lord."

The last verse, verse twenty, refers to a Christian's attitude toward those who are rated as his enemies. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." What treatment for the man who has gotten the end of a dirty deal to accord his persecutors! The same thought is carried out in verse fourteen. "Bless them which persecute you: bless, and curse not." This is not the way of the world. These standards have come, not from the heart of evil men, but from God Himself. Listen to what our Saviour said: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). And thus we see that the real rule for conduct in regard to those who despitefully use us is to pray for them and treat them with kindness, and as someone has so aptly put it, let us make the milk of human kindness mostly cream instead of skim. In this life we do meet rebuff, unpleasant circumstances in business dealings, and unkind critics of our religious beliefs, but we are told by Paul to bless those

that so use us, and by our Saviour, to pray for them. This is the real test of whether we have grown in grace and are walking with God. The human way is to meet blow with blow. The Christ-like way is to meet the blow with kindness and forgiveness, and our very attitude will become a rebuke to our persecutor. Our kindness shall be as coals of fire on his head. Let us be careful that we do not misunderstand the meaning of verse twenty, as did an old Irish lady, who, upon being questioned by her pastor as to how she would treat an enemy, said, "Parson, if I did not have any coals of fire handy, I would use a pan of hot water to throw on his head." We are afraid that the dear old lady misunderstood the Holy Spirit's meaning.

Let us not become irked or resentful because Paul has laid down so many rules. He did it under the direction and inspiration of the Holy Spirit; so let us take them for what they are worth, applying them wherever we find the need. As the old saying goes, "If the shoe fits, wear it."

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

When Alice Burgess Seiring was a very young girl, every one thought she should prepare for opera work. One evening she was singing in church, "Will there be any stars in my crown?" and when she came to the line, "Let us watch as a winner of souls," she thought, "How can I be a winner of souls when I have not given my own life to Him?" When the invitation was given, she went forward and confessed her faith in Christ. Soon after she was married, a man who overheard her taking a voice lesson, rushed into the studio crying, "Where is that voice? There is a fortune in it!" He was the head of an opera company; his contralto had just resigned; and he signed her at once for a Chautauqua engagement. The great Schumann-Heink was on the same circuit. She cancelled her own engagement one day to go ahead and hear Mrs. Seiring. She asked her two questions, after telling her that if she stayed with opera she would have a greater career than she herself. The first was, "Do you love your husband?" to which the answer was, "I certainly do!" The second was, "What kind of songs do you prefer to sing?" To this Mrs. Seiring answered, "Gospel hymns." "Then," Schumann-Heink cried, "stick to your husband and your hymns! You will be far, far happier!" Shortly after this, she refused another contract. Her circuit manager suggested a hymn instead of love songs for her last appearance, and she sang "Will there be any stars . . . ?" with such power that a noted infidel doctor rushed to her with streaming tears, promising never to disparage Christ and His church again.

Fourteen years ago she had a long illness, and heard a doctor tell the nurse she would not live till morning. She talked to God about it in her weakness, promising if restored, never to shun a service for Him. Immediately she felt returning strength, and recovered. Later, singing over the radio, an agent was sent to offer her three thousand dollars a week, and not to take no for an answer. After a week, she went to her minister's study; and when he had heard her, he said, "Alice, don't you think the Lord needs stars in His work as much as the opera needs them?" Immediately she replied, "My decision is made. Never again will I hesitate."

She received a call in just a few weeks for her first evangelistic appearance in the First Christian Church, Canton, Ohio. From then until her death last year, she has rendered sweet, sacrificial, and wonderful service in evangelistic singing and leadership of young people.

—Condensed from The "Lookout"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Upon what ground does God appeal for the consecration of our lives to Him? (Rom. 12:1a; I Cor. 6:19-20 II Cor. 5:14-15)

2. Does God call believers to separation from the world? (Rom. 12:2a; II Cor. 6:14-18; Exod. 23:2a; Ezra 6:21-22; 10:11; Isa. 52:11)

3. Where must our occupation be in order that our

lives may be transformed into Christ's likeness? (Prov. 23:7; II Cor. 3:18; Col. 3:1-2; Isa. 26:3)

4. What words of encouragement and exhortation are given to those who desire to be conformed to God's will? (Rom. 12:2b; I John 2:17; II Tim. 4:7-8; Matt. 25:21; Heb. 10:36-37; 13:20-21; I Thess. 4:3-4; 5:18; Eph. 6:6; Col. 4:12; I Pet. 4:1-2; John 7:17)

5. In what manner should Christians exercise their God-given gifts? ((Rom. 12:3 with Acts 20:19; I Pet. 5:5; Matt. 23:11-12; Rom. 12:4-8, 11 with I Tim. 4:14-15; Col. 3:23)

6. What one fruit of the Spirit controlling our dealings with all men will lead to the fulfilling of God's rules of Christian conduct? (Rom. 13:10; Gal. 5:14-15; I Cor. 13:1-8)

7. According to what measure are we to be loving and kind toward others? (Eph. 4:32; 5:1-2)

8. What should be the purpose of every believer in regard to these rules of conduct? (Phil. 3:7-14; II Pet. 3:18)

9. Why do Christians find it difficult to live in accordance with God's standards? (Gal. 5:17, 19-21; Eph. 4:22; Rom. 7:14-23; 8:5-8)

10. How then may we victoriously maintain these high standards in our lives? (Rom. 6:11; 7:24-25; 13:14)

## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Our Saviour's love for us makes us want to serve Him for the rest of our lives. He has done so much for each one of us, and because He has, Paul says in Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Because of what He has done for us, we should give Him our lives for service. The service we are to enter into is a service of telling the Glad News of Jesus and His love to those who have never heard, and to those who need Jesus as their Saviour.

We are told that our service for Him is a reasonable service. The Lord is not asking something of us that is unreasonable. Because of His mercies toward us, it is a reasonable thing to ask us to give our lives a living sacrifice. Notice that our service is counted as a sacrifice. Although the most that we could do for the Saviour would be to serve Him, yet it is counted a sacrifice. We may have to sacrifice our desires and plans for our lives, but after all that is not much of a sacrifice. The Christian should have a desire to be more and more like the Saviour, and to have that be true is to put aside all of our

personal likes and dislikes, and to have all of His plans and purposes for our lives uppermost in our minds. But when we are told to give our lives as a sacrifice, the Saviour tells us that that sacrifice should be a living one. He wants these lives of ours while we are young, and while there is life. A dead sacrifice does not accomplish much. So often we hear someone say, "I love my Lord and Saviour so much that I would be willing to die for His cause." That is a good thing, but how much better it is for a Christian to say, "I love my Lord and Saviour so much that I am not only willing to die for His cause, but I am willing to live for Him in order that others may see Christ in my life." That is what the apostle Paul meant when he said, "Present your bodies a LIVING sacrifice." Our lives can be given over to the Lord Jesus for service, and so lived that we will be living examples of what Jesus can do for us.

We owe it to our Saviour to live for Him. We owe it to others to live lives that will point them to Jesus. We owe it to ourselves to take of His grace and strength and allow His love to rule our hearts. It produces a happy Christian life. If you desire to be happy, let the Saviour bring into your life real joy and peace in serving the most wonderful Saviour in all of the world. The Heavenly Father delights in every child of His when he is willing to do God's will. It is only His love which changes these lives of ours.

May each and every boy and girl seek to please the Saviour by giving the life over to the One Who died for them. You will be happy in doing it when you do it because of your love for Him, and you will make others happy in living lives which tell that you have been doing what He would have you do. And above all, you will delight the heart of the Saviour because He alone knows the desire of your heart, and He is the One Who asks you to live for Him. May you want to have a life of service for Jesus to your account. There is a song which I want you to know. You may not be able to sing it, but you can say the words, and after all, the message of a song is more important than the music.

Living for Jesus, a life that is true,  
Striving to please Him, in all that I do;  
Yielding allegiance, glad-hearted and true,  
This is the pathway of blessing for you.

Chorus:

Oh, Jesus, Lord, and Saviour,  
I give my self to Thee,  
For Thou in Thy atonement,  
Didst give Thyself for me;  
I own no other master,  
My heart shall be Thy throne;  
My life I give, henceforth to live,  
Oh, Christ, for Thee alone.

Yours in joyous service for the Master,  
Aunt Anna

Third Quarter, Lesson 13

Sunday, September 27, 1936

## REVIEW: Spread of Christianity in Western Asia

Devotional Reading: Matthew 15:24-33

Golden Text:

"They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts 14:27)

I.

### THE COMING OF THE HOLY SPIRIT IN POWER

Lesson Text: Acts 1:4-8; 2:1-47

Golden Text: Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost parts of the earth."

II.

### WITNESSING UNDER PERSECUTION

Lesson Text: Acts 4:1-31

Golden Text: Acts 5:29, "We ought to obey God rather than men."

III.

### SOCIAL SERVICE IN THE EARLY CHURCH

Lesson Text: Acts 4:32-35; 6:3-7; II Cor. 8:1-9

Golden Text: Acts 20:35, "It is more blessed to give than to receive."

IV.

### CHRISTIANITY SPREAD BY PERSECUTION

Lesson Text: Acts 7:54-60; 8:1-4; I Pet. 4:12-19

Golden Text: Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life."

V.

### PHILIP'S MISSIONARY LABORS

Lesson Text: Acts 8:5-40

Golden Text: Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the Word."



## VI. SAUL CONVERTED AND COMMISSIONED

Lesson Text: Acts 9:1-31; 22:17-21

Golden Text: Acts 26:19, "I was not disobedient unto the heavenly vision."

## VII. SOWING AND REAPING

Lesson Text: Galatians 6:1-10

Golden Text: Galatians 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

## VIII. THE GOSPEL FOR ALL MEN

Lesson Text: Acts 10:1-11:18; Rom. 1:13-17

Golden Text: John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

## IX. THE BEGINNING OF WORLD MISSIONS

Lesson Text: Acts 11:19-26; 13:1-12

Golden Text: Mark 16:15, "And He said unto them, Go ye into all the world, and preach the Gospel to every creature."

## X. TURNING TO THE GENTILES

Lesson Text: Acts 13:13-14:28

Golden Text: Acts 13:47, "I have set thee to be a light of the Gentiles, that thou shouldest be to salvation unto the ends of the earth."

## XI. THE COUNCIL AT JERUSALEM

Lesson Text: Acts 15:1-36

Golden Text: Galatians 5:13, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

## XII. CHRISTIAN LIVING

Lesson Text: Romans 12

Golden Text: Galatians 2:20, "Christ liveth in me."

### PLAN ONE

For the adult classes we have found that the plan which is most easily followed and which will permit of the most complete handling is that of dividing the twelve lessons into clearly defined groups. Such crystallization of the lesson truths for the quarter will fix the message in the heart of every member of the class.

#### I. DOCTRINAL

- Lesson 1. The Coming of the Holy Spirit in Power
- Lesson 3. Social Service in the Early Church
- Lesson 8. The Gospel for All Men
- Lesson 10. Turning to the Gentiles
- Lesson 11. The Council at Jerusalem

#### II. INSPIRATIONAL

- Lesson 2. Witnessing Under Persecution
- Lesson 4. Christianity Spread by Persecution

#### III. PRACTICAL

- Lesson 6. Saul Converted and Commissioned
- Lesson 7. Sowing and Reaping
- Lesson 12. Christian Living

#### IV. MISSIONARY

- Lesson 5. Philip's Missionary Labors
- Lesson 9. Beginning of World Missions

### PLAN TWO

For the teacher who wishes to give out questions one week in advance, and we would endorse this plan, for it makes the members of the class do individual work at home, we would suggest that the teacher assign one lesson to each pupil and ask him to give a short testimony of the personal blessing and application he received from the study of that lesson. Every lesson has its core, or application, and if the student misses this, then we as teachers are failures at our God-given task.

### PLAN THREE

This one is the Golden Text Review. Let each member of the class memorize one of the Golden Texts and have either pupil or the teacher give a short explanation of the Golden Text. These Golden Texts are very valuable even though we cannot take time to use them in our weekly expositions. We feel that the most valuable part of this third plan is the memorization of the Scripture.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

When I was going to Europe in 1867, my friend Mr. Stuart, of Philadelphia, said, "Be sure to be at the General Assembly in Edinburgh in June. I was there last year, and it did me a world of good." He said that a returned missionary spoke on the needs of India. After a brief address, he told the pastors to go home and stir up their churches and send young men to India to preach the Gospel. He spoke with such earnestness that he fainted, and they carried him from the hall. When he recovered, he asked where he was, and they told him the circumstances. "Yes," he said, "I was making a plea for India, and I did not quite finish my speech, did I? Take me back and let me finish it." They said, "No, you will die in the attempt." "Well," he said, "I will die if I do not." When he was taken back, the whole congregation stood as one man, and as they brought him on the platform, he said with trembling voice, "Fathers and mothers of Scotland, is it true that you will not let your sons go to India? I spent twenty-five years there, and have come back with shattered health. If it is true that we have no strong grandsons to go to India, I will pack up and be off tomorrow, and I will let those heathen know that if I cannot live for them, I will die for them."

—From Sermon by Moody on "Courage and Enthusiasm"

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

As we review the lessons of the past quarter, we note that every one of them have to do with the spreading of the Gospel message to those round about. In Paul's time the message was being spread in Western Asia. Today we still have the same privilege of telling forth the news of Jesus and His love to those in our own land as well as in other lands.

The Golden Text for our review Sunday is, "They rehearsed all things that God had done with them, and that He had opened a door of faith unto the Gentiles." What a joy must have come to the people of God as they recounted the things that God had done for them and through them. He had done much for them, and had used them in the lives of others, that they too might enjoy knowing Christ as their Saviour.

In the life of the apostle Paul there are several things which we ought to mention concerning his ministry in the Gospel. There were many trials and testings which came to Paul as he told of Christ the Saviour, yet through them all he was faithful, for he knew that God would strengthen him for every need he had in his life. He not only brought to others the news of salvation, but he continually urged the Christians to live lives pleasing to the Lord. And in spite of all the testings, we note that Christianity spread throughout the land. Was it because Paul was so faithful? No, it was because God's Word was preached, and God has promised that His Word will not return void. It will go forth with power. But God used Paul to preach that Word. Paul, who at one time was the worst enemy of the Saviour, now preached salvation through faith in Christ's finished work on the cross of Calvary. God's Word is quick and powerful, and changed the life of Paul from one of hatred and bitterness to one of meekness and love for souls. It was Paul's vision of the risen Christ which transformed his life.

Paul does not limit the message of the Saviour to just a few, but is willing that its message shall go throughout the whole world. When the Jews rejected the mes-

sage, Paul turns to the Gentiles that they might receive the blessing of salvation.

Paul is just an example to us of what the Lord can do with a life wholly given to Him for service. Paul was willing to leave all to follow Christ, and God used him to start a great missionary activity among the peoples of all lands. Today, we are given the same opportunity. The Saviour is asking for "living sacrifices," lives given wholly to His service, and as Paul was blessed in giving forth God's Word, so can we enjoy just such rich blessing. Souls are dying every day, and many without ever hearing of the Saviour Who died for them. It is up to the Christians to get the message out. One way we can do it is by living the Christian life before those who mingle with us. Another way is to speak to our friends of what Christ has done for us, and if they are not Christians, tell them of Jesus and His love for them. Let us each and every one be missionaries for our Lord and Saviour. Trusting that every boy and girl shall say yes to the Saviour as they read Romans 12:1, I am

Yours in the love of the Saviour,  
Aunt Anna

## THE DAYS OF YOUTH

(Continued from page 245)

give me the opportunity of being a help to her."

"Oh, that would be fine!" said Jimmy gladly.

Soon Miss Jean was back with a wheel chair and Jimmy, thin and weak, but smiling and happy, was wheeled to the elevator. Mrs. Carnell could see that her son had made many friends, for one after another of the nurses stopped to say goodby and to tell him to be sure to come back and see them. Finally he was helped into the car and Mrs. Carnell stopped a moment to talk with Miss Jean. Jimmy couldn't hear what they were saying, but he knew he could trust his mother.

"Miss Jean, I want you to know how much I appreciate all you have done for Jimmy. Dr. John has told me how good you have been to him. It was such a comfort to me while I was sick to know that Jimmy was in competent hands."

"I have enjoyed caring for him very much. Jimmy has been so brave. You have taught him much, Mrs. Carnell, and he has given me many things to think about. My little brother, just Jimmy's age, died last year with the very same operation that Jimmy had. We couldn't get him to the hospital quick enough. So that is one reason why I have taken so much interest in Jimmy," said Miss Jean, with tears in her eyes.

"I am so sorry about your brother, Miss Jean," said Mrs. Carnell, as she took the young girl's hand in her own. "How happy you can be that we have a Saviour Who does all things well. Is He your Saviour, Miss Jean?" she asked simply.

"That is just the trouble, Mrs. Carnell. I do not know. I used to love the Lord. In fact, when I started nurse's training it was with the definite purpose of becoming a missionary in China. But somehow—I have gotten away from that idea now. I never get a chance to go to church and I never read my Bible anymore. I have no Christian fellowship among the nurses. I even wonder if I'm still saved," said Miss Jean hesitatingly.

Mrs. Carnell assured her, from Scripture, that she was still God's child, quoting that well known verse, "Him that cometh to Me I will in no wise cast out." Then she said, "Miss Jean, come back to your original decision. The Lord has not deserted you, so don't desert Him. He needs you, He wants you. Life is so short. It is only a training period for eternity. Why not spend it for the One Who has done so much for you?" pleaded Mrs. Carnell. And as Miss Jean looked into Mrs. Carnell's eyes, which were so much like Jimmy's, she was deeply touched. Silently, she wondered, could it mean so much to this woman what she did with her life? She believed it did, for she could not doubt her words. "Then," she reasoned, "if it means so much to her, a stranger, how much more it must mean to the Lord. Was she deserting the Lord? What did she intend to do with her training?"

Mrs. Carnell waited, knowing that a struggle was going on in this girl's soul as she stood with bowed head. She

knew that she had sowed the seed and she could trust the Lord to deal with her. She had not long to wait, for soon Miss Jean looked up with moist eyes, that were made beautiful with new determination, and she said, "Mrs. Carnell, how can I ever thank you enough for speaking to me. I realize now that since I gave up my decision to go into the Lord's work I have been slipping in so many ways. Today, I am coming back all the way. I have been unhappy without realizing why."

"Miss Jean, I am so delighted, and I know you will keep your decision to go all the way with the Lord. He is worth every sacrifice that we can make. Now that we are getting to know each other a little, may I say something very personal to you?"

"Yes," said the nurse, puzzled, but happy to know so refreshing a friend.

"Your new decision has made me bold to speak to you about this. Jimmy has thought so much of you, Miss Jean. You have done so much for him. But there has been one thing that he is worried about. It really is no business of mine, but I like you, and am interested in people, and especially in you, since you are going into the Lord's work. Jimmy has not liked the idea that, as he puts it, he cannot see you." Smiling, she continued, "You nurses do such a wonderful work. You come into a sick room and bring comfort and cheer. You hide your care behind a cheerful smile. Noble and self-sacrificing is the work you are doing. Next to giving your life for His service, I believe nursing is the most noble work you could do. And because it is such a profession, Miss Jean, why is it that most nurses carry into their work the atmosphere of the world? I am sure you know what I mean, but I will speak more clearly. Let the natural coloring that the Lord gave you be seen rather than the drug store variety. The artificial coloring detracts from your labor of love, and does not make you look like the angel of mercy that you are."

Miss Jean, for the first time, was being awakened on the question of worldly appearance, and with mixed emotions she waited for Mrs. Carnell to continue.

"You are pretty, Miss Jean, and should be content to look the sweet refreshing girl that you are. Paint hardens the face and makes it look unattractive to one who is facing life and death on a sick bed. Life becomes real to a very sick person and many of them face the thought of eternity for the first time, perhaps. Anything that savors of sham and make believe is repulsive to one who is suffering the realities of racking pain, and knows not how soon death will come. Jimmy told me that when he was coming out from under the anesthetic he could see your face, highly painted, floating before him, and it frightened him."

"Oh," said Miss Jean to herself, "that is what he meant."

"I am sure you will not mind my talking this way to you whom I scarcely know. But somehow I feel closely drawn to you and want to help. A nurse should be a responsible, trusted person. Paint makes the face look flippant and irresponsible; pleasure bent. It seems so out of place with your uniform which speaks of giving long hours of tireless, cheerful labor. It is especially wrong for you to continue it now that you are planning a life of service for the Lord."

"But, Mrs. Carnell, that is just why I suppose we do use so much paint. To cover up how tired we are," said Miss Jean, trying to find some excuse.

"Are you sure, Miss Jean, that is the reason? Doesn't a smile that radiates from the heart erase the tired lines much better than all the paint in the world?"

Miss Jean, looking at Mrs. Carnell and her understanding smile, was sure that she was right.

"I must hurry, for I am afraid Jimmy will get tired sitting so long. But I am going to pray, Miss Jean, that the Lord will be very precious and near to you as you settle this question with Him. I hope you will come to see us as soon as you can. Jimmy will be anxious to see you and so will I," said Mrs. Carnell as she started to move toward the car.

"Goodby, and thanks so much. You have given me much to think and pray about." Miss Jean stood there for a few minutes after Mrs. Carnell had driven away



with Jimmy, who waved a cheery goodbye to her. Left alone, she was thinking seriously, and she saw the inconsistency, realized the crassness of the thing she had been doing. She admitted the ease with which she had drifted into the habit, just because everyone else did it. She also saw the foolishness, the vanity, and the harm of it. Before going back to her floor, she went to the wash room and soon her face was free from any artificial coloring. Then, applying a little powder to take off the shine, she was amazed to see how much more real she looked. The glamor was gone, to be sure, but a softness remained which she was quick to see was far more becoming. She saw what Mrs. Carnell was talking about. Her face now looked like it belonged to her uniform, which spoke of efficient giving, self-sacrifice, and a labor of love. Let the other girls make fun of her if they wanted to. If one small boy, whom she had grown to love very much, was disturbed by this worldly habit, then she would change. In fact, as she looked at herself in the mirror again, she said, "I have changed."

Thus because Mrs. Carnell was faithful in training Jimmy in high standards of living, and because she was interested in souls, a life was changed and a life was rededicated to the Lord for the most wonderful service in the world—the service of the King.

## Yieldedness--The Prerequisite of Victory

(Continued from page 236)

sage in Romans six refers to such as "members (becoming) instruments of righteousness." The Captain of our souls must have the yieldedness or cooperation of our bodies else no victory can be obtained.

And now we arrive at the logical sequence of these truths. God cannot win a victory for us without unre-served giving of our soul and body to Him. Thus the teaching of I Corinthians 6:20, a passage which we have already used in part:

Glorify God in your BODY, and in your SPIRIT (soul), which are God's.

God does not care for one without the other. Such disunion of service would spell defeat. It is this blessed and complete yieldedness to Him which is the inescapable and imperative prerequisite to the victory over sin which our souls so eagerly crave. It is this utter brokenness to Him which makes it possible for His strength to work effectively in us, thus giving the guarantee of the victory sought.

Christ is our Victory! He functions in yielded men.

Are you yielded to Him today?

## The Ground for a Life of Victory

(Continued from page 231)

Some people seem to think that eternal life is but duration of time; that when God gives them eternal life, He does it in the same way in which we give gifts to each other; as for instance, I give you my knife, and with it the warning not to lose it, but to guard it as you would your very life. We forget that eternal life is UNION with the only One Who has eternal life. "And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life" (I John 5:11-12). Eternal life is not duration of time, but is eternal union with God's Son "Who only hath immortality, dwelling in light unapproachable." In the first verse of the first epistle of John we are told "that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us)." Eternal Life, a PERSON, was handled and seen, and John leaned his head upon the breast of Eternal Life. Eternal life is eternal union with Him Who only has eternal life, Jesus

Christ our Lord. The wonder of salvation from the viewpoint of eternal life is that it is UNION with the Son of God, and that God Himself united us to Him.

This God-established union is a hidden life: "For ye are dead, and your life is hid with Christ in God" (Col. 3:3), but it is wondrously real. Here is a box marked "God," within it another marked "Christ," and as you open it you see another box marked "you"; your life in Christ and Christ in God. This union we have with Christ in God assures perfect safety and is burglar proof. Before you can be reached, Christ must be put out of the way, and before He can be reached God must be set aside. "Your life is hid with Christ in God." Here is rest and peace and quietness and victory over the devil. Let us thank God for the truth of it, whether or not it has been made a reality in our lives. The Lord Jesus Himself laid emphasis on this same fact, but He made it even more intimate. He said, "In that day ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:20). Could it be more intimate or more personal, "I in My Father, YE IN ME, I IN YOU"? "I am one with My Father, ye are one with Me." This world never has and never can see with human eyes or human understanding how we are united to the Son of God. As we cannot explain the mystery of the Trinity, so no one can explain the mystery of our union with the beloved Son of God. I cannot explain but I can believe and give a hearty assent to it. One day it will be fully manifested, when we appear with Him in glory; in the meantime, let us rejoice and be glad and rest in His Word—"in Christ Jesus."

The question naturally arises, How was I united by God to the Lord Jesus? "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" (Rom. 6:3). "For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5). In God's plan and in His mind it was done when the Lord Jesus died on the cross. He died there as my representative and there I died with Him; and when on the third day He arose, I arose with Him, never again to be severed from Him, either in this world or in the next. It was done by God, the Holy Spirit, when we were baptized into His death. In First Corinthians twelve, thirteen, Paul tells, "For by one Spirit were we all baptized into one Body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." It was done by the efficacious work of the Holy Spirit. When you and I believed in the Lord Jesus Christ, that He actually bore our sins in His body on the cross, then God the Holy Spirit united us in His death and into His life; on that day we were each one of us baptized into His Body and made members in particular. It may be that at that moment we were not conscious of this fact, but God Himself clearly reveals to us what He has done for us.

Our hope for today does not lie in the fact of our justification, as so many think, but rather in the fact of our union with Him. All hope for sanctification lies in the fact of our union. "For if, while we were enemies, we were reconciled to God through the death of His Son, MUCH MORE, being reconciled, shall we be saved BY HIS LIFE" (Rom. 5:10). If God had only reconciled us to Himself by taking out of the way the terrible barrier that was between Him and us, it would have been a marvelous thing; but God did much more than that. Taking the barrier out of the way gave us access to God; but we must be able to live, and God provided that we should be kept saved through union with His Son, by His life. Reconciled by His death. Saved by His Life. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him" (Col. 2:9-10 A.V.). The word for complete when used of a soldier means a man fully equipped, fully trained, fully directed for the battle. When used of a house it means every possible necessity met, all needed equipment in place, and each room fully furnished. When used of a ship it means one that is ready to leave port for a trip around the world. The ship is complete; it has a master, a full complement of sailors, adequate power, a full stock of provisions, a full cargo, compass, chart, directions, orders, not one thing lacking for a successful and profitable voyage around the world. Thus we as the soldier prepared for warfare, as the ship fully equipped for the voyage around the world, are complete in the Lord Jesus, fully



prepared for every possible eventuality in our Christian life until we, at last, reach our home with God. In Him are we complete, lacking nothing for victory over sin and the devil in our life and in our service.

How do people live who are not aware of their union with Him? Most Christians do not know that they are united to Him; they are doing the best they can in their own strength. They are like the Corinthian Christians to whom Paul wrote, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ . . . for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (I Cor. 3:1-3). In the account of his own spiritual conflict as given in the seventh chapter of Romans he uses the personal pronoun "I," "me," "my," 47 times in 18 verses. That is the way men live who do not know or who do not recognize their union with their Saviour: in envy, strife, division, seeking the things of self, exalting self, thinking not of Christ but of self. To be occupied with self is to be defeated and to have failure and to live in sin, but to be occupied with Christ is victory. Christ must be the center, He must be everything to me. In Him is victory, apart from Him is defeat and failure. Are you aware that you are united to Him? Is it trying or trusting?

When will this union become a reality and practical experience? When I am willing to be separated from all hindering things and assent from my heart to the union which God has already made. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18). It is when we are willing to be separated to God and to leave all the things which we know are wrong and displeasing to Him and hindering His work in our lives, that we shall begin to know in a personal, intimate way the wonder of our union with Christ Jesus. May God Himself work in us the longing desire for a personal knowledge of His presence in our life, a conscious knowledge of our union with Him. Before you go further will you not bow and tell Him that you are now willing to be separated from those binding, hindering things and let Him work in you the consciousness of the reality of this union with Christ Jesus. Bow before Him now; thank Him that you are united to Christ Jesus. Thank Him that His Word is true: that at this moment you are complete in Him, that you now lack nothing because you are in union with the Lord. God did this. It was not your work or your plan; it is not a man-made union but the perfect work of God. Thank Him for it. Rejoice in it, for of God are you in Christ Jesus.

## Victory's Wonderful Companion

(Continued from page 235)

know of the ineffable joy, the indescribable ecstasy, the celestial privilege of loving, tender, intimate, fellowship with Him.

### II. THE GROUND OF FELLOWSHIP

THE ground of fellowship is the calling of God. Or to put it in another way, the ground of fellowship is, that God purposes it to be so. It is a thrilling moment for any believer when he awakens to the fact that God actually desires fellowship with him, and wants that fellowship with such a depth of divine earnestness that He, the Heavenly Father, includes fellowship in those things which the Holy Spirit speaks of in Scripture as being the Christian's calling.

The doctrine of Calling has been subjected to much theological discussion. The purposes of this study do not lead us into that discussion. All we need to see is that that which is the calling of God is the purpose of God. The New Testament use of the word "calling" will quickly demonstrate this fact.

Called to be Saints—Rom. 1:7

Called to be an Apostle—I Cor. 1:1

Called according to His purpose—Rom. 8:28

Called to be apostles—I Cor. 1:1

Not many noble are called—I Cor. 1:26

God hath called us to peace—I Cor. 7:15  
Ye have been called unto liberty—Gal. 5:13  
Peace . . . to which ye are called—Col. 3:15

Even a casual study of the foregoing passages and others which may be adduced will demonstrate that God's calling shows forth the divine purpose.

Since it is evident that whatever the Holy Spirit catalogues under Calling is the purpose of the living God, it becomes of special import to us to particularly observe what the great Apostle, led by the Spirit, teaches in the Corinthian passage which we studied when discussing the Center of Fellowship. In that place he says,

Ye were CALLED unto the fellowship of His Son, Jesus Christ our Lord (I Cor. 1:9).

It is God's own declaration. The wondrous fellowship of which Christ is the Center, is a thing to which God Himself hath called us. When we remember that fellowship is what Adam so completely lost in Eden, it becomes a staggering revelation of the unforgetting grace of God which now cries aloud to the race of Adam, calling them back to fellowship. But there has entered a stupendous and comforting difference. The maintenance of Adam's fellowship depended on his own works. The maintenance of our fellowship rests upon the Lord Jesus Himself. This is the believer's fellowship in His Standing in Christ Jesus. The Holy Spirit specifically declares we (believers) are complete (perfect) in Him Who is the Head of all principality and power. Because we are perfect in Christ in our Standing, our fellowship in our Standing can never be lost. For fellowship is an integral part of the believer's completeness. If we had a completeness or perfection like Adam's it could be lost on the ground of our own evil deeds. But we believers have a perfection which is radically different from Adam's; our perfection is the very perfection of the Lord Himself. The perfection of the Lord is not subject to fluctuation or variation. Our evil deeds, as unfortunate, heart-breaking, and regrettable as they may be, cannot affect the perfection of the Lord. And this changeless perfection of His, which by grace has now become ours in our Standing, becomes the infinitely reliable guarantee that our fellowship in our Standing will not pass away. So long as our perfection in our Standing could be broken down, our fellowship in our Standing could be broken down also. But since our perfection is entirely dependent on the One Who does not change, it is itself changeless. So our fellowship, being utterly dependent in the changelessness of the changeless One, remains unchanging. Thank God for this glorious phase of the believer's Standing in Christ.

Thus we have seen that the ground of fellowship is the Calling of God. In the passage in I Corinthians 1:9, God's calling is pointing to His mighty purpose to give fellowship to believers as one of the features of their Standing in Christ.

That which we have found to be true of fellowship in connection with Standing, is equally true of victory. In his Standing in Christ, every believer has had given him perfect victory. "Ye are complete (perfect) in Him."

What blessed unfolding of divine grace! Victory and fellowship are companions even in the marvel of the Christian's Standing in heaven. As we have seen, Colossians 2:10 says the believer is complete in Christ. That would indeed be a paltry completeness that omitted victory and fellowship. Thank God they are included in the changeless Standing of the man who has believed in Jesus the Saviour.

### III. THE SPHERE OF FELLOWSHIP

THE sphere of fellowship is shown by the Apostle in Colossians 3:15:

Ye are called in one body.

We have seen that the center of fellowship is the Lord Jesus Himself. And the ground of fellowship is the purpose of God which He manifests by calling. The center of fellowship and the ground of fellowship both find beautiful expression in the sphere of fellowship. "The one body" is the Body of Christ (Col. 2:17) and our presence in that Body is by the calling of God (Col. 3:15).



When Paul would condense the truth of the Body into simplest statement, he gives us three utterances in I Corinthians 12:

The Body is not one member, but many (I Cor. 12:14).

Now are they many members, yet but one Body (I Cor. 12:20).

Now ye are the Body of Christ, and members in particular (I Cor. 12:27).

Here is fellowship indeed. Here is mutuality of participation of the Lord Jesus and the believer which the wildest flight of man's imagination would never have devised. Here is the love of God bringing the perfect Creator and the depraved creature into glorious organic unity, hence undescribably lovely fellowship, without the sacrifice of any of the Creator's perfections. In the mystical Body of our blessed Lord the Redeemer and the redeemed are brought together in the sweetness of an eternal oneness. Union with Christ is not only a mental concept, it is a divine reality. Union with Christ is not a blessing which the believer must struggle to obtain. Union with Christ is the glorious blessing which is bestowed upon every believer upon believing.

By one Spirit are we all (all who call on the name of the Lord, I Cor. 1:2) baptized into one Body (I Cor. 12:13).

The sphere of fellowship could hardly be made more plain. The Body of Christ is God's divinely revealed sphere in which fellowship is the coin of the realm. The way into the Body is to "call on His name," which is only a graphic way of saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." All believers are in the Body, hence, all believers are in the sphere where the blessing of fellowship operates.

The sphere of fellowship is the Body of Christ—and there is but one Body, the Body which God, the Holy Spirit, inaugurated on the day of Pentecost.

#### IV. THE EXPERIENCE OF FELLOWSHIP

**T**HE experience of fellowship is in the believer's State. Without the enjoyment of this fellowship the Christian life is a trackless, arid desert.

The only way to maintain the pleasures of fellowship is through the Word of God and prayer. If the believer will keep close to God's Word with the soul open, and the will gladly responsive to the inspired message, the happy experience of fellowship from day to day and hour to hour will be his. If he neglects the Bible and prayer he will soon find darkness and defeat crowding upon the soul. When victory dies, fellowship disappears. The keen edge of the Christian life breaks down and the believer becomes an easy prey to the attacks of Satan.

The apostle Paul knew the value and the blessing of the experience of fellowship. He knew that his beloved Philippian believers had been walking so close to God that they had come to know many of the things which belong to Christian victory. So when the great Apostle desires to exhort them on that superlative feature of Christian living—Unity, he approaches the subject in such a way as to demonstrate how highly he regards the delight of fellowship with God. He uses the fact that the Philippians have been enjoying fellowship as a spiritual lever to move them toward even deeper spiritual truth. His words are:

If there be therefore any consolation in Christ, if any comfort of love, if any FELLOWSHIP of the Spirit, if any bowels and mercies, fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind (Phil. 2:1-2).

As we have indicated, the passage is a beautiful exhortation to Christian unity. But that which concerns us in this study is the fourfold argument Paul uses. He knows the joy they have been finding in fellowship with Christ, so he uses their own experience in a most effective way. His four telling arguments are:

1. If there be any consolation in Christ.  
(The blessed consolation in Christ is one of

the joys of FELLOWSHIP.)

2. If any comfort of love.

(This, too, is one of the blessings attendant upon enjoying FELLOWSHIP.)

3. If any fellowship of the Spirit.

(And here he names another one of the lovely features of FELLOWSHIP, this time actually using the word.)

4. If any bowels and mercies—rendered by one translator—"If any affectionate tenderness."

(Any affectionate tenderness among believers is another clement of FELLOWSHIP.)

Paul knows how great their joy has been in their experience of these four phases of fellowship, so he boldly bases his appeal for unity in Christ upon the fact that they have enjoyed fellowship so fully. His whole attitude indicates that he expects them to agree with him in his discussion of fellowship. His words carry the glorious inference that victory's wonderful companion is full of the consolation of Christ, the comfort of love, the fellowship of the Spirit, and marked by manifest affectionate tenderness.

His words, when seen to thus set forth the various phases of fellowship, become a glorious inspired description of the experience. When a believer in Christ is enjoying the fellowship which God purposes shall be his daily portion, he is finding his soul to be regaled and stimulated by the loveliness of the consolation of the Lord Jesus Christ. When a believer in Christ is entering into fellowship's blessings, he soon discovers the indescribable incentive and comfort of love. When a Christian is walking in communion with his Lord, he will be thrilled by the fellowship of the Spirit. And when a Christian keeps his fellowship-life in good condition, he will personally know the ineffable sweetness of affectionate tenderness welling up within his soul. This is the Holy Spirit's own description of the experience of fellowship.

And thus we have caught a glimpse of victory's wonderful companion. That companion is fellowship. The Center of that fellowship is the blessed One Who died on Calvary, shedding His blood on our behalf. The ground of that fellowship is the calling of the Father. The sphere of that fellowship is the mystical Body of Christ—the super-truth of the age in which we live. And the experience of that fellowship is set forth in fourfold inspired description, and shown to be the glorious possession of truly yielded believers.

If we walk in the light—we have fellowship.

May God teach us the happy secret of walking in the light.

## Fundamental Facts of the Faith

(Continued from page 237)

In addition to this, the rich man lifts up his eyes and sees Abraham afar off.

Then he cries out to Abraham.

The fact that he sees Abraham proves he is conscious and the fact that he calls to Abraham becomes additional proof that he is conscious.

Furthermore, the thing he says to Abraham is another demonstration of his consciousness. What he says is,

Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame (Luke 16:24).

There can be no possible question concerning the consciousness of the soul after death, after such clear teaching as is here set forth by our Saviour.

Another faculty which the Bible indicates is found in the soul of man is mentality. One perusal of this story of the rich man and Lazarus reveals the fact that the rich man's mentality operated with absolute normalcy even after his death. Abraham, after dwelling for upward of two thousand years in the detention house of the dead and contacting unnumbered disembodied souls, unhesitatingly assumes that his memory is in full functioning activity. Abraham says to the rich man:

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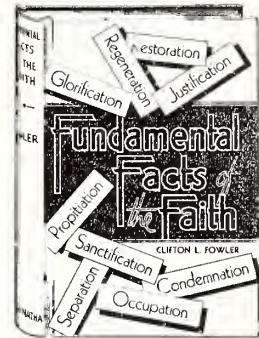
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Son, remember that thou in thy lifetime receiv-  
edst thy good things (Luke 16:25).

Abraham's evident assurance that the soul of the dead rich man can easily employ memory is soon proved to be correct by the very words of the rich man himself, because he begins to talk to Abraham about his five brethren who are still on the earth. Not only is his memory of them perfectly clear, but he also remembers their sad and indifferent spiritual condition and he becomes alarmed and burdened for them.

But perhaps the most startling proof of the exercise of the mental faculty and the quick and easy use of the memory by the souls of the dead is the fact that the rich man recognized Lazarus. Lazarus was a poor old beggar upon whom the rich man must have looked, while he was here on earth, with considerable disdain. But now Lazarus is in paradise, and is being comforted in the bosom of Abraham. And when the rich man sees him he recognizes him. The question that is usually asked is, "Will we recognize our loved ones after death?" The answer which our blessed Lord Jesus gives us by means of this incident is yes, but recognition does not stop there. We will recognize everybody else as well, for mentality and memory will be functioning in unhindered fashion in the souls of the dead.

But there is a still more and outstandingly surprising thing in the passage. While the rich man had lived on earth, he had never met Abraham, but when he died and went to the place of torment and looked across the gulf and saw Abraham in paradise, he recognized him and called him by name: "Father Abraham, send Lazarus to cool my tongue." Here is an exercise of mentality which evidently belongs after death, but concerning which we on this earth know nothing. The dead not only recognize their loved ones, they recognize and call by name the characters of all ages with whom they had no contact whatsoever while they were here on earth. To us, this is in the realm miraculous. To them it will be in the realm commonplace, ordinary, every day.

In addition to these clear-cut indications of the condition of the soul of the unbelieving rich man, the Saviour gives us still further light. We find that when he asked that a messenger be sent to his brethren on earth and Abraham indicated that no messenger would be sent, his persistence and argumentativeness prove the activity of another one of the faculties of the soul, the WILL.

And the fact that when the rich man found out what a place of torment he had come to, he wanted to get word to his brothers, shows that the faculty of emotion was still active in the soul. He LOVED his brothers.

Also another emotion was at work. It is evident that the rich man is laboring under the emotion of deep regret for his own laxity in connection with eternal things while he still had opportunity to take the right steps.

So now with regret burning to the depths of his soul, and with thrilling love and devotion for his brothers swaying his inmost being, he cries aloud for a special messenger to be sent them from the nether world. And he instantly learns from the lips of Abraham a truth which all men need to see and believe—that for us men to have God's Revelation, that is, the Bible—makes us absolutely responsible before God, so that the Heavenly Father is under no further obligation to get messages of warning to us.

The remaining faculty of the soul, the conscience, was also active, for the rich man has come to the attitude of soul where he is concerned about that which is right or wrong. The fact that the emotion of regret has been tearing at him, is in itself the awful demonstration of a burning conscience.

Thus, as we have studied this story of the rich man and Lazarus, we have found some convincing facts concerning the souls of the unbelieving dead.

Their consciousness is proved by their being in torment. It is still further proved by their seeing, and hearing, and crying to God.

The idea that the souls of the dead are in a last long sleep becomes a ridiculous figment of somebody's diseased imagination when we see that Jesus plainly taught that the souls of lost men are exercising all the faculties—men-

tal, with its wondrous play in the memory, the will, the emotions, and the conscience.

Our second passage bearing upon the question of the consciousness of the dead is in Revelation 6:9-11. This passage presents the vision which the Lord Jesus showed the apostle John upon the breaking of the fifth seal:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Here is a company of souls which have been SLAIN, in other words, the souls of dead men. They are in heaven for they speak directly to the Lord. Consequently, they are the souls of saved men and women. This is confirmed by the fact that they call God, "Holy and True," and further confirmed by the fact that the believers on the earth are called their "fellow servants" and "brethren."

This interesting passage from the Revelation gives us in a few rapid flashes the conditions of the believing dead.

They are conscious because it records of them that they cried with a loud voice, and heaven itself responds with the promise of REST. The word translated "rest" is not a word which implies sleep, but a word which carries with it the distinct implication of REFRESHMENT. This word is so translated in I Corinthians 16:18 where Paul says that Fortunatus, Stephanas, and Achaicus are such godly men that they have "refreshed" his "spirit." Paul must have been conscious to be thus "refreshed."

The same word is used again in II Corinthians 7:13 where Paul earnestly commends the Corinthians because by their spirituality and fidelity they "refreshed" the spirit of Titus.

In all these passages we find that those who are refreshed must be conscious in order to obtain the refreshment.

The slain souls of Revelation six are also set forth as having clear memory of earth events and are asking God to avenge the violent death which they had been made to suffer. They are shown to be exercising their wills because they are determined that justice shall be done. Emotion is active for their love is manifested when they say of God,

Holy and True art Thou.

And that their consciences are commending them for their faith is evident by their cry, "How long," showing that they are sure God is going to sometime avenge the evil deeds of their enemies which brought about their death.

The testimony of these two passages which we have studied is indubitable. The "rich man" passage shows us that LOST men who have died are in conscious torment, sorrow, anguish, and woe. And the "slain soul" passage of Revelation six shows us that the SAVED men who have died are enjoying conscious heavenly refreshment, robed in white robes, and resting in the blissful rest of God.

There is no unconsciousness beyond the portal of death. The soul-sleeping heresy is one of the falsehoods of the enemy, calculated to lull men into utter indifference as to the conditions beyond the grave, and thus to cause them to carelessly plunge into sin, shame, iniquity, and unbelief.

Every man is on his way to eternity. Ah, friend, will you spend eternity in conscious woe or conscious bliss? Jesus died that you might enjoy an eternity of ineffable comfort, infinite refreshment, and glorious perfection with God. "Believe on the Lord Jesus Christ, and thou shalt be saved."

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**Clifton L. Fowler**  
*Editor*



*September*

*1936*

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—John 10:30, and Holy Spirit—John 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary au-  
thority of both Old and New Testaments—  
II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all  
men by nature—Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus  
Christ—Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the  
only atonement for sins—Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship  
of Jesus—Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground  
of faith in the shed blood of Jesus Christ  
—Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who con-  
victs the world of sin, and regenerates,  
indwells, enlightens, and guides the be-  
liever—John 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers—  
John 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and immi-  
nent return of our Lord Jesus Christ—  
Acts 1:11; I Thess. 4:16-17.

#### HELL

The eternal conscious punishment of  
all unsaved men—Matt. 25:46; Rev. 20:  
14-15.

#### THE CHURCH

All believers in this dispensation are  
members of the Body of Christ, the Church  
—I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of  
separation from all worldly and sinful  
practices—Jas. 4:4; Rom. 12:1-2; I John  
2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to wit-  
ness by deed and word to these truths  
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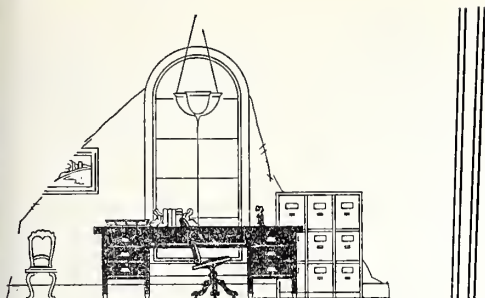
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## AS THE EDITOR ♦ ♦ ♦ SEES IT

### *Bible Conference Number*

**T**HE editors of "Grace and Truth" felt that the Family ought to be given a chance to share in the blessings enjoyed by so many at the First Annual Bible Conference of the Denver Bible Institute. The only way that this was possible was to print a few of the lectures in the magazine. We regret that all of our speakers could not be represented in these articles, but this is impossible because of lack of space. Five addresses were selected from as many different Conference speakers. After reading them, we trust that our readers will feel as spiritually invigorated as did two pastors, one from Montana and the other from Ohio, whose testimonies are printed elsewhere in this issue.

### *The Men's Dormitory*

**S**OME days ago a car drove in at the Institute campus and came to a stop. A stranger stepped out, and, approaching a member of the Institute staff, said, "I'd like to give my tithe toward the building of the new men's dormitory." After a brief conversation we learned that this man and his wife had recently moved to Denver from a midwestern town. In reading a local newspaper they had noticed an advertisement announcing the speakers on the First Annual Summer Bible Conference conducted by the Institute. The name of one of the speakers being quite familiar to them, they decided to attend the conference one evening primarily to meet this old acquaintance. It so happened that the speaker whom they wanted to hear had concluded his series of messages and had left the conference just the day before. This particular evening of the conference was devoted to a presentation of the work and the needs of the Denver Bible Institute. Among the various matters presented in the course of the evening was the urgent need of a new men's dormitory. These two listeners, along with many

others, were so favorably impressed that they decided to have a definite part in the Institute's testimony for Truth. They are now giving their tithe regularly every two weeks toward the men's dormitory.

Perhaps this incident of God's dealing in their hearts may suggest a way whereby readers of "Grace and Truth" can have a definite part in meeting this crucial need. If you have an income or some resource which nets a regular allowance, why not send at least a tenth of this amount for the construction of an adequate building to house the splendid young men who are training for Christian service? On the back page of this issue you will find further details relative to this critical need. Read, then pray that God shall soon make the necessary provision.

### *President Fowler*

**D**URING the past few weeks President Fowler, the editor of "Grace and Truth," has been engaged in Bible Conference work in the East. In spite of continued ill health, God has blessed in the ministry of His precious Word. The many responsibilities and duties attendant upon his office together with the heavy teaching program which he carries has not made it possible for him to enjoy a much-needed rest this summer. We therefore most earnestly bespeak special prayer in behalf of our beloved president and founder as he returns to resume the many tasks which devolve upon him in the coming months of the new school year.



The various sessions of the First Annual Bible Conference sponsored by the Institute were uniformly well attended. The above picture gives some idea of the fine group which attended the first Sunday afternoon service of the Conference.





### *Is Vacation Bible School Worth While?*

**D**URING the past several years the Daily Vacation Bible School has become an integral part of a systematic program designed to bring the truths of God's Word to the hearts of children. Reports from our students who conducted Bible schools in various mountain districts this summer proved conclusively that the training afforded through this medium is most effective and worth while.

Such a training school was conducted each morning in conjunction with the recent Annual Bible Conference held at the Institute campus. Under the direction of Rev. Jesse R. Jones, Supervisor of Music at the Institute, together with the corps of able assistants, an interesting program was arranged for each morning. The program consisted of thirty minutes of opening exercises, followed by twenty minute periods devoted to memory work, story telling, and handwork.

In the course of the nine days of the Bible school, the older children committed to memory the *Books of the Bible Poem*, consisting of fifty-five lines, together with some fifteen memory passages. The primary children, in addition to memorizing several passages of God's Holy Word, learned to sing several novelty choruses, as well as to execute the appropriate motions accompanying them. A twenty-seven piece rhythm band furnished variety and amusement, especially during their practice period each morning.

As a concluding feature, the children of the Bible School presented a program on the evening prior to the close of the conference. This interesting program not only revealed the diligent work on the part of the various teachers in making possible such a program, but it also demonstrated just what had been accomplished in the hearts and lives of the children during the morning sessions of the school.

Before a large audience in the conference tent, consisting largely of the parents of the children, many who seldom ever attend services, the children gave evidence in testimony and song of the blessing which had come to their lives as the result of the Daily Vaca-

tion Bible School. All, some one hundred and twenty of the children attending the school, were definitely taught the way of salvation.

In view of such fruitage from the brief time devoted to the training of these children, there can only be one answer to our question. The Daily Vacation Bible School is most worth while!

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

### *Dr. Keyser*

**GT** IS with a sense of keen disappointment and regret that we announce to the readers of "*Grace and Truth*" the withdrawal of Dr. Leander S. Keyser from our editorial staff.

In a recent letter addressed to the editor, Dr. Keyser stated that his advancing years and increasing weakness compelled him to give up the delightful work of reviewing books for "*Grace and Truth*." At his age—now past eighty—we marvel that he has been able to carry on so diligently. Truly this is an evidence of God's watchcare and blessing in the life of one who has been so faithful.

Words cannot express the gratitude in the hearts of each member of the "*Grace and Truth*" staff for the loyal and efficient service rendered. We are sure that our family of readers share in this expression.

May God give sustaining grace and strength to our beloved brother as he continues to bear faithful testimony.



## *Prospectus for October*

### *BEYOND THE GRAVE*

1. *Does the Bible Teach the Existence of Purgatory? The Editor*
2. *Did the Souls of Old Testament Believers Go Up or Down? Ralph E. Obitts*
3. *Is Eternal Life a Possibility? Henry Dahl*
4. *When Was Captivity Carried Captive? Harry Johnson*
5. *Will Liars Enter Heaven? Joe Edwards*
6. *What Will the Believer See First upon Entering Heaven? Glen Lindquist*
7. *Can a Holy God Punish Anyone in Hell? Ernest Lott*



# The Blood Remembers What the Mind Never Knew

By VICTOR C. KELFORD

(Stenographically Reported)

*KELFORD, as the opening speaker of the Conference, brought heart-searching, blessing-laden messages. This one on the blood is typical of Kelford's unerring fidelity to the fundamentals of the faith.*

I AM going to call your attention to this subject, "The Blood Remembers What the Mind Never Knew." I want you to turn with me first of all to two Scriptures, Genesis 4:8-10 and Luke 22:39-44.

I want us to take the place of a surgeon, so to speak, and make a blood test. These are days when we must of necessity test religion by blood, because as we have already heard, grace is being beclouded, being confused, and the blood enters into grace. Therefore we must give all systems and all religions that come our way, the blood test. Now, when I say give the blood test, I mean to say it is not enough for a person to say, "I believe in the blood of Jesus Christ." There are people today who say, "We believe in the blood of Jesus Christ, but we do not believe in it that way." I was out with a minister of the Gospel some time ago. I asked him, "Brother, what do you believe about the crucifixion of Jesus? Do you really believe Jesus Christ died on Calvary and shed His blood for our sins?" He said, "I certainly do." I was amazed, because the school that he went to has a great big question mark over it with regard to the sacrificial, vicarious work of our Lord and Saviour Jesus Christ. I stopped to think for a few minutes. I said, "Brother, do you believe that if Jesus Christ had not died at all on Calvary we could have been saved?" He said, "Oh, yes." I said, "What do you think the death of Jesus Christ really stands for?" "Why," he said, "He died as a great example for men." "Yes, we believe that Jesus died and shed His blood, but we don't believe He died and shed His blood the same way you believe!" God says there is only one way to believe it. And God's method and God's motive are both involved.

Now, the blood remembers what the mind never knew.

## THE BLOOD REMEMBERS IN CURSING

THE blood remembers what the mind never knew in the case of

### SINNING PARENTS.

Some years ago it was my privilege to dedicate a new chapel in the county where I lived, the County

Home. And after the meeting was over, a man came to me and asked me if I knew him. I said, "Your face seems familiar, but I cannot recall your name." After he had gone, I asked the Superintendent who the man was. He told me. Then my mind went back about five years. I recalled the day when a young man dressed in Salvation Army uniform with a young lady also in Salvation Army uniform stood at my study door and wanted to be married. I married them. They were called to work in Cedar Rapids. Then I lost track of them. This was the first time I had seen this young man for years.

Then I found out that he was the victim of a disease for which he himself was not responsible. I found out that he had softening of the brain. Upon inquiring about the matter, I found that the young man had inherited this condition. Way back yonder somewhere somebody had sinned, and through the years in the process of time this sin had injected into the blood of this young man something that had brought about this softening of the brain. In other words, this young man's blood remembered something that he himself had never known. The blood remembered what his mind had never known. He had not committed this sin. He had never known anything about it. But his blood remembered it just the same.

And you will find that principle running through the Word of God. I am reminded of the Scripture in the twentieth chapter of Exodus where we hear the Holy Spirit saying through Moses,

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me (vs. 5).

You know, that is one of the hardest Scriptures we have to explain to an unbeliever, and to some that claim to believe, as well. They cannot see how iniquity can be visited upon the children unto the third and fourth generations by the God of all grace and the God of love and mercy. And yet this is only in line with what I am trying to say, that the blood is remembering something that the mind has never known. These children have inherited something. The sins of their fathers are being brought out in the blood of the children, and the children, not knowing what it is all about, are suffering for the sins of the fathers.

Yet when I hear about the grace of God, even over and above this judgment, I see God's grace. In fact, I see it in all His judgments, I do not believe for one

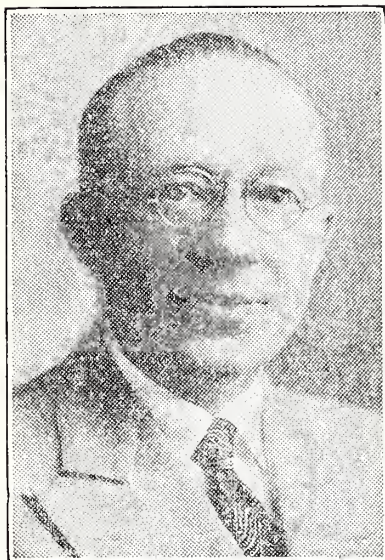
(Continued on page 285)



# The Christian and the Bible

by THE EDITOR

(Stenographically Reported)



*THE Bible is more than just a good book or even the world's best book, it is God's Word. Read some of the startling discoveries made in this Book of books, by the Editor.*  
—E. E. L.

**F**OR our Bible reading, let us read several verses from Psalm 119:1-16.

The beauty of the attitude of the Psalmist toward the Word of God as he pens these lines comes out in almost every verse and clause. It is indeed such an attitude as is needed among us Christians, an atti-

tude of utter reverence, and unbounded abandon in faith to the whole message of the Word of God.

The Bible is God's message to the souls of men and we Christians need to be ever specifically raising the question with ourselves, What about our attitude and relationship to this amazing Book, a Book that is given to us by inspiration? And we are definitely told it is so, for "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is a book that is given to us through man, and that fact is definitely indicated, but was inspired by God, for as we study the Bible we find some of the most amazing things recorded with such beauty and simplicity (of presentation) that only the divine inspiration of God can account for it.

And so I bring to you, first of all, as we face the subject of the Christian and the Bible, two or three very striking expressions which you doubtless have read over and over again, expressions lying here in Psalm 119, from which I read a portion. In Psalm 119, at verse 15-16, the Psalmist says,

I will meditate in Thy precepts, and have respect unto Thy ways.

I will delight myself in Thy statutes: I will not forget Thy Word.

And again in Psalm 119:97, he tells us,

O how love I Thy Law! It is my meditation all the day.

We find in the first passage the expression of a tremendous purpose, "I will meditate on Thy Word."

And in the second passage we find the purpose is declared now to be a practice. "It is my meditation all the day." And so the thing he purposed is now the thing he does.

And so I bring to you tonight just a bit of meditation, before our dear brother Kelford shall speak to us, on the Christian and the Bible. What should be the place of this Book in the believer's life? And the answer is already before us. It should become his meditation. It should lay hold of his thinking. "I will not," says the Psalmist, "forget Thy Word." And as we go through the Bible we will soon detect a good many reasons why this should be the case. In the first place, we find

## I. THE BIBLE IS A BOOK OF ASTOUNDING HONESTY

**M**AN is anything else but honest. "Let God be found true and every man a liar." This is God's revelation of what man is by nature, not what a Christian should be as he learns to walk with his blessed Lord. God is true by nature. But just as truly as God is true by nature, man is untrue by nature. Just as God is the soul of honor by nature, just so truly man is the soul of dishonor by nature. The Bible teaches the uncomfortable doctrine of the total depravity of the race, and on that particular point we find our Bible to be a revelation of the most astounding honesty.

Straight through the Book, God's Word faileth not. And whether it be a revelation concerning something that has to do with God, or whether it be a revelation concerning some purpose which God is going to work out concerning man, or whether it be a revelation concerning man himself, or whether it be a revelation concerning the extreme past in which God alone stood in His universal domicile, or whether it be in the future when the forces of evil shall combine in an effort to overthrow the Lord of glory yonder at the climax of the Great Tribulation, on through the Kingdom and then at the climax of the Kingdom, no matter when God speaks, what He says is true. We need have no question if we find one definite declaration in the Word of God concerning either the past or the future, concerning God, angels, demons, or man. Whatever utterances we find in the Word of God are absolutely reliable. Hence, when we find the astounding honesty of the Book, it brings us face to face with one of the

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# The Eternal Security of the Believer

By JOSHUA GRAVETT

(Stenographically Reported)

*REV. Gravett's discussion of this controversial subject is one to be weighed carefully. He has been pastor of the same church here in Denver for over forty-five years and always a fundamentalist. A man with such a record deserves our fullest respect and deepest admiration.*

I AM always glad to speak a word about the security of the believer. Sometimes one labels it a little differently, calling it "Once in grace, always in grace." That would be a good theme to speak about, for that is what I am talking about. And the old Fathers used to preach on the perseverance of the saints. I call that the perseverance of God or the perseverance of the Holy Spirit. Any of these titles could be added, but no matter what kind of a label I may put on, I am talking about the eternal security of the believer.

Now the thing that makes me believe in my security is that I am not afraid of the Law. And, I can say it reverently because of my position in Christ, I am not afraid of sin. Sin has done its worst and the Law has been vindicated with death.

When they would hang a man in England, they would say it was a justifiable death. That is to say, the man deserved it. The law demanded it. And when they executed a man in Edinborough, they would put up the notice, "So and so was justified this morning at eight o'clock." I thank God that the Law was satisfied in my behalf through death. The penalty has been executed. And as God looks on you and me, He says, "He died. You are dead." The Law has done its worst; its best. It has condemned me. Sin has done its worst. "You cannot do any more for me, O sin. He died for me. I am justified. I am freed from sin."

Some people say you are giving license to sin when you talk about the eternal security of the believer, but when I understand the depth of the meaning of what took place for me in Christ, I feel like one old Puritan who wrote, "Did Christ die? And shall sin live? Shall I make light of it?" And we have Paul's answer in the sixth chapter of Romans. "God forbid! How shall we that are dead to sin live any longer therein?"

There are a number of passages of Scripture I might give you in connection with the truth of the eternal security of the believer. The first one is in the first epistle of John, the fifth chapter and the thirteenth verse:

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What is it to believe on the name of Jesus? It is to believe on something Jesus was. I believe in His deity. I believe in His incarnation. I believe in His holy life. I believe in His resurrection.

I am resting my hope upon what Jesus Christ was, what He did, and what God's intentions are toward Him. These things *are written* that ye may know that ye have eternal life. Where shall I go to find out if I have eternal life? I will go to the Book. If the Book contradicts my feelings, I am going to believe the Book rather than my feelings. And when the Book says we have eternal life, I believe it. And eternal life is what? Why, it is *eternal life!*

Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Thank God for that. Our security is based on a definite experience wrought within us—we are passed from death unto life—as well as upon the Word of God.

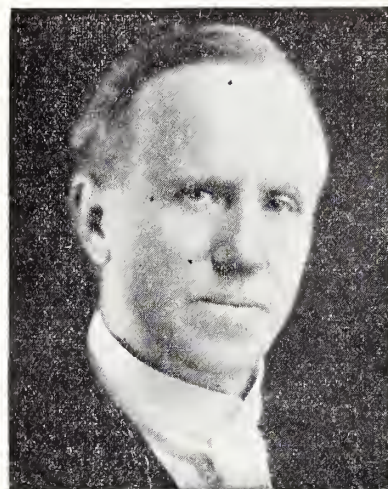
Now, I want to give you some simple words upon which you may hang what I am going to say to you this afternoon. The first word I would bring to you is

## I. A BOOK

These things have I written.

LOOK into the Book. I used to tell the story of an old colored lady who had an experience. I think she was really born again, but if you are born again, you can still have indigestion. You can have something that perhaps requires castor oil. That old lady had something go wrong during the night. Something went wrong physically. She felt so happy the night before, but during the night she lost all that good feeling. When she got down stairs the next morning, she told her little grandson, "Oh, I am not saved this morning. I am not saved this morning." And the little fellow said, "Is that so, grandma? What was that verse

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# A Search for Souls

By CLARENCE HARWOOD



*HEAR this stirring appeal on the subject of Personal Evangelism. Harwood's discourse was given as one of the addresses of our Bible Conference and caused many to make new decisions in this direction.*

THE greatest business in all the world for the Christian is soul-winning. It has the approval of the Saviour in the words of Proverbs 11:30 "The fruit of the righteous is a tree of life; and he that winneth souls is wise." It pays the greatest dividend in interest through all eternity. Paul, the great soul-winner, in the sunset of his earthly life, said, "Henceforth there is laid up for me a crown of righteousness . . . and not for me only, but unto all them also that love His appearing."

It is interesting to note the variation and station of life among Bible soul-winners:

One of the most unlikely of these was a sinful Samaritan woman whom Jesus met at Jacob's well. (John 4:1-42) She was a new-born babe in Christ who only a short time before had asked of Jesus the water of life. Her past character was disgraceful. She was without Bible training, but she gave the invitation to this city of Samaria to "come see a man." The record is that "many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did" (John 4:39). She pointed them to the Saviour—the Man of Galilee.

Another type of soul-winner was the man Philip. He was willing to speak to one or one thousand. He even joined himself to an Ethiopian and sat down in the chariot with him. He was no respecter of race. One soul is as precious as another in the sight of God, regardless of the color of the skin.

Henry Ward Beecher, called the Shakespeare of the American pulpit, was led to Christ by a black man.

Philip was a man instructed in the Scriptures. He knew the true meaning of Isaiah 53, and he began there to point this man to the One Whom he needed—Jesus Christ the Saviour (Acts 8:32-35).

Aquila and Priscilla took the fervent and eloquent preacher, Apollos, aside to do some personal work with him. Soul-winning is not altogether confined to the lost. Many times the soul-winner's soul is also hungry for the Word (Acts 18:24-28).

Josiah was a king who led his people to God. He read the Word of the Lord in the ears of all the people and led them in a covenant to walk after the Lord (II Kings 23:1-3).

God's servants may be anything from a converted Samaritan woman, plucked from the jaws of sin and hell, to a man of God who sits on a throne in wealth and splendor. He can use all men from the highest to the lowest if only we yield all to Him.

## I. THE SOUL-WINNER SHOULD HAVE GOD'S CONCEPTION OF THE WORTH OF A SOUL

THE Scripture voices this in Mark 8:36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" No earthly wealth in the mind of God is comparable in value to one immortal soul. Christ would never have died to redeem the gold and jewels in the nations' vaults, nor the cattle upon a thousand hills, but no one who knows Him would ever doubt that He would suffer the agonies of Calvary for a single soul.

J. Wilbur Chapman once related that some Abyssinians took a British subject prisoner by the name of Campbell. They carried him to the fortress of Magdala and consigned him to a dungeon. It took Great Britain six months to discover this. She demanded release. King Theodore refused. In less than ten days ten thousand soldiers were on shipboard, headed for Abyssinia. They marched seven hundred miles under a burning sun, up mountain heights, to the dungeon where the prisoner was hid. They gave battle. The gates were torn down and the prisoner was rescued. It cost the British government almost a million dollars to release this man. Such was the value placed upon the life and liberty of one English subject.

God puts a greater price upon a single soul—the price is the priceless blood of Jesus. He summons all heaven for a soul's redemption. Jesus Christ suffocated two thousand hogs to save the soul of a crazy man (Mark 5:13). Some put earthly possessions above souls. Jesus reversed the order.

## II. THE SOUL-WINNER SHOULD HAVE A PASSION FOR SOULS

THE passion for souls is acquired through a view of hell. When all nations are gathered before the Son of man, and the sheep are divided from the goats, the record says, "And these (goats) shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). When we by the eye of faith see the backs of those departing millions

in that last and final separation, as they pass by in the march of sorrow, will any point a finger at you and me and say, "You never told me." Do we really believe there is a hell? Do we believe that souls are perishing? Then let us labor for their salvation.

### III. THE SOUL-WINNER SHOULD BE DIRECT

**W**HEN the Philippian jailer asked the question of the ages, "What must I do to be saved?"

(Acts 16:30), Paul did not say, "Quit your meanness, turn over a new leaf, and come before the board of deacons." He simply gave, in the fewest words, God's remedy for sin (Acts 16:31).

There was an earthquake accompanying this salvation message (Acts 16:26). When soul-winners can praise in the circumstances of Paul and Silas, God will produce an earthquake. The hymns no doubt had not  
(Continued on page 287)

## What I Took Home from the D. B. I. Bible Conference

### A Montana pastor:

When I saw the first announcement of the D. B. I. Bible Conference in the June issue of *"Grace and Truth,"* I began to make plans to attend if it were at all possible. But as the summer months proved to be dry, and hot winds withered the crops of eastern Montana, it began to look doubtful if such a trip to Denver would be financially possible. However, my wife and I kept looking to God in prayer, and as the time drew nearer, felt led to trust Him to supply our needs, and so we came to D. B. I. where we were immediately made to feel at home, and every courtesy and privilege was heaped upon us by the faithful staff of workers.

I also bring home memories of the spontaneous enthusiasm and courtesy of the students who are working on summer contracts. It was indeed a privilege to attend and have a part in the morning devotions around the breakfast table, to hear them sing the choruses with such feeling, and to hear them give ringing testimonies of their Christian experience.

The best way to get the most out of a Bible Conference is to go and stay through from beginning to end, and we are grateful to God that this was our privilege. We thank Him for the ministry of President Fowler, who, though in ill health, was enabled to guide the Conference from first to last, and very ably preside over the various sessions.

We were impressed by the clear, forceful interpretations and applications of Scripture in the ministry of Rev. V. C. Kelford as he opened up portions of the Book of Matthew to us in the afternoon studies, and in his unique and inspiring messages each evening. New avenues of thought were opened up to us in the delineations of "The Color Scheme of Life" by the Rev. Carl Harwood, who unfolded and compared God's color scheme with that of Satan's, and showed how one may overcome that of Satan's by applying that of God's. Many blessed truths were brought home to our hearts in the afternoon messages of Rev. H. A. Somerville, as he unfolded to us "God's Dealing with

the Human Race," and in his night series on the Book of Jonah. Truly it was a privilege to attend the conference almost within the shadow of the rugged "purple mountain majesties" and to be lifted up to a higher plane of spiritual living.

R. D. Bender  
Pastor, Christian Fundamental Church  
Wibaux, Montana

### An Ohio pastor:

What particularly captivated my interest and attention during the First Annual Bible Conference at D. B. I. was the school itself. I was impressed with the fact that the splendid messages and music of the conference stood out with such force only because of the background of a genuine Christian training center. Unsolicited praises for management, congeniality, high spiritual tone, and strengthening fellowship, have been expressed before me. Without reservation I must say each time, Amen. One experiences an urge akin to Peter's on the mount: "Let me build here a tabernacle!"

These things have furnished me with a desire to support more earnestly the work of the Denver Bible Institute. If the value of training at D. B. I. is extolled so highly by visiting speakers such as those in the first annual conference heard, certainly it is justifiable and necessary to take up fellowship in this ministry. We need to be reminded of the fact that such splendid institutions sustain a debilitating testimony when Christian people enter upon little or no support. Moses, for all his devotion and capability, could not be a sign of success to his people fighting against Amalek except an Aaron and a Hur should hold up his hands.

There are many of us who will trace lasting blessings back to the First Annual Conference. No one can spend twelve days in a spiritual atmosphere exposed regularly to keen, sane, scriptural study and remain the same.

Ralph E. Hone  
Pastor, Fostoria Baptist Church  
Fostoria, Ohio



# Jonah

By H. A. SOMERVILLE

(Stenographically reported)



**S**OMERVILLE was the closing speaker at our 1936 Conference and will print the first lecture in a series on the Book of Jonah delivered at the Conference. Formerly of Erie, Pennsylvania, he is at present a pastor in Amarillo, Texas. His sparkling comments on this famous character will bring blessing to your heart, even as his ministry brought blessing to all attending the Conference.

**T**HE book of Jonah has been attacked. The book of Jonah has had much fault found with it, a lot of slurs cast upon it. Because the animosity of Satan is so aimed at this one book and the critics have so tried to destroy it, you had better study it. There is something in the book

of Jonah the devil wants to obscure. There are some truths in the book of Jonah for the child of God as well as for the unsaved that the devil wants to keep us from enjoying. One way he has of doing it is to make light of the book.

This book of Jonah has been regarded and spoken of even in some church circles as being a myth, a legend, a fable, fiction, an allegory, a parable. Jonah's very existence has been questioned, as well as the experiences he went through. Is the book a fable? Is the book grotesque? Is the book unworthy of God? Or is this book true history that can be verified by true evidence? You read through the book, and on the surface it reads like history. Read through the book with no prejudice and you will come to the conclusion that the whale was a fact to Jonah, and Jonah was an awful stomachache to the whale, for he vomited him up.

The Lord Jesus Christ had something to say about this book too. So we can see that the book does not stand alone upon the mere evidence of its being an ancient book. There are other things to be considered beside that. It is very remarkable that the Lord Jesus Christ should reach down in the Old Testament and pick out one of the most disputed incidents in the whole Old Testament. It is amazing that Jesus should choose the book whose veracity is questioned as few other books are, and not only quote the book and refer to the man, but pick out the very thing they find fault with.

Jonah is a real personage and is referred to elsewhere in the Bible beside the book which bears his name. Notice II Kings the fourteenth chapter. Here we find that Jonah had a little more to do than preaching to the Ninevites and having the first submarine ride.

In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God in Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher (vss. 23, 25).

That is a very important passage for a number of reasons. Jonah is here referred to as a prophet; a prophet by whom God spake. And the thing that Jonah predicted and prophesied, came true, which proved that Jonah was a true prophet.

Jonah was in all likelihood the first of the writing prophets. Jewish tradition says that Jonah was the widow's son whom Elijah raised from the dead. At least he lived about that time or immediately afterward in the history of Israel. He was a real prophet and was well known among the house of Israel as Isaiah and Jeremiah were known later on. Jonah was a real personage. That casts much light, then, on the book as to its historicity as we come to study it.

Note the New Testament references to Jonah from the lips of Him Who is Truth incarnate, Who would not refer to a person and history if that person and history were purely legendary. The scribes and Pharisees came to Jesus asking Him for a sign. His answer to them was,

An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the PROPHET Jonah (Matt. 12:39).

So Jonah was a prophet.

Then notice Matthew 12:40,

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be

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# Fundamental Facts of the Faith

## No. 21--Glorification

By THE EDITOR

**T**HROUGHOUT God's Word the pathway to Glorification is Resurrection. The Spirit of God has presented the truth of Resurrection, in the Bible, from the standpoint of five great Resurrection events. The five events are:

- I. The Resurrection of our blessed Lord Himself
- II. The Resurrection of the unknown saints
- III. The Resurrection of the believers of the Church or Body dispensation
- IV. The Resurrection of the Old Testament saints
- V. The Resurrection of unbelievers

Inasmuch as we are discussing the subject with the truth of Glorification particularly in view, the fifth one of these phases of Resurrection does not come within the scope of our subject, hence, we shall seek to investigate only the first four points named. Let us contemplate

### I. THE RESURRECTION OF THE LORD JESUS

**I**N SPITE of the myriad of voices of Modernism, Atheism, and the varying degrees of skepticism which would cast aspersions upon the Resurrection of our Lord and Saviour Jesus Christ, the blessed fact still remains—Jesus rose from the dead! And the Resurrection of Christ becomes in itself a proof of the reality of the Resurrection of all those who believe in Him.

The Resurrection of Jesus is well attested. The heavenly visitor who was at the tomb of Jesus bore indubitable witness to that Resurrection. The first day of the week was just dawning, when Mary Magdalene and the other Mary came to the sepulchre. Their hearts were sad but loyalty and fidelity were not gone. The death of Jesus had greatly mystified them because they had come to regard Him as God; but even though a terrible anguish and disappointment was gnawing at their hearts, they came lovingly, tenderly, reverently to the place where His precious body lay. When behold, there was a great earthquake. The earth reeled and tottered and staggered and shook, and the angel of the Lord descended from heaven, and came and rolled back the stone from the entrance of the sepulchre, breaking the seals which had been placed upon the stone by the authority and command of the Roman governor. But the power and authority of God supersedes the power and authority of any earthly monarch. The angel rolled away the stone and sat upon it. His countenance was like lightning and his raiment white as snow. The soldiers of the Roman guard which had been placed at the grave of Jesus were literally paralyzed with fear and became as dead men. And thus did the scene appear when the women drew near.

The angel of the Lord spoke to the women at once:

Fear not . . . I know that ye seek Jesus, Which was crucified. HE IS NOT HERE . . . He is RISEN (Matt. 28:5-6).

It is in Hebrews 2:2 that we are plainly told that the word spoken by angels is steadfast. Here is a wondrous word spoken by an angel, and it is blessedly steadfast. Christ is indeed *risen*. And the apostle Paul in Romans 6:9 adds a startling and interesting bit of information:

Christ being raised from the dead dieth no more.

The convincing testimony of the angel is confirmed by the testimony of the apostle Paul himself in I Corinthians 15:

I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures (I Cor. 15:3-4).

The inspired Apostle takes a strong position. Paul says, "*He rose again.*" The testimony of the angel of the Lord, and the testimony of the Apostle to the Body age are in most satisfying agreement. Jesus, the Son of Mary and the Son of God, after cruel crucifixion and death, rose from the dead.

The combined testimony of the angel and Paul is further confirmed by the facts that are designated in the Corinthian letter.

He was seen of Cephas (Cephas is one of the names of Peter), then of the twelve (I Cor. 15:5).

And still more fully demonstrating the incontestable certainty of the Resurrection:

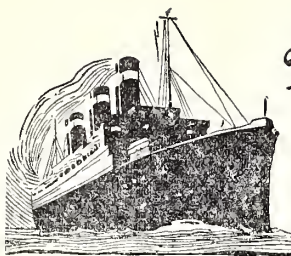
He was seen of above five hundred brethren at once (I Cor. 15:6).

No wonder, with such proofs, that the early church never questioned the Resurrection of Jesus Christ. For Christians who have questioned or doubted the Resurrection when the irrefragable proofs were well known by friend and foe alike, would have been to have produced doubt as to their own intelligence.

But the early Christians did not doubt the Resurrection—they knew it to be true. They left the doubting business to be carried out by the brilliant and widely informed so called Christian leaders of the present hour. Of course, we all understand that Modernism is never mistaken! But in spite of the cavilings of the carnal mind concerning the Resurrection of Jesus Christ, the testimony of God's unimpeachable witnesses standeth sure—*He is risen!*

And upon the firm basis of the fact of Christ's Resurrection, the Scriptures place the promise of the  
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# The BEREAN AFRICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, *Secretary*



## THE CALL OF AFRICA

The tom-toms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, it seemed, this:

That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadowy-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then

I saw that she was blind. She lifted her foot for the next step . . . it trod air. She was over, and the children over with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quickly, and fell without a sound.

Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in thier blindness, quite unwarned; and the green grass seemed blood-red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go. You haven't finished your daisy chains yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out, but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood alone in her place, waving the people back; but her mother and other relatives called and reminded her that her furlough was due; she must not break the rules. And being tired and needing change she had to go and rest for awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively, and called, but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over its two little hands still holding tight to the torn-off bunch of grass. And the girl who longed to be back in her gap thought she heard the little cry, and she sprang up and wanted to go; at which they reproved her reminding her that no one is needed

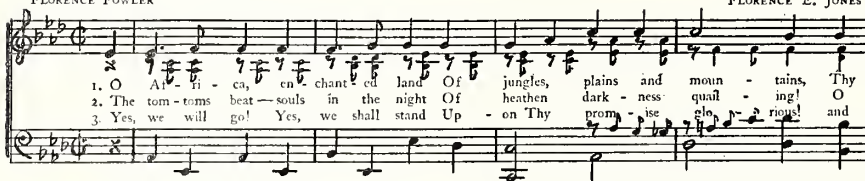
(Continued on page 292)

## B. A. M. SONG

(BEREAN AFRICAN MISSION SONG)

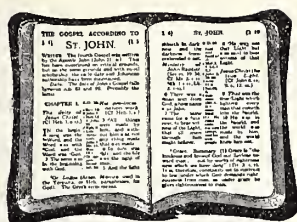
FLORENCE FOWLER

FLORENCE E. JONES



CHORUS:





# BIBLE SEED THOUGHTS

Conducted by ERNEST E. LOTT

## OUR POSSESSIONS IN CHRIST

- I. GRACE IN CHRIST  
II Tim. 1:9
- II. REDEMPTION IN CHRIST  
Eph. 1:7  
John 3:16
- III. RIGHTEOUSNESS IN CHRIST  
II Cor. 5:21
- IV. PERFECTION IN CHRIST  
Col. 2:10
- V. ACCEPTANCE IN CHRIST  
Eph. 1:6  
Acts 16:31
- VI. SECURITY IN CHRIST  
Rom. 8:1  
Rom. 8:38-39

## DIVINE FORGIVENESS OF SINS

- I. THE GROUND OF DIVINE FORGIVENESS  
Rom. 3:26  
Col. 1:14
- II. THE EXTENT OF DIVINE FORGIVENESS  
I John 1:9  
Ps. 103:3  
Luke 23:43
- III. THE STYLE OF DIVINE FORGIVENESS  
Luke 7:42  
Luke 15:5, 8, 20

—C. L. F.

## THE CHRISTIAN'S STATE OF BEING

Acts 17:18-28

- I. WHAT WE WERE—Past  
Rom. 1:29  
Eph. 2:11-12  
Eph. 4:18-19  
Tit. 1:16
- II. WHAT WE ARE—Standing  
Ps. 40:2  
Rom. 3:24  
Rom. 5:1  
Rom. 6:18, 22  
Rom. 7:6  
Eph. 1:11, 18  
I Pet. 1:23

III. WHAT WE SHOULD BE—State

- Eph. 4:17
- Phil. 1:6
- Rom. 4:21
- Phil. 2:2
- I Cor. 4:12-13
- Phil. 3:10
- Col. 1:10
- Col. 2:2
- Jas. 1:25
- I Pet. 5:3
- II Cor. 9:11

IV. WHAT WE SHALL BE—Future

- II Cor. 5:1-4
- Phil. 3:10, 20-21

—C. R. L.

## THE LOVINGKINDNESS AND MERCY OF GOD

Psalms 145:8

- I. TOWARD WHOM IS THE LOVINGKINDNESS OF GOD MANIFESTED?
  - A. Toward those who fear Him  
Deut. 7:9  
Exod. 20:5-6  
Ps. 103:11, 17
  - B. Toward them who confess and forsake their transgressions  
Prov. 28:13
  - C. Toward the one who trusts in Jehovah  
Psalms 32:10
  - D. Toward all that call upon Him  
Psalms 86:5
- II. HOW IS THE LOVINGKINDNESS OF GOD MANIFESTED?
  - A. In pardoning sin  
Exod. 34:6-7  
Micah 7:18
  - B. In forbearance with sinners  
Neh. 9:16-18
  - C. In deliverance  
Ps. 6:4  
Exod. 15:13
  - D. In security  
Ps. 21:7
  - E. In becoming our Defense and Refuge  
Ps. 59:16

—R. A. T.

## THE MODESTY OF LOVE

I Corinthians 13:4-5

- I. LOVE ENVIETH NOT  
Vs. 4
- II. LOVE VAUNTETH NOT ITSELF  
Vs. 4
- III. LOVE IS NOT PUFFED UP  
Vs. 4
- IV. LOVE DOTH NOT BEHAVE ITSELF UNSEEMLY  
Vs. 5
- V. LOVE SEEKETH NOT HER OWN  
Vs. 5

—J. H. J.

## THE INHERITANCE OF THE TWICE-BORN

Luke 15:31

- I. COMMUNITY OF SONSHIP  
Rom. 8:14, 19  
I John 3:1-2
- II. COMMUNITY OF FELLOWSHIP  
Phil. 3:10  
I John 1:3
- III. COMMUNITY OF POSSESSION  
Luke 15:31  
Rom. 8:17

—F. B. M.



# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

Miss Lillian E. Daniel, a D. B. I. graduate in China under the China Inland Mission, wrote recently giving us some interesting news concerning the work there. Miss Daniel has passed her final examinations in the Chinese language, and has been spending her vacation at Nanking. Here are a few excerpts from here and there in her letter. "Just now I had to go and see how my pie was baking. All such things come to be a very part of the program of a missionary's life. I am teaching a woman to make it, though. And it is good to be able to eat banana pie here in this port city (Nanking), China's capital . . . There could be no better place to learn the needs and the splendid qualities of this nation than in its capital. Every night I have the privilege of listening to the government's radio program. Chinese radio messages are wonderful for my Chinese speaking. You get so you can pick out and understand some of the different dialects of China. Right now all is war, whether the addresses are in Chinese or in English, as they sometimes are. All is to prepare the people for the long impending Japanese attack. We pray much for its postponement, for the Gospel's sake. . . ."

"We are getting out of the woods, up in Langki . . . Now we have a new bus line straight to Langki, taking us there in four hours, where it took me three days and three nights three years ago to travel on a small boat from a point more than half way from here, on the old road.

"The first furlough comes, on an average, the seventh year. But I am now planning to remain until next summer, which will make it nearly eight years, before I apply for furlough. Will you there take the definite request that the year shall be one of REACHING, yes, REAPING souls in the harvest?"

"The Lord has arranged things so that it was possible for me to remain for the summer with my dear friend, Miss Mary Leaman, in Nanking, who, with her colleague, a Chinese lady, Miss Christiana Tsai, is engaged in the printing and translation of the Bible into the phonetic sign rendering of the Bible. This phonetic, which is printed in line with the old Chinese character, in combination type, makes it possible for the illiterate to get the Word after learning thirty-six very simple symbols, instead of the thousands of characters one must learn, to read the regular Chinese type, without these accompanying phonetic signs . . . The government is now pushing this new combination phonetic type, in an effort to teach the great fifty percent of China's 400 millions to read. Only half of the population is literate."

Miss Daniel's letter enclosed a leaflet by Miss Leaman, entitled, "National Phonetic." This leaflet told how various Chinese Christians who had, for years, been unable to learn to read their Bibles printed in ordinary Chinese type, had, in only a few weeks, learned to read such portions as have been printed in the new combination phonetic type. Miss Leaman's leaflet says, in conclusion, "The British and Foreign Bible Society and the American Bible Society earnestly desire that the work on the Old Testament be pushed forward so that it may be completed this year. In order to do this much prayer is needed; without it we cannot see how the work can be completed. May we plead with you, not only for your own earnest prayer for this work, but also ask that you plead with many of the Lord's children that strength may be given, that workers may be given to carry forward the work in the way that the Lord desires, and that it may be completed as soon as He sees best."

Miss Katherine A. Harder writes from Los Angeles, California, that she is taking a three months' postgraduate course in nursing at a large hospital in Los Angeles, so that she can be of greater service to the Lord in Africa when she returns to her missionary field. And she says, "I am still praying for you that many young people might get their training there (at D. B. I.) and go forth and spread the Gospel."

In the current issue of the "Amazon Valley Indian," the official organ of the Inland South America Missionary Union, prayer is asked for the health of Mrs. Hannah Roach, D. B. I. '30, who is on her way home from Peru; and also for the health of Mrs. Harvey Hammond. Praise is offered that funds for bringing Mrs. Roach home have been received.

## D. B. I. NEWS-FLASHES

The D. B. I. Bible Conference, August 19 to 30, was a great time of blessing. Besides scores of visitors attending the conference whose names are unrecorded, the conference register includes the signatures of 133 guests from 43 cities or places in 15 different states, including 21 former students and graduates who had returned to the Campus for all or a part of the Bible conference. It was a time of wonderful Christian fellowship.

Albert Jansen, an accepted candidate of the Berean African Mission, is at the Campus for a period of time. We are happy to have his fellowship, and his help in the work.

The Campus Gospel Center, under the direction of Rev. Henry Dahl, which has been holding regular Sunday services in the mornings only, is now having evening services also.

On Labor Day, in the afternoon, the entire group at D. B. I. went to Sloan's Lake park in Denver for a picnic; we went from the park to President Fowler's residence, which is nearby, to have a picnic supper on the lawn; and after supper we went inside to enjoy a devotional time.

On September 14 Ambrose Badow and Ralph Morningstar returned to the Campus for a few days' visit. We were glad to see these alumni again.

Rev. and Mrs. Roy R. Boese are enjoying God's blessing upon their new pastorate at a Baptist Church in Lubbock, Texas.

Rev. Jesse Roy Jones and Rev. Carl C. Harwood held an evangelistic campaign for Rev. H. H. Amster at Butte, Nebraska, the first part of September.

Rev. and Mrs. Russell L. Taft have taken up pastoral work in southern Colorado.

President Fowler and Lloyd Olsen motored to Michigan for the month of September, expecting to return to the Campus soon after the opening of school.

*I heard the voice of the Lord saying, Whom shall I send,  
and who will go for Us? Then said I, Here am I, send me.*

# IN THE BOOK NOOK

Conducted by LEANDER S. KEYSER



All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

## WATCH YOURSELF GO BY

The author has captured his subject from an acute quatrain by Strickland Gillilan, which runs as follows:

Just stand aside and watch yourself go by;  
Think of yourself as "he" instead of "I";  
Pick flaws; find fault; forget the man is you,  
And strive to make each estimate ring true.

Thus, it is seen that the book enjoins searching objective examination of one's subjective self. And such self-inspection is possible if one will be entirely honest with oneself. With this motto, "Watch yourself go by," ever in mind, Mr. Kuhlmann discusses various phases of human experience, and makes many true and trenchant analyses of motives and conduct. He goes deeper than Robert Burns who said: O wad some power the gift to gie us," etc., for he wants us not only to "see ourselves as others see us," but to see ourselves as we really are and as God sees us. It is not a fault-finding book, but it does discover and expose a good many human frailties.

"WATCH YOURSELF GO BY," by Rev. Edward Kuhlmann. The Lutheran Book Concern, Columbus, Ohio. Price, \$1.00.

## A KEEN LOOK AT THE LAST BOOK OF THE BIBLE

No apology is made by the author for adding another book on the Revelation of St. John, because he believes he has something new to say, and feels assured that every earnest writing on the last book of the Bible will lead more people to read and heed its precious teaching. The work is a fresh and valuable interpretation of Revelation. It deserves a careful study.

"A KEEN LOOK AT THE LAST BOOK OF THE BIBLE," by E. Perkins. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, \$1.25.

## JOYOUS JUDY

Perhaps a Christian story like this one will not be acceptable to the "literati"; it does not have the literary flavor that appeals to their cultivated taste. But for truly Christian young people and their elders this story will be welcome. There is enough action in it to hold attention and excite curiosity; and at the same time the true Christian motive runs through it all. Judy is the principal character, but there are others who are just as engaging. How she won out and became truly "Joyous Judy"—well, that is what will be found out by reading the story.

"JOYOUS JUDY," by Bertha B. Moore. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

## THE INTERPRETATION OF ST. PAUL'S EPISTLE TO THE ROMANS

The amount of work that Dr. Lenski, the author of this monumental volume, accomplishes is amazing; and it is all so well done, too, showing extensive, correct, and technical knowledge. This is a book of 934 octavo pages. Any one who reads and studies it will be richly rewarded. He will gain much knowledge of the Word of God and will reap much spiritual benefit and uplift. Being a thorough Greek scholar, Dr. Lenski is always careful to give the correct exegesis of a passage of Scripture. As we have said in previous reviews of his books, he commands a lucid style, which is just as simple as the nature of the subjects treated will permit. He never uses obscure language. It would be impossible in the time and space at our command to give an extended and critical review

of this great book on Romans. It is better just to give it our commendation, and urge upon our readers to get it, read it, study it, and take its rich messages to heart. Dr. Lenski reveals his motive in composing and publishing the book by ending it with the psalm of praise, "Soli Deo Gloria!"

"THE INTERPRETATION OF ST. PAUL'S EPISTLE TO THE ROMANS," by Prof. R. C. H. Lenski, D.D. The Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price \$4.00.

## THE HARMONY OF SCIENCE AND SCRIPTURE

In the department of Christian Apologetics Dr. Harry Rimmer is a master. Among his many books and pamphlets, this one stands out as his largest and most thoroughgoing. His equipment for such work is adequate, because he has a technical knowledge of science, and at the same time is a fine biblical scholar. In this noble book he cites many cases in which the Bible antedates the most modern discoveries of science. He also replies cogently to skeptics who have brought supposedly scientific objections to the Bible. In every instance he shows that the critics and not the Bible are in error. His arguments are enlivened by incidents in his own experience, some of them quite intriguing. All the chapters of the book are rich in content and sound in argument. We call special attention to the last three which deal with Noah's ark, the great deluge, and Joshua's long day. But you must not skip any of the other chapters.

"THE HARMONY OF SCIENCE AND SCRIPTURE," by Harry Rimmer, D.D., Sc.D. Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich. Price, \$2.00.

## NOTES AND NOTICES

The Evolution Protest Movement is gaining ground in England, the United States, and some other countries. Back of it are a number of scientists and other scholars of repute. Inquiries for informing literature should be addressed as follows: Evolution Protest Movement, 24 Essex St., Strand, London, E.C.3, England.

Just sit down and send 10 cents to the Lutheran Book Concern, Columbus, Ohio, for a pamphlet entitled, "Interesting Information about the Lutheran Church," by Rev. J. R. E. Hunt; revised by Rev. E. B. Keissler. In the form of questions and answers it tells you just what you want to know.

The same publishers issue a pamphlet of thrilling interest entitled, "In the Jungles of New Guinea," written by Rev. R. Hanselmann, a missionary to that interesting island. It is packed with information about the island, its flora, fauna, inhabitants, their customs, their religious superstitions, missionary work among them, etc.

A most earnest pamphlet entitled, "Death or Life—Which?" by Rev. Oswald J. Smith, is sent forth by the Bible Institute Colportage Association, Chicago, at 10 cents per copy.

The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa., has issued two booklets on "The Gospel According to St. Luke," by Rev. Paul J. Hoh. One of them is the student's edition, the other the leader's. The books are intended for young people over seventeen years of age. The material is well prepared and impresses the vital truths of the Gospel. Prices, respectively, 20 and 30 cents.

A trenchant and strongly written brochure entitled, "Rome's Attack on the Throne, the Press, and the Church," by Albert W. Close, may be bought of Thynne & Co., Ltd., London. Prices: 1½d. per copy; 12 for 2s.2d.; 50 for 8s.





# THE DAYS OF YOUTH

Conducted by HAZEL N. JOHNSON

## THE TESTING TIME

ONCE many, many years ago, God wanted to test one of His children, so He called him by name and said, "Abraham."

The man answered, "Behold, here am I."

God said, "Take now thy son, thine only son, whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

This man loved the Lord and trusted Him. He had learned that when God spoke, he was to obey. He also loved Isaac, and had centered all his fatherly affection upon this boy, his only son. The boy's mother, Sarah, also loved him, for he was the child that the Lord had promised her long ago. We will never know just what agony and sorrow this aged mother passed through as she talked with her husband about the thing that the Lord had commanded. No doubt the mother with tears in her eyes plead with the father not to kill their only boy, suggesting perhaps that he had not understood the Lord aright. I can imagine their conversation thus: "Father, he is our only son, and the Lord has given us so many promises concerning him. How can I let you offer him as a sacrifice? Surely a sheep will do just as well, or why not take two sheep?"

I can see the old father with bowed head and trembling lip as he answered, "Mother, the Lord has spoken. You know He gave the boy to us. Let's trust and prove Him, Sarah. It is just as hard for me, but the Lord has asked it of us, and we must obey." He that had learned not to regard the life of his son had learned not to regard the sorrow of his wife.

That night I do not believe that Abraham slept. His pillow was, no doubt, wet with tears as he struggled with himself. He could see all the events that must take place, and over and over again the scene was enacted before his eyes as he lay there seeking slumber. How he must have wished that God had asked him to give his own life. He would gladly have given it a hundred times. But God had asked the life of his son, Isaac, his only son. Was there ever a man who was tested as he was? How hard was his lot. But ever as he argued with himself, I am sure that he knew the sacrifice must be made. Since God's Word promises it, I know that peace came to his soul as he thought on the faithfulness of his Lord and realized that he could absolutely trust Him.

Early in the morning he arose to start on his journey. Perhaps he had to awaken his son, Isaac, telling him that they had been commanded to go to the land of Moriah to make a sacrifice. He did not tell him what the sacrifice was to be, but I am sure that as he looked at his boy he knew that this would be a hard trip, and that the next three days of traveling together would be the hardest days that he had ever spent.

Can you see them as they start off that morning? I am sure Sarah cooked a good breakfast for them. Isaac perhaps ate heartily, but the old father could not eat. Since their journey must be made, no doubt he was restless to get started. I can picture them as they leave, the old man, the two young men, and the son. Anxiously, I imagine, the old mother watched them from behind the curtain of her room. The tears were no doubt blinding her eyes, the ache in her heart, I am sure, was so intense that it seemed as though she could not stand it. Once perhaps she started to call them back and tell Isaac not to go, but just in time she remembered the last words which, I am sure, Abraham whispered in her ear, "Be brave, Sarah. You know he belongs to the Lord." I can see her watching as they became smaller and smaller in

the distance and finally disappeared from sight. Since her mother heart was aching, she rushed to her room to pour out her grief to the Lord in petition for her son.

On and on they went, and often during those first two days Abraham must have looked at his son and wondered if he would have the courage to slay him when they got to the end of their journey. He was so tall and straight. It seemed that never before had he appeared so fine and upright a young man. He was not just a boy, but had reached the age of about twenty-five years. The sun shining through his hair brought out the tints that the old father had never seen before. Tirelessly he walked throughout the heat of the day, and Abraham, no doubt, thought, "Lord, how can I make this sacrifice? Anything, Lord, but this." But all the time he realized that it must be done. God had spoken. God must be obeyed.

On the morning of the third day, Abraham saw the mountain a little way in the distance, and turning to his two young men, said, "You two wait here while Isaac and I go up the mount to sacrifice to the Lord." The father placed the wood on his son's back, and took the fire in his own hand. Nothing had been forgotten. The wood, the fire, the knife, and the sacrifice—all were there. Had Abraham permitted the two young men to go with them to the top, they would surely have tried to hinder him from placing his son upon the altar. Nothing must prevent God's Word from being obeyed, even though in his heart Abraham probably wished that something would intervene to change the sacrifice. So while the two young men waited, Abraham and Isaac went on together, but their thoughts must have been far different. The old man's heart, I know, was filled with anguish and sorrow. His head, doubtless, was bowed with grief which he tried to hide from his son. The young man appeared to be disinterested as he gazed at the scenery, and thought, no doubt, that soon they would be ready to start back home. He did not yet know that he was to be the sacrifice. The father was bearing the burden alone and in silence. Alone he gains the victory over all his human desires. That last day as they climbed upward together, the old man was, I am sure, continually gazing at his son, his only son, and in his heart he must have been thinking, "Lord, can it be that I must kill him? Isn't there some way out? He is the son you promised to us so long ago." Slower and slower became his steps as he neared the top of the mountain. It is only natural to put off the thing we dread.

In the meantime, the son's mind became more interested in the offering which they were to make, and he thought, "This is peculiar. I have the wood. Father has the fire and the knife. But where is the lamb?" Thinking, perhaps, that possibly his father had forgotten the sacrifice, he said, "My father."

"Here am I, my son," answered Abraham, no doubt with a sigh in his heart, but with calmness in his voice.

"Behold, the fire and the wood; but where is the lamb for a burnt-offering?" said the boy as he must have gazed trustfully into his father's strained face.

And the old man, his eyes, perhaps, dim with sleepless nights, his head aching from going over and over the details of the trying ordeal, yet his heart steadfast in its purpose to obey his Lord and with full confidence in his Saviour, replies, "My son"—with what tenderness he must have again repeated those words, for the time was fast approaching when he would have no son—"God will provide Himself a lamb for a burnt-offering." Did the father have any misgiving as he made this declaration which spoke of his trust in the Saviour?



The Scripture then says, "So they went both of them together." Side by side they continued up the hill, coming nearer and nearer to the place and time which the father dreaded. It seemed, I am sure, that his feet were made of lead, so heavy did they seem as they approached the brow of the mountain.

Finally the top was reached, and the old man, not shirking his duty, began to build the altar. He placed stone upon stone carefully. This was to be no common altar, for upon it his son was to be placed and slain. So with what slowness and precision he must have built it. The Bible tells us that "he laid the wood in order." He did not just throw the wood down, but each stick was laid in order. I am sure he sought to prolong the building of this altar as he feasted his eyes upon him who was to be slain. The Lord had promised to make a great nation of this boy whom he loved, but whom he was preparing to kill. Not only was his fatherly love involved, but his long-cherished hope that his son was to become the head of a great nation seemed to be shattered. He knew that God's word was involved in His promise, and that he could trust his God to stand true to His word. Isaac had been such a blessing in their home. They were both old, and the boy had always brought joy and sunshine to the old mother and father. But God had a right to demand his greatest blessing in life.

The new altar being completed, Abraham realized that the time had come. The final test of his strength, his faith, and his courage had arrived. Isaac was old enough to run away. He was strong enough to refuse to be bound. The father wondered, no doubt, what he would do. He now realized, I presume, that the uncertainty of his son's response had caused much of his strain and worry. With one long, searching look at his son whom his broken heart, I am sure, cried out for, Abraham took the cord in his hand and as calmly as possible told his boy what God had commanded. Isaac looked into the agonized face of his father and realized that he must prepare not to sacrifice but to be sacrificed. He had been taught obedience from his youth, so if he thought of rebelling, it was only for a moment. He must have experienced keen regret that all his hopes and dreams of the future were wiped out by this act of surrender. He loved and trusted his father. He loved and trusted the Lord. In this, his hour of trial, he was given strength to meet the need. So he permitted his father to bind him. Abraham's hands must have trembled. Perspiration, doubtless, stood out upon his forehead, and Isaac realized that though the struggle in his own soul was terrible as he felt the cords tighten around his body, yet his father's struggle was more intense.

The Scripture says, "He bound Isaac his son, and laid him on the altar upon the wood." What a story lies hidden in those simple words. What emotions surged in the breast of both of these two men upon the mount that day. How the human love drew them together and made them cry out against the very thing which divine love compelled them to do; Isaac must surrender willingly, and he did. His quick decision and yieldedness before the Lord to lay down his life shows the true character of his manhood. There was no weakness, no holding back, no wavering on his part, for he knew that God could not do wrong or make a mistake. He had the same implicit faith that his father Abraham had. He also realized that he was on earth for God's purposes and not for his own.

The strain upon both the father and the son must have been wearing. For three days Abraham had pondered Isaac's death, and it must have been telling upon him. The uncertainty of Isaac's attitude when the final test came, was past, for he had yielded himself without reserve; not with timorousness nor shaking, nor with the ignorant boldness of youth, but with all the fineness of Christian manhood he had knowingly given himself. This could not help but make the father's love for the boy deepen a hundredfold. His son had fought the battle with himself and had won, even as did the father. There was nothing left to do now but to continue as the Lord had directed. So Abraham reached forth his hand to complete God's command. He took the knife. How slow and measured must have been his movements as he looked at the sharp blade of the cruel knife. With a pang in his own heart, far deeper than any knife thrust, he prepared to stab his son. His gaze was no doubt intense because of

his mixed emotions. Love for his son and the instinct of fatherly protection were pitted against love, devotion, and obedience to his God. Perspiration, perhaps, dripped from his face which had, doubtless, become ashy gray. His heart, though bowed with grief, was lifted to his Lord in petition and prayer for strength as he raised his hand to thrust the killing blow. Could he have the last minute courage? Would he be able to kill with the first thrust? He could not bear to see his son suffer. These thoughts surged through his mind with great rapidity, and he realized that he must hurry now and get it over. So with a final plea of petition to his God, and with unseeing eyes, he prepared to strike.

"Abraham. Abraham."

I can see the pale gray of his face turn white as he realized with what relief he at last hears God's voice. He knows that his ear has been straining all through these three days for that voice. Now he realizes that God has intervened in time as he had hoped all along that He would.

God meant for Abraham to make the sacrifice in spirit, not in the act. God meant him to yield his son wholly to Him, to realize that Isaac belonged more fully to God than to himself. God concealed what He was going to do in order to test His child. Abraham had not seen God's provision during those three dreary days, for God had withheld for a purpose. But on the mount of sacrifice he had found God's provision. He had climbed the hill in darkness and in misery, and only when the sacrifice was made in his own heart was the darkness dispelled.

Gladly and quickly Abraham answered the call of his name. "Here am I."

Then God said, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

Then the old man, with a new light of thanksgiving in his face and thankfulness in his heart that he had done God's bidding, turned and saw a ram caught in the thicket. Quickly he cut the ropes that bound his son, and the lamb was placed on the altar and slain in place of his son.

Thus God's meaning was flashed through the darkness of misery and woe to these two on the mountain top, and God's sacrifice was seen. And down through the ages God had been seeking to flash that same message to men and women living in the darkness of sin and unbelief.

## *Good for Boys and Girls*

It is good for boys and girls  
To know their loving Saviour;  
To live, and love, and trust, and learn  
A more Christ-like behaviour.

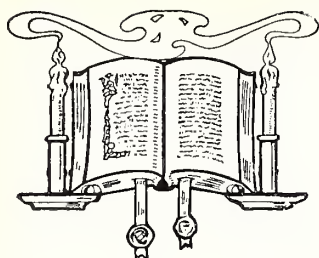
It is good for boys and girls  
To seek to win the others;  
To tell them of the Saviour's love;  
Win sisters and win brothers.

It is good for boys and girls  
To know that from above  
To earth from heaven's glory  
Came our Saviour in great love.

Jesus wants the boys and girls  
To love Him more each day;  
To trust Him in the little things,  
To pray the clouds away.

So live and love and trust and pray  
And let Him be your guide;  
And ever know where'er you go  
He's always by your side.





# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE

## INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by ANNA BENTHIEN

Fourth Quarter, Lesson 1

Sunday, October 4, 1936

### THE MACEDONIAN CALL

Lesson Text: Acts 16:1-15  
Devotional Reading: Heb. 11:8-10

#### Golden Text:

"Go ye therefore, and teach all nations" (Matt. 28:19).

Our lessons for this quarter continue in the book of Acts. After remaining in Antioch for a season after their first missionary journey, Paul and Barnabas, manifesting the true pastoral spirit, decided to go over the same ground again to confirm the souls of those who had heard them preach the Gospel (Acts 15:36). The two did not wish to journey alone, so they chose a third man to accompany them. Over the choice of this third man, an unfortunate disagreement took place between Paul and Barnabas. We shall never know until we get to glory who was actually at fault. Barnabas wanted to take John Mark, and Paul preferred to take Silas. Paul's objection to Mark was that he had failed them on a previous journey at a crucial moment (Acts 15:38). The two men could not come to an agreement, so they parted ways. We fully believe that Barnabas, as the Scripture indicates, was a good man and full of the Holy Ghost, but since Paul, the Apostle, was his superior in the organization, he should have accepted his superior's decision as a dutiful subordinate. Barnabas' refusal to submit to Paul's decision removed him from the Holy Spirit's record in the balance of the book of Acts. The disagreement, however, was not permanent. Later on, Paul received Mark into full fellowship, and most beautifully referred to him in his letter to Timothy (II Tim. 4:11). He also indicates a restoration of fellowship with Barnabas in I Corinthians 9:6. The lesson for us to learn from this incident is that we should give deference to the wish and decision of those who have the rule over us.

We now turn to the outline of the lesson, which is as follows: (1) Addition of a New Laborer (Acts 16:1-5); (2) Frustration of Well-Laid Plans (Acts 16:6-8); (3) Revelation of Divine Guidance (Acts 16:9-15).

#### I. ADDITION OF A NEW LABORER

The apostle Paul was given by God one of the biggest jobs that could possibly have been placed upon a man's shoulders. To him was given the special apostleship of the new Body dispensation (Eph. 3:2, 8). Although Paul's world was not as large then, geographically speaking, as ours, yet the field was tremendous for one man to cover and minister to. The Holy Spirit, however, did not leave him without helpers. When the burden of judging the children of Israel became too heavy for Moses, he chose able men out of the different tribes and made them heads over the people (Exodus, chapter eighteen). And in the case of Paul, although he remained in supreme authority just as did Moses, a host of preachers, young and old, worked under him in spreading the Gospel of Jesus Christ. Some of the names that we find listed with his are Luke, Barnabas, Trophimus, Epaphroditus, Silas, Mark, Titus, Tychicus, Demas, and many others. Most of these men were young. Doubtless the reason for this is that a young man is more fertile ground for the dealing of the Holy Spirit in regard to the Gospel ministry. Not that old men are not acceptable, but usually their life-work has already

been crystallized. One name in particular was left out of the above list of Paul's associates, and this is the man about whom we wish to speak in this lesson. His name is Timothy.

Timothy doubtless had been converted during Paul's first missionary journey as he came and ministered in Derbe and Lystra. The reason for this conclusion is that in the first verse of Acts sixteen, Timothy is referred to as a disciple. Unbelievers are never referred to as such. Timothy perhaps had better home surroundings than most young people. Being the son of a Jewess, he was taught early in life to love the Scriptures. Paul, himself, testified to the faithfulness of Timothy's mother. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Timothy was not only taught to love the Scriptures, but by the Christian faith which both his mother and grandmother possessed, he was encouraged to accept Jesus early in life (II Tim. 1:5). The value and importance of early Christian training cannot be emphasized too much. Timothy's later usefulness in the preaching of the Gospel and in standing by Paul is directly traceable to his Christian environment as a child.

When Paul found Timothy, he found a gem, a diamond in the rough. Polishing was necessary to bring out the true value and character of the soul, but the Holy Spirit, through Paul and the Scriptures, was able to accomplish this with a great degree of success, because Timothy was a willing soul. Paul thought so much of this young man that many times he referred to him as his beloved son. In fact, at a crucial point in his life, Paul looked upon Timothy as his best and most trusted laborer (Phil. 2:19-22). Considering all the meritorious men who worked with Paul, this testimony covered a good deal of ground. Paul makes special mention of Timothy's faithfulness (I Cor. 4:17). Faithfulness implies steadiness, and steadiness means an unswerving loyalty to the job or purpose at hand. Consistency in walking with God and maintaining the principles of right living is a virtue not to be regarded lightly by any soul. When a man thus walks with God, he will be despised by some, but highly commended and praised by others. Timothy, by his life and example, enjoyed great respect and esteem from his fellow men (I Tim. 6:12). Timothy's place was not on a par with the apostle Paul, but his faithfulness as a Christian in cooperation with the great Apostle will not be forgotten when the rewards are handed out on the other side.

#### II. FRUSTRATION OF WELL-LAID PLANS

After the discovery of Timothy, Paul, accompanied by Timothy and Silas, continued his deputation work in visiting the cities and strengthening the saints. We read, "And so were the churches established in the faith, and increased in number daily" (Acts 16:5). After carrying out this program for a while, suddenly the Holy Spirit intervened and forbade Paul to preach the Word of God in Asia Minor (Acts 16:6). We know not why this sud-



den charge was brought about, but we have the definite record of the Word. Moreover, Paul received the negation the second time when he attempted to preach the Word in Bithynia, which was also in Asia Minor. We are told that "the Spirit suffered them not" (vs. 7). No doubt this frustration of Paul's plan was indeed a set-back and disappointment to him. As far as we can learn from the Scripture, Paul believed that his ministry lay in that particular region—Asia Minor. He had labored there for many years. But as far as we know, Paul obeyed the Holy Spirit and did not continue his preaching there, but rather journeyed down to the sea coast town of Troas. God never closes all of the doors in a man's life. To Paul it may have looked that way, but we shall see shortly that God had something better for him than preaching the Gospel in Asia.

Children of God must learn that His direction and guidance can be just as definitely a negation as an affirmation. God's "no" is just as divinely inspired as His "yes." We sometimes say, after asking God for something in prayer, that God did not answer our prayer, meaning, of course, that He did not give us what we asked for. This is not really fair to God. His answer may have been, "You don't need that just now. I have something which is far better for you." From this, we can say that God always answers prayer. We may also safely say that God never closes all doors.

Some examples come to mind from the Scripture of men who disobeyed God when He said no. We recall that Saul, the king, was directed by God when fighting the enemy, to destroy everything, even all of the animals. The king, paying more attention to the people's wishes than those of God, consented to some of the sheep and the bullock's being saved, with the excuse to Samuel that they were going to offer a burnt-sacrifice to God. This was disobedience to God, and as punishment He disowned the king, putting David in his place. "To obey is better than sacrifice" (I Sam. 15:22). Another instance of disobedience to God in the face of His "no" occurred in the wilderness. In Numbers twenty we are told that the people thirsted greatly. There was no water. Moses and Aaron appealed to God for help. God heard their prayer and directed Moses to speak to the rock and the water would come forth. Moses knew that on another occasion God had directed him to smite the rock, but that God's order this time was not to smite the rock but to speak to it. Moses disobeyed God and smote the rock. The result of this sin was that he was denied the privilege of leading the children of Israel into the promised land. "And the Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring the congregation into the land which I have given them" (Num. 20:12).

Still another example is that of the apostle Paul when God told him not to go to Jerusalem (Acts 21:4). Paul went, and because of this disobedience, got into a lot of trouble, so much so that he almost lost his life. We see God's forbearance and grace, however, in His coming to Paul's aid while in the midst of his trouble. "And the night following, the Lord stood by him, and said, Be of good cheer, Paul" (Acts 23:11). God never forsakes His child, even though he be disobedient.

God directed David to build the temple (II Chron 6:7-9). David, unlike the above characters, obeyed God and left the building of the temple for God's man, Solomon. There are many other cases which we could mention of men falling into line with God's plan when it seemed to be the wrong move for the moment. The reason God's guidance sometimes seems to be a mistake is because we can only see a step at a time; God, being infinite, sees the entire plan of our life at a glance. We have always liked the thought of apparent disappointment being His appointment.

Disappointment—His appointment  
Change me letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.

—"British Weekly"

### III. REVELATION OF DIVINE GUIDANCE

Paul had not been at Troas very long until God showed him the open door. "And the vision appeared to Paul in the night; there stood a man of Macedonia, and prayed

him, saying, Come over into Macedonia, and help us" (vs. 9). God never wants His people to be selfish with spiritual things, but rather those who are well fed should give of their good things to others. The people in Asia Minor had received much preaching of the grace of God. The people in Europe had received none. And so God, at the proper moment, closed all of the doors to Asia, leaving only one door open, and that into Macedonia, the gateway of Europe. This became His divine guidance to Paul. God does not always guide in the spectacular way in which He guided Paul, nor did He always use this method with Paul. One thing is sure, God will always use a man's faculties in revealing His will. In other words, a man is supposed to use good judgment. "The meek will He guide in judgment, and the meek will He teach His way" (Ps. 25:9). After this first requisite has been met, and the child of God is willing to go anywhere that the Spirit may lead (Romans 12:1-2), then he is ready to receive God's guidance to a specific place. In revealing this place, the Spirit may use the message of a returned missionary, a sermon by the pastor, a note in a mission bulletin, an appeal in a religious magazine, a request for prayer, or most anything that would present the need of laborers in a certain field and thus plant the seed of desire in the heart of God's child. With the seed planted, the Holy Spirit will eventually make it clear to the soul which doors are being closed and which ones opened. No need of our expecting a sign in the sky, or a vision at night, or a handwriting on the wall. God's guidance is very quiet, but none the less definite. Christian, remember, no guidance is possible without meeting the divine requisite. It is clearly stated in such a passage as Proverbs 3:6: "In all thy ways acknowledge Him, and He shall direct thy paths." Furthermore, we wish to add one more word of warning. God will never guide any man out of harmony with His revealed, Written Word.

Some of the greatest pieces of Christian work that have ever been done were made possible only after God had closed the doors to the places that seemed to be harmonious with His guidance. We are thinking of David Livingstone who thought he was led to China. God closed the door and sent him to Africa where he became the greatest pioneer missionary Africa has ever seen. The same was true of Carey who wanted to minister in the South Seas. God guided him to India to lay the foundation for giving a vernacular Bible to one-sixth of the people of the world. We have another case, much more recent and in another field of labor, but none the less significant. Paul Hutchens, a singing evangelist, was cut off from his apparent calling by the dread disease of tuberculosis. With this door closed, he did not quit. He turned to writing, and today is one of the most widely read authors of evangelical Gospel fiction in the world.

If God closes all of the doors in your life, doors that you thought represented His divine will, do not be discouraged. Rest quietly in Him, and before long He will show you the open door, and it will be better for you than anything else in the world.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

In the Kweichow Province of Western China, many had received the Word with joy, and had been baptized; numbering, in a few years, nine hundred. Back and back into the mountains the Glad Tidings spread, until from places even six days' journey away groups of enquirers came down, asking to be taught the way of salvation. Always the earnest petition was, "Come back with us, and teach our mountain people who cannot travel so far, about Jesus." It was hard to refuse such pleading, but it was out of the question. At length, after a year or two, they heard of a missionary only one day's journey away on the other side of their mountains. They found him at an out-station, a favorite dog his only companion. The foreign dog impressed the mountain folk immensely. It was so clean and friendly; it understood its master's words and would obey his commands. It could not be an ordinary dog—had it come from heaven? Great was their grief on learning that even this missionary could not come back with them; in his own great district, work was overwhelming. Then an idea struck them. Can we read it without tears in the heart? "If you really cannot come,"



they said, "will you let the dog go with us? If our people could only see that dog, they would know that this message is from heaven!" Oh, shame upon us, that such a thing as this could be! . . . A year or two later their longing was at last fulfilled. A missionary came to them; and marvelous to relate, he found that for three years past a hundred families of these mountain folk had met nightly to worship God. Ere long there were some six thousand people, who, abandoning demon worship, were eager to learn of Christ.

—Mrs. Howard Taylor

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Did God completely withhold the Gospel from Asia? (Acts 19:8-10)
2. What was the outstanding characteristic of the lives of the first preacher and convert in Macedonia? (Acts 16:9-10, 14-15; Isa. 1:19)
3. Was Paul's life an exemplification of Proverbs 3:5-6? (Acts 16:6-15; Prov. 3:5-6)
4. Is divine guidance a figment or a fact? (Ps. 32:8; 25:9; 37:23; 78:70-72; 48:14; 73:24; 31:3; 23:2-3; 27:11; 139:10, 24; Prov. 3:5-6; Isa. 48:17; Exod. 15:13; II Chron. 32:22; Deut. 8:2, 15; 32:9-12; Acts 16:6-10)
5. Why did Paul so readily set aside his own plans and follow God's direction? (Isa. 55:8-9; Rom. 12:2)
6. What should be the Christian's response to God's revealed will for his life? (Acts 16:10; 10:28-29; Ps. 119:60; Isa. 6:8)
7. What warning does God give to those who rebel against His will for their lives? (Jer. 10:23; Isa. 1:20; I Sam. 15:22-23; Prov. 14:12)
8. What promise has God given to willing souls in heathen lands (John 7:17)
9. What part do Christians have in the fulfilling of that promise? (Acts 16:13-14; Mark 16:15; II Cor. 5:18-20; Matt. 4:19)
10. Is the preaching of the Gospel confined to the pulpit? (Acts 16:31, 25-31; 8:26-35; John 4:6-14; Matt. 5:1-3; Luke 5:1-3; Mark 2:1-2)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

What a wonderful opportunity Paul had of preaching the Gospel of Jesus and His love to those who knew

Him not! Paul was always on the job for the Lord. He never was sitting around wondering what he would do to pass away the time.

Paul had been preaching in and around Galatia, and it looked as though he was going to have to stop for awhile. The people of that land did not welcome his preaching, and the Lord saw a willing soul over in the land of Macedonia. So while this man in Macedonia was praying for someone to come to tell him of Jesus, Paul, led of the Lord, prepared to leave Galatia to go into Macedonia. In the Bible we read that when the need came to go to Macedonia, Paul did not question whether he should go or not, but the wording is, "Immediately he endeavored to go into Macedonia." Not only was there a willing soul in Macedonia, but Paul himself was a willing messenger.

Paul did not preach right away, but no doubt spent much time in prayer as to what the Lord would have him do. Paul and his companions went out by the river side, and there they spoke to a woman named Lydia. This woman accepted Jesus as her Saviour, and thus their preaching started. Lydia had gone out to the river side to pray. Then she had heard the Word of God as Paul and his companions had given it to her, and the Lord had opened her heart. Not until we have open souls to the Lord can we see our need of the Saviour and His provision for us.

The conversion of Lydia was just the beginning of Paul's ministry in Europe. Paul knew that souls without Jesus must perish eternally, and he was willing to go to any extent in order to preach the Word of God. He was God's instrument ever ready to do the Saviour's bidding.

Today there are boys and girls, yes, men and women who have never heard of the Lord Jesus, and what He has done for them. What are you doing to bring them to Christ? Paul was the instrument, and it was the Lord Who opened the hearts of men to their need. Will you speak to someone about the Saviour? If you do, God will bless the Word as it is given, and what a joy will be yours when someone of your playmates will say yes to Jesus!

Yours in joyous service for the Master,  
Aunt Anna

Fourth Quarter, Lesson 2

Sunday, October 11, 1936

## BECOMING A CHRISTIAN

Lesson Text: Acts 16:22-34; Phil. 3:7-14

Devotional Reading: II Cor. 1:3-10

Golden Text:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

That the apostle Paul was definitely directed of God to preach the "unsearchable riches of Christ" in the great social and commercial centers of his day, is very evident. At Corinth, a city of wealth and influence, Paul made known the message. Athens, the great intellectual center of Ancient Greece, witnessed the power of the Gospel as proclaimed by this despised Jew. Likewise, Ephesus Thessalonica, Caesarea Philippi, and finally Rome; these, and many other important centers of population are recorded as having been visited by this undaunted Apostle during his various missionary journeys.

Today's lesson gives us some idea of the usual reception which he received when coming to these cities. Together with Silas, the apostle Paul entered the city of Philippi, the citadel of Macedonia, only to be accosted by the magistrates. We study the lesson under the following headings: (1) Persecution and Prison (16:22-24); (2) Prayer and Praise (16:25); (3) Panic and Peace (16:26-34); (4) Protest and Protection (16:35-40); (5) Preeminence and Progress (Phil. 3:7-14).

### I. PERSECUTION AND PRISON

In order to fully comprehend the occasion for the persecution and resultant imprisonment which befell Paul and Silas at Philippi, we must consider the events which immediately preceded the arrest. A damsel possessed with a spirit of divination, using this supernatural power as a source of revenue to her masters, was miraculously healed by the apostle Paul. When her masters saw that the hope of their gains was gone, their animosity was turned toward Paul and Silas. Seizing them, they brought them before the magistrates, with the accusation that they were troubling the city and teaching customs not lawful for the Romans.

So great was the furor, that the whole multitude in the market place rose up against them whereupon the magistrates stripped them of their clothes, beating them with many stripes, finally casting them into prison with the definite instruction to the jailer that he should keep them safely.

The jailer, faithful to his charge, thrust them into the inner chamber, securing them in the stocks. This inner chamber was usually a small dingy room, without a window or means of ventilation, sometimes on a lower level



forming a dungeon. Here the apostles were made fast in a wooden framework with their hands, feet, and head securely locked in one position. Bleeding and bruised they were left to themselves. What a pitiful situation. Most of us would think it rather disheartening to be left stranded, even though at liberty, in a large city without money or friends. But to be incarcerated in the vermin-infested dungeon of the city jail would surely tax our faith and courage to the utmost. But Paul and Silas did have a way out, the same way of escape that is offered to every Christian in every circumstance of life today. Instead of grumbling, fretting, or bewailing their fate, they two joined their hearts in

## II. PRAYER AND PRAISE

Imagine two prisoners in stocks, cramped, weary, and sore from the gruelling experiences of an awful day, singing praises to God at the midnight hour. Most of us, after such a humiliating and excruciating experience, would have been content to sit alone with our thoughts, for a time at least. We might consider it a good time to pray, but surely not the propitious time to offer praise. Not so with these two men of God. They had no time to waste. Mingling their prayers with their praises, they were confident that the same God Who had called them to hazard their lives for the sake of the Gospel was well able to deliver them from their present dilemma. As someone has so aptly stated, Paul and Silas made a pulpit out of their circumstances, praising the Lord with such enthusiasm and fervor that all of the prisoners heard them. In other words, Paul was putting into practice not only what he taught the Philippians, when he admonished them to "be anxious for nothing, but in EVERYTHING BY PRAYER and supplication WITH THANKSGIVING let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7); but he also exemplified the truth of his statement to Timothy, "Be instant in season, out of season" (II Tim. 4:2). Paul was willing to suffer for Christ's sake, even if that suffering meant death. They were willing to suffer if only they might bring the message of salvation to others. Their faithfulness in suffering for "Him Who loved them and gave Himself for them" brought results.

We consider next,

## III. PANIC AND PEACE

Even while Paul and Silas were praying and praising, God heard their cry. An earthquake of such intensity that it shook the very foundations of the prison, threw open the doors, and loosed the bands of the prisoners. The keeper of the prison, no doubt thinking that all was safe inasmuch as he had placed the two prisoners in the inner room, had fallen asleep. Suddenly awakened, he perceived that the prison doors were wide open. Knowing the penalty attached to what appeared to be carelessness on his part, he became panic-stricken, supposing that the prisoners had fled during the time that he was taking a nap. Rather than face the verdict of the magistrates, he drew his sword and was in the act of thrusting it into his body, when the loud voice of the apostle Paul cried out, "Do thyself no harm for we are all here" (vs. 28). Immediately the panic-stricken jailer called for a light. Running into the chamber where a short time previously he had made the two missionaries fast in the stocks, finding them liberated, he tremblingly fell down before them. Bringing them out of their dungeon-like cell, he cried out in the agony of his soul, "Sirs, What must I do to be saved?" God does not spare anything when the need of a soul is at stake. He, in love, sent His only begotten Son to Calvary to save the souls of lost men. Shaking the very foundations of this prison which the jailer had thought so secure, proved to be the means of bringing him to a realization of his need of salvation. Paul and Silas did what they could. They prayed and offered praises. God did what they could not do. He shook the foundations of the old prison. We, as soul winners, can pray and offer praises unto God, but only God can set the captives free and release those held in bondage by sin. Let us be faithful in fulfilling our part. God will hearken and do that which we cannot do. Quick as a flash comes the clear ringing answer to the jailer's question from the lips of the apostle Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." A great calm steals over the soul of the jailer. Where great anxiety prevailed,

peace possesses the soul. Whereas he formerly stood by and watched the stripes applied to the two missionaries, his life is now transformed, and he becomes their comforter. After washing their bruised and bleeding backs, he, together with the members of his household, are baptized, thus signifying their faith in Christ. Later, those who a short time before had been his prisoners, are invited by the jailer to be his guests and to partake of nourishment for their bodies. What a transformation has taken place in the life of this man! Panic-stricken with fear and anxiety for his own soul's welfare, he had rushed to those who could help him find the way of life. The same mighty power that shook the prison foundations, performed the miracle in the soul of this man. He believed, and God gave him the gift of salvation. Inasmuch as this is not the day in which God exhibits His power in such striking manifestations from the physical or natural standpoint, we are not to expect or to pray for such divine exhibitions. Nevertheless, His power is none the less limited from the spiritual point of view. God's power is just as strong and He is just as able to deliver souls from the darkness of sin and to set them at liberty today, as was manifested in the jail at Philippi. The Gospel of Christ is still the POWER of God unto salvation to EVERYONE that believeth.

We pause for just a moment to consider Paul's answer to the jailer. Paul did not say, "Believe on the Lord Jesus, PLUS something else, and thou shalt be saved." There is only one thing necessary for salvation—faith in Christ. This is sufficient and nothing can be added thereto. "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the only message that God can use to bring peace and quietness to the panic-stricken soul torn by the ravages of sin.

## IV. PROTEST AND PROTECTION

It is significant to note that while the presence of Paul and Silas in the jail at Philippi was used of the Lord to bring salvation to the jailer, something also happened in the hearts of the two magistrates who were responsible for the beating and imprisonment of the two missionaries. One day they issue orders to have them placed in prison; the next day, word is brought to the jailer through the sergeants that they are to be released. Whatever might have been the reason for the change of attitude toward Paul and Silas, Paul protested on the ground that they were Romans. He insisted that inasmuch as their imprisonment had made the occasion for a public spectacle, their release should likewise be made very public. In making known that they were Romans, Paul revealed that the two magistrates had violated the Roman law on at least two counts. First, they had punished the disciples without giving them a trial. Secondly, they had commanded that they be beaten, which was absolutely forbidden as a mode of punishment according to the Roman law.

Realizing that they were at the mercy of the missionaries, the magistrates virtually begged them to leave the city at once. Paul, however, was not so disposed. He took advantage of the turn of events and under the protection of the magistrates abode in the house of Lydia for some time, comforting the saints. What an outstanding example of the significance of the Scripture which declares, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7).

We conclude in considering

## V. PREEMINENCE AND PROGRESS

The portion of Scripture which we now wish to consider in concluding this discussion was written by the apostle Paul while imprisoned in Rome, possibly some eleven or twelve years after his prison experience at Philippi. Many beatings and imprisonments had not broken the spirit of service and suffering which dominated the life of this great man of God. The entire epistle addressed to the Philippians radiates with joy and rejoicing. It reveals to us some of the lessons of faith that Paul had learned in his efforts to proclaim the Gospel. Herein we find some of the choicest of passages to be found in the Word of God, portions which gladden the heart and rejoice the soul. Among them, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (1:6). Or again, "For unto you it is given in the behalf of Christ,



not only to believe in Him, but also to suffer for His name's sake" (1:29). And last but not least, "But my God shall supply all your need according to His riches in glory by Christ Jesus" (4:19). Time or space will not permit us to give a full discussion of the assigned portion, but suffice it to say, this gives us a vivid picture of the true character of the apostle Paul.

The things which were once considered gain—a noble birth, training, life, and conduct—he cast aside, counting them but refuse, in order that he might the better acquaint himself with Christ. He does not for one moment mean to infer that such self-abasement and self-sacrifice is necessary to secure salvation. This is not the teaching of this passage. Salvation is by grace through faith alone. Paul, having trusted Christ as his Saviour, is here expressing the desire of his heart, namely, that Christ might be found fully enthroned, made preeminent, in his life and conduct. This can only be attained by willingly conforming to the sufferings of Christ, even though it might mean death. Such was the yieldedness and willingness in the heart of Paul. When once Christ is enthroned in the life, and we have learned that most difficult lesson of forgetting those things which are behind—failures, mistakes, regrets, disappointments, and the like—then progress is assured as we look forward to the attaining of the prize of the high calling of God in Christ Jesus.

### VITAL-TRUTH ILLUSTRATION

Rev. Albert Mygatt

Several of Harry Moorehouse's companions in sin, such as "Undaunted Dick" Weaver, John Hambleton, "Fiddler Josh" Poole, and Thomas Castle, a miner, had been converted in the revival in North Ireland. To escape the latter's pleadings for him, Moorehouse joined the army. After returning, in 1861, he and some boon companions were going down a street when they passed a house and heard singing. For mischief his friends got him in, assuring him lots of drinks and fun. But it was a Gospel meeting, and so full of working people that Moorehouse had to stand on the stairs. One of his old companions, now converted, Edward Usher, expounded the parable of the Prodigal Son with such power that Harry said to himself, "Harry, thou art the man!" He was so overcome with the sense of guilt that he had to hang on to the banister for support. But he was not yet a child of God—only an awakened and terrified sinner. He returned to his godly father's house, and was warmly welcomed, but tried to silence God's Spirit by rushing into dissipation. For three weeks he endured this awful struggle. A kindly Christian gentleman, Walter Caddell, invited him to his house and talked with him, without being able definitely to lead him to Christ. Then Harry went to see a converted friend who was an engineer in a warehouse, who told him the story of his own conversion. But this did not help him, and the friend turned to Romans 10:8-10 in his Bible and read it slowly to him. "Do you believe that?" said he. "Do you believe that Christ is indeed risen, and that the work of redemption is finished?" "I do, with all my heart," replied the earnest seeker. "Then are you going to confess what you believe?" "Of course I will." "Then what follows? 'Thou shalt be saved.'" Moorehouse, trembling all over, exclaimed, "Oh, I see it, I see it! I am saved!"

After a few successful attempts to go into business, which did not satisfy him, Moorehouse joined John Hambleton on an evangelistic tour, and the remainder of his short life was spent to the limit in proclaiming the Gospel of the love of God.

— From "Great Revivals and Great Evangelists"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What does the Scripture say about persecution? (James 1:2-4; Job 23:10; Ps. 119:67; I Pet. 1:6-7; Heb. 12:6-11; I Pet. 5:10; Rom. 5:3-5)

2. Can the Christian escape trials and testings? (I Cor. 10:13; II Tim. 3:12; I Pet. 4:12-13; John 16:33; II Pet. 2:9a)

3. Does God permit Christians to actually suffer for His Name's sake? (Phil. 1:29; I Pet. 4:19)

4. To what extent will prayer avail in the time of trial and testing? (Ps. 34:4, 6-7, 17, 19; Phil. 4:6-7; Luke 18:1; Acts 12:5-17; Isa. 65:24; Eph. 6:12-18a)

5. Should testings diminish our rejoicing in the Lord? (James 1:2; I Thess. 5:18; II Cor. 7:4; Acts 16:19-25; I Pet. 4:12-13; Phil. 4:4)

6. What powerful weapons do Christians possess in seeking to deliver souls from the power of darkness? (Rom. 1:16; Heb. 4:12; Isa. 55:11)

7. Did God spare anything in providing eternal salvation for lost sinners? (Rom. 8:32; John 3:16; I John 4:10)

8. What can poor, sinful man do to save himself? (Eph. 2:8-9; Tit. 3:5; Jer. 13:23; Isa. 64:6; Rom. 3:10-12; Rom. 5:6; Eph. 2:12b)

9. Can man by adding good works to his faith make his salvation more sure? (Heb. 10:10-14; John 10:28; Rom. 3:25-28; Heb. 12:2a; Eph. 2:4-9; Rom. 11:6; Heb. 7:25; 9:26; John 19:30; Col. 2:10)

10. Does salvation by grace alone lead to license? (Rom. 6:1-2, 14-15; Tit. 2:11-14; 3:5-8; Eph. 2:8-10)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Lord uses many ways to bring people to Himself. There is just one way to become a Christian, but there are many ways used to bring us to Christ.

How the people of old hated to change their ways. When Paul and Silas began to preach in Macedonia and the country around that city, we find that the people did not like it. On one occasion, Paul spoke to the evil spirit which was in a young woman and demanded that it depart from her. This was more than her people could stand, for this poor girl had been sent to the market place daily to tell fortunes, and her people had made lots of money because of her. But when Paul told the evil spirit to depart from her, they no longer had this girl to bring in money by fortune telling. Because of what Paul and Silas had done, they were taken captive and sent to jail. The jailer was cautioned and told to keep close watch over these two men.

Paul and Silas were put in jail and beaten with many stripes. Their hands and feet were then put in stocks. How uncomfortable they must have been. But in spite of all this we do not see Paul and Silas complaining. Instead, they prayed and sang songs. They were put in jail because they had been preaching, but being in jail did not stop them from preaching. No doubt there were many other men in jail, and while Paul and Silas sang and prayed, the men in the jail were hearing of Jesus and His love.

But while all of this was going on, a great earthquake came. It was midnight, and the jailer was awakened out of his sleep. The prison doors were open, and the prisoners could have escaped. But God was watching over His own. The jailer was ready to kill himself, thinking that all the prisoners had escaped. He knew that if that had happened, his life would have been taken, too. He was on duty all the time, but it was God Who interfered with the opening of the doors. The jailer in a frantic cry said to Paul, "What must I do to be saved?" At last the jailer had come to the place where he knew he was in need of a Saviour, and knew that in himself he was helpless. Again Paul had the opportunity of preaching "Jesus." What a simple message he gave to the jailer. He did not tell him that he must be good, and change his ways. He said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This is the wonderful message that still goes out to lost souls. Memorize that passage, dear boys and girls. It is found in Acts 16:31. That is the only way to be saved. "Believe on the Lord Jesus Christ." He has paid for your salvation. He died on the cross for the sins of the whole world. He loves sinners, and longs to save them. Are you one of those who need Him? If so, remember Paul's message to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yours in a wonderful Saviour,  
Aunt Anna



# CHRISTIANITY AS LOVE

Lesson Text: Acts 17:1-15; I Thess. 2:1-12

Devotional Reading: Ps. 119:9-16

## Golden Text:

**"The Word of God is living, and active, and sharper than any two-edged sword" (Heb. 4:12, R.V.).**

The narrative of today's lesson is this. After leaving Philippi, where the jailer was saved at midnight, Paul and his helpers continued their missionary journey until they came to the city of Thessalonica. (This city is now called Saloniki, and has a population of 70,000.) Here Paul preached three weeks in the synagogue, with the result that a large number of people were won to Christ. Bitter opposition then arose, and a mob set the city in an uproar against Paul, so that he had to leave at once by night. Coming next to Berea, Paul preached in the synagogue, finding willing listeners who received his word readily and studied the Scripture to verify what they heard. As soon as the enemies responsible for the uproar in Thessalonica heard where Paul had gone, they followed him to Berea and forced him to depart from there also.

Hidden in the text of the lesson is a word which throws an interesting side-light on the accuracy of the Bible. The word is found in verses six and eight of Acts 17; it occurs nowhere else in the Bible. The word is translated "rulers of the city," and may be transliterated from the Greek language into the English as "politarchs"; it means city-rulers or magistrates. Why does the Bible call the magistrates of Thessalonica "politarchs," while it never calls the magistrates of any other city by that title? The Greek word "politarch" is not found in the classical Greek writers. Hence a critic might take exception to its occurrence in today's lesson text, and claim that the writer of Acts had made a mistake, using an unheard-of word in calling Thessalonica's magistrates "politarchs." But the writers of Scripture made no mistakes. In the British Museum there is an inscription taken from an ancient stone arch in this very city of Thessalonica, an arch bearing an inscription containing this word "politarchs" as the name for the rulers of the city. This is conclusive proof that Thessalonica had a unique and distinctive title for its magistrates. And the Bible, in using that title for these magistrates and no others, bears a most impressive testimony to the absolute accuracy of the minutiae of the inspired Word. It is not merely one of man's books: it is God's Book. Therefore it is quick and powerful and sharper than any two-edged sword.

Acts 17:1-15 is a good passage from which to study our lesson subject, "The Spoken and the Written Word." The account in this passage well illustrates the truth of the Golden Text, that the Word of God is living and active and very sharp. Along with a clear summarization of Paul's preaching, and an important commendation of the Bereans' ready reception of the Word, this lesson includes a description, in I Thessalonians 2:1-12, of Paul's manner of life while he was at Thessalonica. So we can discuss the lesson under three points: (1) The Word Preached (Acts 17:1-9); (2) The Word Received (Acts 17:10-11); (3) The Word Lived Out (I Thess. 2:1-12).

## I. THE WORD PREACHED

The preaching of the apostle Paul as described in this lesson is a fine example for us to study and follow, especially with respect to his subject matter, his use of Scripture, and the results he obtained. Paul's spoken testimony to the people at the synagogue in Thessalonica is a fine example for preachers to follow, today. But not only for preachers. Paul's message is good for Sunday-school teachers to study and pattern after. And not only for Sunday-school teachers. Paul's message, embodying the greatest essentials of the Gospel reduced to simplest terms, is good for every Christian to study in order to make sure he understands what is the heart of the Gospel, and in order that he may present the Gospel to others as simply as did Paul.

The central theme of Paul's message was the Lord Jesus Christ. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and

that this Jesus, Whom (said he) I preach unto you, is Christ" (Acts 17:2-3). Christ's suffering, Christ's resurrection, and His Messiahship were the essentials of Paul's preaching those three weeks at Thessalonica, as well as wherever he went. The apostle Paul had enough knowledge and education to preach on a thousand subjects other than the death, resurrection, and kingship of Christ Jesus. And he well knew that by choosing the other subjects he could avoid a riot such as he had stirred up so frequently, and at the cost of terrible suffering and hardship to himself. But when Paul left Philippi with fresh wounds from the severe flaying which he received for preaching the Gospel of Christ, Paul knew that he had but preached the only Way of salvation. And Paul was just as determined as ever to give forth the message that could save men from hell unto heaven, no matter what suffering it might bring to him. So it is not surprising that when he reached Thessalonica he preached the same Gospel of the death, resurrection, and kingship of Jesus Christ. We will do well, indeed, to follow Paul's noble example.

Paul's preaching was based on Scripture, and permeated with Scripture. "Paul . . . reasoned with them out of the Scriptures" (Acts 17:2). Paul was distinctly a Bible preacher, and a marvelous Bible student. First of all, Paul knew his Bible as few men have ever known it. Then, he confined himself to the Bible as the basis of his remarks. Paul was unlike many preachers today who seldom refer to the Bible; Paul's preaching consisted in explaining the Scriptures. Paul's preaching was literally permeated with Scripture. As the Modernists say, Paul had a "bescriptured philosophy"! Thank God he did. Paul knew that the Scripture is living and active and sharper than a sword, as our Golden Text says. In the words of a modern speech translation, "Paul as usual went in (into the synagogue); for three Sabbaths he argued with them on the Scripture, explaining and quoting passages to prove that the Messiah had to suffer and rise from the dead, and that 'the Jesus I proclaim to you is the Messiah'" (Acts 17:2-3). "QUOTING PASSAGES TO PROVE . . ." How thrilling it would have been to hear the great Apostle quoting passages to prove his statements. Would to God more preachers and teachers used the Bible that way. To preach or teach without quoting passages of Scripture, is to fight a battle without arms or ammunition.

Paul's preaching resulted in a revival and a riot. "And some of them believed . . . a great multitude . . . But the Jews which believed not . . . set all the city on an uproar" (Acts 17:4-5). The Word of God which Paul preached proved to be living and powerful and sharper than a sword. It cut to the heart. The hearts that were willing turned to God. And the others were infuriated. The preaching of the Word does not always soothe and calm the spirit of the listener. Sometimes it awakens a sleeping tiger within the listener's breast. Some foolish counsellor advises us never to offend anyone in our preaching; never be so definite and outspoken as to stir up hostility, because if our words cut, they may hurt. Which is better, for a surgeon to perform the necessary cutting in spite of the pain caused his patient, or to refuse to cut because it might hurt? Even though the apostle Paul was as gentle as a mother toward her little children, according to the last part of today's lesson text, yet the Word was unavoidably "sharper than any two-edged sword" (Heb. 4:12).

## II. THE WORD RECEIVED

"These (at Berea) were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily . . ." (Acts 17:11). Paul found at Berea an unusually fine kind of listeners. They listened with an open mind, and then studied the Word diligently to verify conclusions. How rare such people are. Many people listen with a mind full of preconceived notions; or with a defensive attitude of mental opposition to any new idea; or they listen and take everything with a grain of salt—and many do not even listen. But these commendable Bereans "welcomed the Message with great readiness" (Acts 17:11, Twentieth Century



New Testament). And along with their rare openmindedness to Truth, they were protected from being credulous or gullible by another rare characteristic: daily Bible study. How many Christians today take home a sermon they have heard and test it according to their Bible? These Bereans did. They read their Bibles daily; nay, they SEARCHED them daily. (Not to prove that Paul's teaching was NOT so, but to see if it "were so.") Since the Bereans received the Word with ready minds and then studied their Bibles every day, it is little wonder that God calls them noble—even more noble than the Thessalonians whom Paul praises highly in the last part of today's lesson. Why cannot we be as the Bereans?

### III. THE WORD LIVED OUT

In the last section of today's lesson, I Thessalonians 2:1-12, Paul recounts what sort of men he and his companions were at Thessalonica. According to the record, he lived there a life of remarkable humility, very tender Christian love, and rare unselfishness. Here is one reason why his preaching at Thessalonica had such marked results. The Word of God is quick and powerful, but it must be preached and lived in order to reach men. Paul knew how important it was to live a life consistent with his doctrine. He told Timothy, "Take heed unto thyself, and unto the doctrine" (I Tim. 4:16). This was equivalent to saying, Be very careful to practice what you preach. How frequently it is true that what we are speaks so loudly that the world cannot hear what we say. Of course God wants us to preach the truth whether we exemplify it or not. But we will find that word of lip is not the only way to make God known to others, even as the Lord Jesus taught by the story of the Good Samaritan. Paul himself said that though he might preach with superhuman ability, he would be nothing, except he had the love of God in his life (I Cor. 13).

What are some features of Paul's personal life at Thessalonica? One feature was his unselfishness. He did not hide any covetous schemes under his ministry of the Word (I Thess. 2:5). There was no admixture of motives of seeking recognition, or reputation, or commendation, such as taint the testimony of some preachers, Sunday-school teachers, and Christians. Another feature was his humility. "Nor of men sought we glory . . . when we might have been burdensome, as the apostles of Christ" (I Thess. 2:6). The word translated "burdensome" means burdensome in the use of his authority. The margin renders it "might have used authority." Moffatt renders this clause, "though as apostles of Christ we had the power of claiming to be men of weight." Weymouth translates it, "we might have stood on our dignity as Christ's apostles." Arthur Way translates this passage thus: "As Messiah's apostle, I might have assumed airs of authority. Ah, no! but I was unassuming—like one of yourselves. I was like the mother that lovingly nurses her own children." This attitude on the part of the great Apostle is one that deserves the consideration of Christians today, in the pulpit and in the pew. It is called meekness in II Timothy 2:25, "In meekness instructing those that oppose themselves; if peradventure God will give them repentance." Let the preacher who desires to see more repentance result from his preaching, exhibit more meekness in order to bring about more repentance; let the parent correct his child with meekness, to see the child become repentant; let every Christian who seeks to win someone to Christ, or back to Christ, follow the example of the apostle Paul in his behavior among the Thessalonians. In so doing, he will give free course to the spoken and the Written Word.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Mrs. Philip D. Armour, of Chicago, is a woman of culture and refinement today who is bringing Christ into circles not frequently penetrated by a truly evangelical witness. With grace and charm she moves with sureness among her own kind, alert for every opportunity to reveal the unfailing source of her unspeakable joy. Not only is her Christian life bearable; it is uniquely triumphant. To make Christ known is the ceaseless passion of this gifted woman, richly endowed materially, intellectually, and spiritually. Meeting for Bible study with her patrician neighbors in the drawing room of her magnificent home in Lake Forest, or pleading earnestly with derelicts in the

stuffy atmosphere of a rescue mission—always the objective is the same, to make Christ known.

Last winter she was led to open her home for a series of Bible studies, and to these she invited friends who reside in the fashionable North Shore suburb. They came in substantial numbers, at first curiously, later hungrily, as the majestic truths of personal salvation through a personal Saviour were unfolded to them. Graduates of Vassar, Smith, Wellesley, and other distinguished schools, yet many of them expressed astonishment at even the elementary teachings from the Word. Each time two were asked to remain for lunch, and long into the afternoon they stayed to discuss soul problems with this godly woman.

I asked Mrs. Armour if she found it difficult to speak to her friends about their salvation. "I go about it tactfully, avoiding too abrupt an introduction to the question," she replied. "I seek to make every conversation a prelude to telling them about Christ. The next time they are more accessible. People in all walks of life are eager to know about Christ and the reality of a personal Saviour. How to reach them must be our daily prayer. A Christian whose life is full of the love of the Lord will always be shown ways and opportunities to bear witness."

Through her ministry most of those in her household employ have been led to the Lord.

—Condensed from "The Evangelical Beacon"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What was the gist of Paul's sermons? (Acts 17:3; I Cor. 15:3-4; Acts 16:31; I Cor. 2:2)
2. What resulted when Paul preached the Word? (Acts 17:4, 12; I Thess. 1:9-10; I Thess. 1:6; Acts 16:32-34)
3. Did the Word of God offend anybody? (Acts 16:19-22; 17:5-7; 19:23-29)
4. What two characteristics entitled the Bereans to be called "more noble"? (Acts 17:11; II Tim. 2:15; I Pet. 1:10-11; Ps. 1:2)
5. When Paul preached, did he make much reference to the Bible? (Acts 17:2-3; 16:32; 18:11; II Tim. 4:2)
6. When a preacher preaches the Bible, should people give much weight to what he says? (I Thess. 2:13; Titus 1:9; 2:15)
7. What sort of life does God expect of those who teach the Bible and who seek to win others to Christ? (I Thess. 2:3-10; Titus 3:8; Titus 2)
8. Did the Word that Paul preached three weeks at Thessalonica have any permanent results? (I Thess. 1:6-8)
9. Should preaching today be confined to an exposition of the Holy Scriptures? (II Tim. 3:16-17; 4:2; 2:23; I Tim. 6:20)
10. Did Paul expect his life to be an example to others? (I Thess. 1:6; Titus 2:7)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Wherever Paul and Silas were they never failed to speak for the Lord Jesus. In their preaching they told of the Saviour, and in their contacts with men and women they encouraged them to read the Word.

While in Thessalonica, they found some willing to hear what they had to say, and some very indignant toward the Bible and its Christ. It was in this place that Paul spoke of Jesus as the King of the Jews. How the Jews hated this teaching. All they could think of was the earthly king Caesar. And in their hearts they refused to acknowledge Jesus as a King. These Jews hated this so much that they hired wicked men to seize Paul and his companion and put them out of the way. But Paul and Silas left Thessalonica and went on to Berea to preach. They did not leave because they were cowards, but they knew that the people did not want the preaching of Jesus, and so they went into new country in order that those who were willing might hear of the Saviour. If



they had been afraid of their lives, they would have stopped preaching. In Berea they preached the same message as they did in every other place.

In Berea Paul found the people ready to receive the Word which was preached. Not only would they listen to his preaching, but they took their Bibles and searched out the things which Paul preached to them. They wanted to get all that the Word had for them. The Bible records a statement about the Bereans in Acts 17:11 which shows their love for the truth. They searched the Bible daily. They really meant business. They did not take their

Bibles to church just on Sunday, but they read the Bible daily to find out what the Lord had to say to them about their lives. That is the kind of Christian each one of us should be. Our Bible should mean more to us than any other thing. It is within the pages of God's Word that we find God's message to us. Jesus, while here on earth, was the living Word of God. Now He has left us with His written Word, the Bible. Cherish that Word in your hearts!

Yours in the love of the Saviour,  
Aunt Anna

Fourth Quarter, Lesson 4

Sunday, October 25, 1936

## THE SPOKEN AND THE WRITTEN WORD

Lesson Text: Acts 18:1-17; I Cor. 13:1-13

Devotional Reading: John 15:12-17

### Golden Text:

"Now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13).

In the first part of the eighteenth chapter of Acts we find that the apostle Paul was residing in Corinth. Like the true missionary that he was, Paul earned his own living by the labor of his hands, while at the same time preaching the Gospel. In company with Aquila and Priscilla, Jewish Christian refugees from Italy, he made tents (Acts 18:3). This, of course, does not prove that every Christian worker must be in business, but it certainly answers the argument of those who hide behind their occupation, saying that they are too busy to preach the Gospel. Too busy—and yet the greatest preacher since Christ, was a tent-maker. Paul, living at Corinth, met much opposition, as usual, but, like Job, the Lord placed a hedge about him, so that no man could harm him (Acts 18:10). The reason for this divine protection was in order that Paul could organize the believers in that city into a local church. The two books of Corinthians were written to these same believers, and that is why we study the thirteenth of I Corinthians in connection with our lesson in Acts. We shall divide the thirteenth chapter of I Corinthians into three portions: (1) The Importance of Love (vss. 1-3); (2) The Experience of Love (vss. 4-7); (3) The Transcendence of Love (vss. 8-13).

### I. THE IMPORTANCE OF LOVE

Certain chapters in the Bible center around special themes. This is true of Hebrews eleven, the famous faith chapter; Psalms twenty-three, the shepherd Psalm; Psalm fifty-one, David's repentance; and I Corinthians thirteen, the love chapter. Right in the midst of his discourse on spiritual gifts, and exhortation for right living, Paul suddenly begins to talk about love. The Apostle reads into this word "love" an absolutely new significance. Nothing of the amorous, nothing of the insipid, nothing of the passionate, but love as it abides in God, its Fountainhead, and as it was revealed when Jesus died on Calvary as the spotless Lamb of God.

Those using the King James Version will note that the word "charity" is substituted for the word "love." No doubt "charity" was a good translation of the Greek noun three hundred years ago, but love more clearly conveys the Holy Spirit's meaning to us now.

The first thing that Paul seeks to do is to show the indispensability of love. Taking three different phases of life, he shows how valueless and empty they would be without love. "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal" (vs. 1). Here the Apostle speaks of speech—words, great swelling words, whether it be the dizzy heights of political oratory, or the fervent appeal of the minister of Jesus Christ—and, as Paul puts it, even if man were to be endowed with angelic powers of expression, he still would need something else over and above his gifts, and that something is love. The love referred to can be but one kind, and that is the love of God which is in Christ Jesus our Lord. He says that the ability to convey one's thought to others is as sounding brass and tinkling cymbal, unless it has the foundation of love.

Paul then goes further into the intellectual realm this time, speaking of knowledge so great as to be able to

look into the future and understand the mysterious. How men of all generations have tried to understand the things which God has not yet revealed to them. Many times they endeavor to match their knowledge with that of God's, but even though knowledge stayed within its legitimate realm and could reach pinnacles now unobtainable, coupled with faith so great that it could move mountains, it avails nothing if it is not based on love.

This time the Apostle goes into the realm of good works or social service. He says that if a man were to give away all of his earthly possessions for the benefit of the poor, and were to make the supreme sacrifice of giving his life for others, yet even that is as nothing if the giver have not true love. Having covered such tremendous areas in these three verses, we conclude that nothing can be accomplished without love.

### II. THE EXPERIENCE OF LOVE

The experience of love in a man's life is an intensely practical one. There is no phase of conduct or thought that it does not cover. In conveying the thought of the practicability of love, Paul selects several vulnerable spots in ordinary life and prescribes love as the only solution to the problems arising therefrom. He uses the figure of speech metonymy throughout the chapter. Thus the soul who has love is called by the name of "love." "Love suffereth long" means "a love-controlled soul suffereth long."

"Love suffereth long, and is kind." This speaks of forbearance with others. Perhaps even our home folks get on our nerves. Should we storm the castle, or leave home? Or should we do as the Scripture says? "Forbearing one another, and forgiving one another. If any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col 3:13). We are to be patient, kind, and long-suffering with others even if their treatment of us be unreasonable and sinful.

The next virtue of love is that it "envieth not, vaunteth not itself, is not puffed up." Humility is the opposite of pride. The lack of humility brings contention (Prov. 13:10). But a self-acquired humility is false. True humility emanates from the love of God. True love for God will take all of the pride, arrogance, and self-praise out of our lives, and will make us God-praising, humbled Christians.

Another virtue of love is that love "seeketh not her own." Those who do not have true love plan and do everything for the perpendicular pronoun instead of for God and others. Paul elsewhere exhorts us to "serve one another" (Gal. 5:16), and shows by his own example how that only by the forgetting of self can powerful preaching be done (II Tim. 2:10). If we think of Christ and His love, it will not be long until we will utterly forget ourselves.

The next characteristic of love, amiableness, has some connection with the first, that of forbearance. Here we are told that "love is not easily provoked." Love makes fellowship an easy and enjoyable pastime. The lack of love makes us irritable, sensitive, easily hurt, and likely to think evil concerning our brethren. Gossip could be classified here. Love, on the contrary, will lead us always to think good of our friends until evil has been proven.

Another characteristic of the love which comes from God is that it cannot have pleasure in iniquity but delighteth only in the things that are true. This is in keeping with



the holiness of God as stated in the Old Testament: "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:15). The attitude of the believing soul should be in harmony with this phase of love, and we are so exhorted in Romans 12:9, "Abhor that which is evil; cleave to that which is good."

And now verse seven gives a four-point outline of Christian optimism: "Beareth all things, believeth all things, hopeth all things, endureth all things." Christianity has no place for pessimism. One may meet trials, discouragements, and disappointments, but the Christian optimist, in spite of these, knows that all things work together for good to them that love God" (Rom. 8:28), and that some day God is going to work out His purpose in the face of satanic opposition. A remarkable demonstration of optimism is given in I Corinthians 11:23: "The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it." There is in His calm, confident words in this passage no suggestion of fainting. He is sure of the future, sure that love is stronger than hate, and good mightier than evil, and sure of the Kingdom of heaven, the one eternal reality of the universe. Our Lord's attitude the night He was betrayed was not merely the spasm of courage with which many a man will brace himself in face of a supreme crisis. It is consistent with all of His previous life and teaching. He never took the gloomy, despairing view of human nature. Where others saw despair, He saw hope. The Christian view, therefore, should be patterned after that of our Saviour. The cross of Christ is the pledge and the promise of our hope. Faith, hope, and love grow from that blessed Tree. How can we ever fail to have the optimistic viewpoint so long as we remember that night when Jesus was betrayed and yet showed His Kingship?

### III. THE TRANSCENDENCE OF LOVE

In the words of Paul, "Love never faileth," we have the assurance of the reliability of love. He says that prophecy shall fail, tongues shall cease, and knowledge shall vanish away. These things mentioned are merely finite and therefore fickle. Man himself holds a like position of weakness. "All flesh is grass, and all the goodness thereof is as the flower of the field . . . The grass withereth, the flower fadeth; but the Word of our God shall stand forever" (Isa. 40:6-8). And so if we cannot trust in man or man's wisdom, we had better place our faith in something dependable, and, according to Paul, that is the love of God.

Paul elaborates on the subject of vanishing knowledge by giving an illustration of the difference between the finite and the infinite. He likens our finitude to the faith of a child. Here in this body and on this earth we speak, think, and understand as children. Without the love of God we would never attain anything higher than this. As children we see through a glass darkly. We know in part and prophesy in part. Oh, the glory of the possession of him who has the love of God, for he shall some day see the Saviour face to face and have even the knowledge of God Himself. "We shall know as we are known." As children grow into manhood and womanhood, so shall we one day be translated into the glorified sonship of a believing soul in heaven.

Some day the silver cord will break,  
And I no more as now shall sing;  
But O, the joy when I shall wake  
Within the palace of the King.

And now the Holy Spirit brings out the transcendence of love. "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (vs. 13). Some day faith shall become sight, and hope shall be realized. But since love is very God Himself (I John 4:8), it can have no higher attainment than it now enjoys. Thus love not only never fails, but it never ceases to be. It is eternal. It is the divine stabilizer of the world. Without this love there would be no such thing as faith or hope. All would be despair. But God's love is not going to fail or die. It is going to abide on and on forever.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Love is a compound thing Paul tells us. It is like light. As you have seen a man of science take a beam of light

and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red, and blue, and orange, and violet, and yellow, and all the colors of the rainbow—so Paul passes this thing, love, through the prism of his inspiration and it comes out on the other side broken up into its elements. And in these few words we have what one might call the spectrum of love, the analysis of love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day, that they are things which can be practised by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the summum bonum, is made up? The spectrum of love has nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. These make up the supreme gift, the stature of the perfect man.

—Henry Drummond

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What encouragement does God give to Christians facing persecution and testing? (Acts 18:9-10; II Tim. 4:16-18; II Cor. 1:8-10; 12:9-10; Isa. 41:10; 59:19; John 10:4; Heb. 13:5-6; Matt. 28:19-20; Deut. 33:27)
2. What prompted Paul to write to the Corinthian believers concerning love? (Acts 18:4-17)
3. In what manner are the gifts of the Spirit to be exercised? (I Cor. 13:1-3)
4. Is love a gift of the Spirit? (Gal. 5:22)
5. What motivates love in our hearts for others? (II Cor. 5:14-15; I John 4:11; John 13:34; Eph. 5:2)
6. What is Christ's command to those who have not learned to walk in love? (Eph. 5:2; I John 3:11; I Thess. 4:9; John 15:12; I John 3:23; I Cor. 16:14)
7. What is His command to those in whose lives the fruit of love has been manifested? (Phil. 1:9; I Thess. 3:12; I Pet. 1:22; 4:8; Heb. 13:1; I Cor. 14:1)
8. Should love control our dealings with only our friends? (Exod. 23:4-5; II Kings 6:22; Matt. 5:44; Rom. 12:14, 20; I Pet. 3:9; Gal. 6:10)
9. According to what measure are we to love others? (Eph. 4:32; 5:2; I John 3:16-18)
10. What are the fruitages of a love-controlled life? (Gal. 5:22-23; I Cor. 13:4-8a; 5:14-15; Eph. 4:31-32)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Paul and Silas made many trips into different cities with but one purpose—to preach. Wherever they preached there were some who believed, and some who refused to believe. Today we see the same thing. Some are hungry for the Bible and its truths, while others will have nothing to do with it.

After Paul had been in Corinth, he wrote back to the Christians there and we find the message that he brought them was the one found in I Corinthians 13. No doubt many of you boys and girls have started to memorize that chapter. It is a good one for each of us to memorize. But as we read it, let us think of its message. The whole thought is on love.

The greatest thing in the heart of man is love. Man may be great in this world, and have the rulership over many, but unless he has love in his heart, his position gains him nothing. Perhaps you have thought that if you were only rich you would be happy. Riches alone without the love for others in your heart will never make you happy. And with all your riches, even if you do share them with the poor, if there is no love, you have nothing. That is what Paul is saying in I Corinthians 13. He starts out by saying that if you have the tongue of the learned, or faith to remove mountains, or you give to the poor, if love is not there, it is all useless. Our best knowledge, our much giving is only a part of life. What we all need is the love of the Lord Jesus in our hearts; that shall



last for all eternity. These other things shall all pass away when our life here on earth is done.

As we think of the apostle Paul, we can see that the love of the Lord Jesus was in his heart, for all that he preached was because he loved the souls of men and women so much that he was willing to even face death, if need be, in order that they might have the opportunity of hearing about Jesus. His love was the love which the Lord put in his heart.

It is the love of the Lord in the heart of the missionary that sends him into the far away lands to tell the people there of the Saviour and His love. They are willing to leave home and loved ones. Many suffer persecution, all because they love the souls of men for whom Christ died.

May the Saviour love some boy or girl through you. Tell them of Jesus and His love. He has done much for you; you should tell others of Him. After all it is not us who do the loving of others, but the Saviour who loves through us.

Lord lay some soul upon my heart,  
And love that soul through me;  
And may I humbly do my part,  
To bring that soul to Thee.

May this be the prayer of your heart today.

Yours in His love,  
Aunt Anna

## THE BLOOD REMEMBERS WHAT THE MIND NEVER KNEW

(Continued from page 263)

minute that God has arbitrarily set down a law whereby these unborn children are going to be punished for the sins of their fathers. God has given man the power to propagate the race. Because man has that power he can send down through the unborn generations the effects of his sin. But in spite of the fact that God has given this creature which He made in His own likeness and image, the power to propagate his own life and pass down his own sin through the unborn generations, God's almighty grace comes down and says, "I have given you that power, but I will not permit you to send your ungodly life down through the ages indefinitely. I WILL PUT A STOP AT THE FOURTH GENERATION." You ask your physician today if a social disease can be carried on past the fourth generation and he will say, "Certainly not." God has said, "I will give you power to carry on life, to propagate the human life. It will be within your power to send your diseases through the blood of your children, but I will put a stop at the fourth generation." The grace of God steps in even where man's sin is involved.

So in that commandment where God has said that the iniquity of the fathers shall be visited upon the children unto the third and fourth generation, I see not the judgment of God, but I see His mercy overshadowing His judgment. But nevertheless, I see the blood remembering what the mind never knew.

Another example of the blood remembering in judgment what the mind never knew is the case of

### ISAAC AND ISHMAEL

As I was walking down the streets of Los Angeles a couple of months ago, I saw the newspapers laid out on the sidewalk. As I walked along, I saw on the heading something to this effect: "Arabs kill fifty Jews in Jerusalem." That sort of thing has come to be just a matter of course. We have seen it so often we do not pay attention to it any more, but here is an illustration of the blood remembering what the mind never knew.

Way back yonder God promised to Abraham that he should be the father of a great nation. Abraham got together with his wife and said, "Wife, what about this thing? God has promised I shall be the head of a great nation. It looks like God has slipped up. We believe God intended it all right, but there seems to be some mistake. What shall we do?" "Well, Abraham, I believe what God had in mind was all right. I believe you should be the head of a great nation. It is customary in our country, if the wife is barren, for the husband to raise up seed from a concubine or a servant maid. So why not take Hagar and let her be the mother of our children?" And so Abraham, of course, like a dutiful husband, did according to his wife's suggestion, and they raised up a child by the name of Ishmael. Yes, they determined to help God out. I see that thing happening wherever I go. God makes a promise. People set a day for the fulfilment of the promise. Then they go to work to help God out. When they have worked out their program, along comes God's program and the fulfilment of God's promise and they are in a worse fix apparently than they were before.

But coming back to the story about the fifty Jews being killed by the Arabs, do you know it is just the case of the blood remembering what the mind never knew? Way back yonder God said to Abraham, "I will give you

this land." And God did give him that land. And sometime the descendants of Abraham are going to occupy it with the Son of God as their King. But you know, Abraham and his wife getting together to help God out made a worse problem, apparently, than they had in the first place. They had another child and his name was Isaac. Today you read in the newspapers that the Arabs have killed fifty Jews. If you could get those Jews and Arabs together and say, "Gentlemen, what is this all about? Why can't you get along together?" The Jew would say, "Why, this land belongs to us. God gave it to our father, Abraham." And the Arab would say, "Why, no, this land belongs to us. God gave it to our father, Abraham." The whole thing comes out of the fact that Ishmael got into the picture when he should not have been there. And today when you see this conflict between the Arabs and the Jews you see the blood remembering what their minds never knew. And so it goes on, my friends, all through history, and all through the Word of God.

### THE JEWS

Now the Jews, when in the presence of Pilate and in the presence of our Lord and Saviour Jesus Christ, said, "His blood be on us and on our children." We look over the world today and we see the condition of the Jew every where. They are scattered through the earth. They are a people, but not a nation; a people without a government, a people without a flag, a people without a priesthood, without a sacrifice, and yet a people preserved by Almighty God. And the blood of the Jew today, my friends, is remembering what the mind of the Jews does not know anything about.

And in this connection our minds are turned to that Scripture in Revelation 14:20 which predicts that in a coming day the blood shall flow to the horse bridles through the length of the land which belonged to them. In other words, God says, "You said, 'His blood be on us.' You are calling for blood. I will give you all the blood you want. And the blood shall flow to the horse bridles." Those Jews living in the Great Tribulation will know nothing of the demand of their forefathers that Jesus' blood be upon them and upon their children, but it will be another case of the blood remembering what the mind never knew.

But my friend, there is another side of the picture. Not only can the blood be a curse upon those who assume, but

### THE BLOOD REMEMBERS IN BLESSING

THESE are days when we must not only demand that the truth of the blood be taught, but that God Almighty's reason for the shedding of the blood be associated with it.

You recall in the Old Testament when the High Priest would offer the blood, the Scripture says he must take the blood and put it on the horns of the altar first. Then he must take some more of the blood and put it on the ground. And then he must take the remainder of the blood and carry it in the vessel, and make that journey between the altar of sacrifice and the holy of holies. And he carries that blood all the way from the shed blood on the ground into the very place of the Shekinah glory.



When I read that, I am reminded that the Lord Jesus Christ, according to Hebrews, entered in with the blood into the presence of the Father. He went right from the very ground where His blood was shed into the very presence of Almighty God. It seems that there is a bloody trail between the earth and glory.

I think I spoke to you before of the trip I made to Saskatchewan. The first time I went there I got across the border driving my car, but there were very few markings on the way. Everybody I asked, "Which is the way to Vancouver?" always said, "Find the Red Route."

My friends, if we ever get to glory, it will be because we have found the Red Route.

One day while I was in the study of a preacher friend of mine, discussing with him and another preacher friend the subject of the blood, we were interrupted by a telephone call. My friend was being urgently called to the bedside of a young man who had been accidentally shot and was on the very threshold of death. He asked me and my other friend to go with him. I shall never forget the sight in that hospital room. On one side was his mother. On the other side was the young woman to whom he was engaged, and who had accidentally shot him. Because his moments were numbered, my friend immediately began to talk to him about his soul. He told him about the shed blood of Jesus Christ and what it meant. The young man knew practically nothing about spiritual things. He had no difficulty. He said to him, "Young man, Jesus died for you. He shed His blood for you because you are a sinner. You need Him as your Saviour. That shed blood was absolutely essential for your salvation. Will you accept Him and what He did for you on Calvary? Will you accept Him now?" The young man accepted the message. He was too weak to answer, but he nodded his head. My friend asked the other preacher, who has a beautiful tenor voice, to sing a blessed old gospel song. As he closed the song the young man laid back on his pillow and went to be with the Lord. Although this young man had known nothing about the Saviour and the shedding of His blood, the blood remembered what he never knew. The blood remembered in blessing.

God remembers through the blood. May God give us grace to understand and to tell the meaning of the blood.

## JONAH

(Continued from page 268)

three days and three nights in the heart of the earth.

Again the Saviour refers to Jonah, and in this passage He says Jonah's history and his experience in the very belly of the whale is an illustration of what is going to happen to the Son of man Himself. Jonah's history was a type.

In the eleventh chapter of Luke He adds another very interesting word:

And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet.

Not merely Jonah's history, but Jonah himself was a sign. That was one of the verses that sent me searching through the book of Jonah to find where Jonah himself was a sign as well as his history.

For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation (Luke 11:30).

We noted from the Word of the Lord Jesus that He testified to the personal existence of Jonah, that He testified to his prophetic office and to the miraculous incidents, especially the mooted one in his life. Now, if the Son of God rebuked people for all sham and hypocrisy and all lying and deceit, would He be guilty of catering to the common opinion of the people of His day purely because they thought it was the truth?

Yet some people would tell us that Jesus was simply accommodating Himself to the errors of His day. Others

have said that Christ did not want to upset the views of the people of that day. I know of some views of the people of that day that Christ did not hesitate to upset.

On further study we find that the Bible refers many times to Nineveh. It is such a city that God Himself calls it a great city. It was a celebrated city of the Assyrians of some proportions as far as the area is concerned. Look at the eleventh verse of the fourth chapter:

Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Within the limits of the city proper was much cattle. The city had such a large population, too, that there were thousands of folks that could not tell which was their right hand and which was their left. Surely that was referring to the little children that had not reached the age where they could discern. Think of a city of about one hundred twenty thousand infants and it is no mean city.

Now, if this book was dealing with legends and dealing with myths, would it name all those facts? Would it give the name of the city, telling about the population, telling about its dimensions, if it were purely legendary? It has every mark upon it of being true history.

In 1850 the archeologists discovered a library of ancient Nineveh. The British Museum got interested in it. They sent out parties to make investigations. They discovered the records perfectly preserved. Books were in the form of clay tablets in that day, and these parties found a library with thousands of volumes, indexed, classified, all on subjects of astronomy, science, literature, history, etc. What the Word of God said about the city of Nineveh were no idle words.

In the first chapter we have

### JONAH FLEEING FROM GOD

Now the Word of the Lord came unto Jonah . . . saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and WENT DOWN into it, to go with them unto Tarshish.

You know about Jonah's flight from doing what God wanted him to do. You know that Jonah paid the fare. It was a pretty high fare. Jonah is a "going down" book. Whenever a person turns from the presence of God, there is a going down. When you turn from doing the thing God wants you to do, you go down, down, down. Here was Jonah far, far down, and paying the fare. There has never been a backslider who has turned away from doing the thing God wanted him to do, that has not paid the fare. Some people shrink from paying the price of doing the will of God. But there is a far more bitter price to pay if you do not do the will of God.

Later on, in the same Mediterranean sea, the apostle Paul went on the same trip, going west. But the Roman government paid the fare for Paul because he was going in the will of God. Jonah had to pay his own fare. He was put to shame before the enemies of the Lord because of sin, secret sin. He did not say anything deceitful, but he lived and acted a lie. It is noteworthy that the pagans in the ship viewed the whole situation with alarm, but Jonah was asleep. So it is today. Sometimes Christians, who have known the truth of God and have walked in God's way, view some things with complacency that unsaved people get alarmed about. Backslider, you will be put to shame before the enemies of God. You know the path is bitter. You know the fare is a hard one. Turn back as quickly as you can—even though it means jumping overboard into the sea—and start going back to God.

I wonder if there is anyone here tonight who is paying the fare? Has God put you to shame before unsaved people? Turn back to Him.



When you turn to the second chapter of the book of Jonah, we find

### JONAH TURNING TO GOD

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into Thine holy temple.

They that observe lying vanities forsake their own mercy.

But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord (Jonah 2:7-9).

Jonah turns to God in the bitterness and anguish of his soul. In his distress and trouble Jonah turns back to God, not rebelling, not bitter, not blaming God, but admitting the righteousness of God's dealing with him. In verse eight he says, "They that observe lying vanities forsake their own mercy." That is what every backslider is doing. They observe lying vanities. They forsake their own mercy, cutting themselves off from the mercy of God. They forsake their own hope, digging their own graves, because they are living a self-life, going their own way, choosing their own path. Then Jonah said, "Salvation is of the Lord." The only hope there is for any one of us is in doing the thing God wants us to do.

Then in the third chapter we have

### JONAH WORKING FOR GOD

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh . . .

So Jonah arose, and went to Nineveh, according to the Word of the Lord (Jonah 3:1-3).

You discover Jonah is now obedient. He disobeyed the first commission. Now he is back in the place God wants him to be and God again says exactly what He said in the first place. The same thing you have been holding back on is the thing you are going to have to do in order to get back into the place of blessing. There was blessing not only for Jonah but for other people. Jonah was withholding that blessing from other people. There are people in this world that can be blessed and won to Jesus Christ if you work with God in obedience. Why not take heed to the message of Jonah lest this happen to you?

### JONAH LEARNING FROM GOD

And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not.

But it displeased Jonah exceedingly, and he was very angry (Jonah 3:10; 4:1).

In the fourth chapter Jonah did not get along so well. The whole city repented and God did not destroy it. But Jonah had said the whole city was to be destroyed so his reputation was ruined. He wished he were dead. Instead of rejoicing over the sinners that had repented, there was Jonah moping and moaning. He was not rejoicing. He was sulking. There is a great picture in this fourth chapter of the deceitfulness and subtleness of our own heart. Do not trust your own heart. The depth of the corruption of our heart only comes out when our will is crossed. When you are crossed, it will come out of your heart, too. There was a lot of self in Jonah and when he got shook, when he got crossed, out it came.

Jonah, in the fourth chapter, is full of self-will. God had to teach Jonah some things, too. He sat down. God had a gourd grow over him. The next day a worm came and ate the gourd, and Jonah was angry again. The Lord said, "Now listen, you are all upset over a gourd. Yet in this city there are possibly a million souls, and you are not the least bit concerned about them." God was trying to teach Jonah the value of a soul beyond the value of anything else.

Jonah was a strange paradox. He was a prophet of God, yet he was running away from God. He was thrown into the sea, and yet he was alive. He was a preacher to the Ninevites and had warned them to repent, and when they repented and God did not destroy them, he was angry.

God, in chapter four, had to teach His own prophet.

What did it take to bring Jonah to himself? God used an obedient fish to catch a disobedient preacher. I think we ought to pray for some more obedient fish! This is the only fish I ever knew of that had a prayer meeting inside of it. We ought to pay a little bit of deference to it. Jonah, inside of that whale, got a new vision of God. He got a new vision of people. And his whole outlook on things was changed after that. Jonah got his bearings down inside. There are plenty of Christians all in a fog, wandering about. They are befuddled. They need to get their grip. God did not hesitate to work an unusual thing to bring Jonah back. And now Jonah would say to us, "It took drastic treatment from God to bring me back to God. Don't be like that. Be obedient to God in all He commands you to do. The pathway of obedience is the pathway of blessing."

## A SEARCH FOR SOULS

(Continued from page 267)

dawned on the peaceful, sleeping brain of the jailer. It takes an earthquake to shake some men loose from their sin and unbelief. The Gospel first says, "Come." Then it says "Go."

### IV. THE SOUL-WINNER SHOULD WIELD THE SWORD OF THE SPIRIT

IT IS the Word of God that keeps ringing in the ears of the sinner, and will not return void. The lost soul may forget your words, but it is hard to forget those spoken by God (Heb. 4:12).

### V. THE SOUL-WINNER SHOULD PERSEVERE

WE SHOULD never be satisfied as long as souls are lost. I never knew a great soul-winner to retire. Paul had already won scores to the Lord when he penned the words, "I have great heaviness and continual sorrow in my heart. For I could wish that my self were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:2-3). Men and women about us are going down and we know it, but we are not greatly disturbed. If we were, each Christian would become a tireless soul-winner. Christ never gives up a soul until it has passed into the great beyond. Let us not give up.

In the thirteenth chapter of Acts is the story of a contest for a soul. The two contestants were a sorcerer named Bar-Jesus and the apostle Paul. Bar-Jesus was a false prophet who was companion to the deputy of the country, Sergius Paulus. No doubt they belonged to the "400" of their day. Paul was to the world nobody but a despised missionary, but God's man of the hour. Behind these two we see two others. Satan was in the shadows to help Bar-Jesus keep a soul from Christ and salvation. Behind the soul-winner we see the kindly form of One with wounded hands. Elymas, filled with the devil, sought to turn the deputy from the Lord. Then something happened. Paul, filled with the Holy Ghost, set his eyes on him. Paul was no pussy-footer. A soul was at stake. He then delivered a scathing rebuke to this false teacher in these words, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts 13:10-11). The blind man's darkness became realistic. Here we see the helplessness of puny man in fighting against Almighty God.

The conclusion of it was that the deputy believed when he saw what was done. He made a wise decision. Christ will win every contest for a soul where there is willingness.

May God help us to enter into the biggest and finest task ever entrusted into the hands of men—the task of winning souls for Jesus Christ.

He liveth long who liveth well;  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.



## THE ETERNAL SECURITY OF THE BELIEVER

(Continued from page 265)

you gave me last night?" "Why, John 3:36." "Oh, I will go and see." The little fellow ran upstairs and opened his Bible, and he read, "He that believeth on the Son HATH everlasting life." And he came running downstairs and cried out, "Grandmother, it is all right. It's all right. It is still in the Book. God's Book has not changed." That is the whole thing. I thank God we have His Word. The devil cannot change it. Let us believe it. Let us rest upon that Word. God said, "These things have I written unto you that ye may know. These things are for you that have cast yourselves absolutely upon what He was, what He has done, what He is, and upon what God's intentions are toward Him." We will see a little farther on how we are in Him. Thank God for the Word.

The second word is

### II. A HAND

**I**N JOHN 10:28 and 29 He says, "And I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of My HAND."

Thank God for that hand. Then He says,

My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's HAND.

But somebody comes along and says, "Well, couldn't you pluck yourself out?" No. The Word of God says, "I give unto them eternal life." What would happen if you could pluck yourself out? You would perish. The Lord says, "And they shall NEVER PERISH." Whom do you believe? I believe what God's Word says. He said, "They shall never perish; neither shall any created power pluck them out of My hand. My Father that gave them Me is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

I thank God when I come to the Book that it is God's Word. He uncovers everything. Then when I come to the hand, it is God's hand, it is God's power. God defies anyone or anything to pluck us out of His hand. That is grace.

Then the third word I have put down is

### III. A BANK

**T**URN to II Timothy 1:12. What does it say?

I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

And so when I look to the bank, I have what? God's honor. I heard of an old colored woman who was talking about heaven. She said she knew she was going to heaven. Somebody said, "Look here, Aunty, supposing after all the devil were to get you and drag you down to hell? What would you do?" "Oh, laws," she said, "I would cry out to God and say, 'Lord, your property is in danger down here.'" I thank God for some things that are real. "I KNOW Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

Or, I may go to the bank and deposit my money. When I deposit that money I am trusting the honor of the one to whom I have committed it. And so the apostle Paul says, "I am counting on the honor of God." I want this to grip you. I want that our hearts may feed upon Jesus Christ, upon God's honor. I heard of an old Scotch lady to whom someone said, "Maybe your soul will be lost after all." She replied, "Oh, well, that is a little thing. I would only lose my sinful soul. That is nothing. BUT GOD WOULD LOSE HIS HONOR." Ah, if a bank is insolvent, if it is in danger of breaking, it is a dishonorable thing for its doors to be left open and for men to be permitted to come and commit their treasures to that bank.

And so when we commit our souls to Him, the honor of God is involved. Oh, I know Whom I can trust. I would to God, since you have a God like that, that you would become like Him. If you haven't a God like that,

I pity your character. You cannot have honor in your life if the God Whom you worship will play fast and loose with you. God is not an Indian giver—giving and then taking it back. God is a God of honor. I know Whom I have believed.

The fourth word is in Hebrews 6:19:

### IV. AN ANCHOR

Which hope we have as an anchor of the soul, both sure and steadfast . . .

**I** LIKE that. I was brought up on the sea coast. And sometimes the storms from the old Atlantic would sweep up the English Channel, and our fishing boats would lie out there at anchor. As a boy I knew where there was good anchorage. We used to say, "I wonder what kind of an anchor old man Oliver has got?" Or, "There is old Freeman's boat. I wonder what kind of an anchor old man Freeman has?" And we would wonder, "Will the anchor hold?"

The Word of God says our hope is a SURE anchor. It cannot break. Why? Because it is based upon a divine promise. It is the promise of God. Back there on the Atlantic sea coast we would ask, "What kind of an anchor have you got?" And they would answer, "That old blacksmith up there made the anchor on this boat." That was enough. There never was one of that old blacksmith's anchors that broke. And we would just say, "It's all right. Blow winds. Sweep up, old waves. The anchor holds! The anchor is sure! The anchor is unbreakable!"

Then the other word I must add is a rock, because there are two figures used together, an anchor and

### V. A ROCK

Which hope we have as an anchor of the soul, both sure and steadfast . . .

**M**Y SOUL is not disturbed. I know God's promise. It is something which I grip. Something God has provided. So when I come to the anchorage, what have I? It is something made by God's honor. It is God's essential character. God cannot deny Himself. We may deny Him. That is going pretty far. But He cannot deny Himself. What does that do for you? If you quarrel with the very declaration of it, it leaves you weak. If you believe it, it makes you strong in your fight against sin. The very character of God is at stake. That is the anchor. It is an expectation based upon a divine promise.

Then I come to the next words in this same passage.

Which entereth into that within the veil.

Oh, what is that? What am I gripping? He has promised that if I trust the shed blood of Christ, my anchorage is secure. Sometimes when we would look at those boats in the gale some of us would say, "His boat is a little too far out. I am afraid it has not gripped the rocks." When I was a boy we would walk out at low tide—for the tide would go out nearly a mile—and we would look at those great big rocks that seemed to be provided by God to hold the anchors. We knew if those anchors that were made by the old blacksmith ever got under one of those rocks the thing was safe. If I have God's promise, and I am resting in God's provision, blow winds! I am not afraid. The anchor holds. It grips EVEN WITHIN THE VEIL. You remember when the veil was rent from the top to the bottom it revealed the blood-stained mercy-seat. Ah, my anchor enters into what? It grips the atoning sacrifice of Jesus Christ! And if the devil would try to get me, I would cry out, "The blood!" "Who shall lay anything to the charge of God's elect? It is Christ that died, yea, rather is living again, Who is even at the right hand of God, Who maketh intercession for us." I grip One Who died. I grip One Who lives.

Two other words in closing. I like this one in Colossians 3:3,

### VI. HIDING PLACE

Ye are dead, and your life is hid with Christ in God.

**H**ERE we have the Hiding Place. that is, the very heart of God. The very center of God's care.

I am forty-five years old as a father today. Our



first-born was born forty-five years ago today. I well remember when the nurse brought back the baby after it had been washed and gave it to my dear wife, putting it next to her bosom. What would a mother give to protect the life of her darling? Ah, what will God give to protect those of us who are hidden in the One Who walked here in humiliation, endured the shame of Calvary's cross, and bore the wrath of God? Sin has no more dominion over Him. And after His work was done the Father welcomed Him home. He is in the Father's bosom. And you and I are also in the Father's bosom because we are hidden in Christ Jesus.

I used to tell another Scotch story of a lad who appeared for examination before the elders of a Presbyterian church. They were questioning him as to whether or not he was saved, and all they could get out of the little fellow was, "I know I am saved. I was saved the day the bee stung Mamma." One old Scotch elder objected and said, "He is trifling with solemn things. I am opposed to his reception." Guess he was a bachelor. The second elder, perhaps a father, knew something of a father's darling. He said, "Let us hear the little boy. Tell us about it, laddy." "Well," the boy said, "it was like this. One day mother was out at the wash tub, with wash suds all up her arm, and a bee took after me. And I ran and ran; and ran to my mother. And when mother saw me coming, she lifted up her wash apron and said, 'Get under there, Sandy.' And I did, and she let her apron fall over me. Then after a while she lifted up the apron and said, 'Come out, Sandy. Look, there he goes. He won't sting anybody else now.' And she said, 'Look at my arm, Sandy. There is his sting. That is the last sting for that bee.'" "Then," he said, "mother told me of how I was under the wrath of God, and how I ought to flee to Christ and hide in Him because He bore the sting. And now if I believed in Him, I would be saved. And I did. And I was saved the day the bee stung Mamma."

Oh, I thank God, then, for that little word. What is it? "HID." Paul says in Colossians 3:3, "Your life is HID with Christ." It is a delicate thing. It is a **loving** thing. I am the object of God's care. "Casting all your care upon Him for He careth for you." I care not what your need may be. He careth for you.

The last word is

### VII. A WILL

**T**URN to the eighth chapter of Romans, and in the seventeenth verse I read,

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Beloved, I believe that believers are secure. The love of God is enough. I believe that I am secure because He has willed me to be a joint-heir with Jesus Christ. What is that? Most of you know what it is to be a joint-heir. We two hold things in common. In other words, if I have ten ears of corn and somebody owns them with me, there is joint-heirship. And I cannot sell five of them if the other one objects. We both have to be agreed upon it. Beloved, I hear what the apostle John says,

Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . .

Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is (I John 3:1-2).

I thank God for "once in grace, always in grace."

I thank God for the security of the believer.

I thank God for the perseverance of the saints, because of the perseverance of a faithful and a loving God.

## THE CHRISTIAN AND THE BIBLE

(Continued from page 264)

supreme reasons why it should be our meditation. This Book never tries to palliate evil. This Book never tries to cover up that which is dishonoring to God.

What a moment it was in the life of David when a man named Nathan stepped into his presence, and we can almost hear the vibration of the voice, we can almost see the glint of the eye, we can almost feel the electricity of the moment when he looked into the face of the king and said, "Thou art the man." The most uncomfortable honesty under the gleaming stars, but nevertheless a great blessing to David.

And then there is another point of honesty that thrills the heart when I come to this Book. I can only touch a few of the high places in connection with this fact, but how strikingly interesting it is. Turn to such a passage as the seventh of Romans and there Paul is not talking about somebody else. He is talking about himself. It is not a Nathan pointing the finger of accusation into the very heart of a David. It is a Paul speaking frankly concerning his own heart. And oh, how that chapter rings with the seriousness of the struggle going on. It is an astounding example of this thing that I have spoken of, the almost unexpected honesty, if you please, of the Scripture.

I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Think of Paul definitely testifying there is a law in himself which brings him into captivity to the law of sin. You could scarce get men to utter such a confession of utter frankness as that today. Paul, the mighty leader of the Church of Jesus Christ, the Apostle called to be the revelator of the Body, the Mystery of this age, says, "There is a law in me that brings me under the dominance of the law of sin. I found it so!"

And then that culminating testimony in verse twenty-four:

O wretched man that I am! who shall deliver me from the body of this death?

And we find Paul raising the question concerning this wicked old nature which he calls "the body of death," "Who shall deliver me from the body of this death?"

I thank God through Jesus Christ our Lord. (He shall deliver me.)

The beauty of the Greek elipsis is evident here.

So then with the mind I myself serve the law of God, but with the flesh the law of sin.

This is one of the most striking passages in the whole Bible showing the attack of the old man on the soul of Paul. Here is an illustration, an allusion to the old man, graphically showing his wickedness when Paul calls him "the body of death."

Only the Book of astounding honesty could ever bring any man to the place of putting on record, and having that record not only spread through his community but to a world, a dispensation of two thousand years, that he found a body of death clinging to him and that body of death had such hold on him that he could not shake himself free. There was no possible deliverance except through Jesus Christ the Lord.

Oh, men and women, it takes an honest Book to reveal my condition and my utter dependence on Jesus Christ! No wonder we should tonight be saying, "O blessed Lord, with the Psalmist we want this Book which is the Book of astounding honesty to be the Book of our very being and our very lives. To that Book and its message we commit ourselves unreservedly."

Another reason why this Book should become our meditation, another reason for this Book having a right to these tremendous claims upon us, is because

### II. IT IS A BOOK OF AMAZING GRACE

**N**OT only is it a Book of astounding honesty, but it is a Book of amazing grace. Men and women, the world has no more conception of what grace is than if it did not exist. Alas, many professing Christians can use a great many of the expressions of the Bible, but when it comes to the employment of the word "grace," they soon reveal they do not know its true significance.

As you open your Bible you find the truth about grace—that truth which somehow or other Satan is doing everything in his power to utterly becloud from the hearts of



men. There is a continual practice of human thinking going on and vast masses of philosophical material being forced upon the world today, every bit of which is calculated to blind the eyes of human beings to what grace is.

Now Grace is God, through the person of His Son, assuming all, not some, ALL of guilty man's responsibility both as to sin and as to righteousness. Think it through, dear friend, for here is where the Spirit of God unfolds to us the greatest mystery and the greatest truth. When Jesus went to Calvary, He went as man's complete and absolute and final Representative. It was God saying to man back there, "You can't do anything. I am going to send One to Calvary to do it all for everybody. No exceptions made." He tasted death for every man. He met it all for everybody, for "by Him we are justified from all things, from which ye could not be justified by the Law of Moses"—by any performance of works or deeds.

And the way this Book unfolds grace is perfectly thrilling. It is impossible to touch on all the unfoldings of grace in the Scripture. We can only touch on a few.

The subject of grace comes under the discussion of the Covenants of the Bible. And let me say to you, Christian friends, I doubt if there is a word which is as little appreciated among Christians as the word "covenant." O that we might lift up the word where it belongs. In the Scripture covenants have to do with the things of the soul, the things that reach clear into the very heart of man and of God. Covenants are of great importance. Covenants are of great value. Covenants are sacred. In the Bible, when a man has uttered his word, that must be so. So we find that God becomes a covenant-making God. And man, with his conception of covenants, begins to make covenants too. And it takes two to make a covenant. You cannot make a covenant without two human beings. There is the marriage covenant: it takes two to make it, a man and a woman. Take the business covenant: it requires two to make that covenant. Always when there is a covenant made, two persons are involved.

Now in the Scripture we find various methods used which indicate that these covenants may be very binding. There are ceremonies set before us in the Scripture which meant much to early man.

There is one type of covenant where animals are cut open and the two halves are laid over against one another and men are forced to pass through a bloody pathway. Other types are described in the Scripture where men actually cut one another's arms and drink the blood—not a very great quantity, just enough so the blood of the one is flowing in the veins of the other. And other types, in which the covenant is signified by the clasped hand—two hands put together in binding clasp. And sometimes it is a pronouncement of a vow, two men make a vow to one another. Or a man and a woman make vows to one another. The vow must hold these two together. And when men speak in such a covenant, it becomes a holy thing in the sight of God. The idea of covenanting throughout Scripture is very, very common, and we see it finding many different kinds of expression.

And when we come to God, He is set before us as a covenant-making God. He makes agreements and covenants. And according to the practice, it takes two parties to make a covenant. So when God begins to promise that He is going to make a covenant with His people, they expect to step in and take their part. They expect God to say His part of the covenant and they say their part of the covenant, and then God and man shall be under covenant with one another. This was exactly the thought which was in the minds of men when the idea of covenanting was advocated and advanced.

I mention this as merely a background for a very familiar passage which doubtless you have faced many times. I want you to go to the fifteenth of Genesis, for the Bible is a Book of amazing grace, and God is saying, even back there in the Old Testament, "You are helpless, but I am your Help. You are powerless, but I give power. You have no strength, but I am the embodiment of strength. You can do nothing. I do all in your place." This is grace—God assuming all of guilty man's responsibility. And so we turn to the fifteenth of Genesis and there we find the familiar story. God is going to make a covenant. Abraham had received God's word and started to believe it. He believed a part of it and then he got a little doubt in his mind. Look at verse eight.

And he said, Lord God, whereby shall I know that I shall inherit it?

He began to have doubts. He wasn't so sure after all. He had had faith a moment ago but he had a question now. "Lord God, whereby shall I know that I shall inherit it?" And God is a God of love. God is a God of grace, and because of His love and grace He was continually giving signs back in that dispensation. Signs stand connected with Israel, and Abraham is the first Israelite, so God gave him a sign.

And He said unto him, Take Me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

If God were to say this to us we would not know what it meant. But to Abraham there was immediate understanding. When God said, "Take these clean animals and do so and so with them," Abraham understood that God was going to make a covenant, for that was one of the methods used back there in the early days in Ur of the Chaldees. Those early men had covenants in which blood, either the blood of animals or the blood of human beings was introduced. The animals were divided as described here in the Scripture and the two halves laid over against one another with just a narrow avenue between—the halves of the heifer, the halves of the goat, the halves of the ram—so that the avenue between the halves of the animals became a terrible bloody avenue. And the two men who were to make the covenant would put themselves side by side, sometimes in their ordinary garments (in some tribal covenants they disrobe) and walk down that bloody avenue. The significance of this ceremonial act was, "If we break covenant with one another, may Deity hack us in two as these animals are cut in two." So when God told Abraham to prepare the animals, Abraham understood what was being done. A covenant was going to take place between himself and God. The animals were set and Abraham waits for the coming of evening.

And when the fowls came down upon the carcasses, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

And he said unto Abram. Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

God predicts the sojourn in Egypt. And then in verse seventeen,

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

What is that smoking furnace and burning lamp? You study the Word and you will discover a thing which will make your hearts leap. Every one of these manifestations are not the First Person of the Trinity. They are the Second Person of the Trinity. And the smoking furnace speaks of the presence of God and judgment coming upon one, and the burning lamp speaks of testimony. Ah, there is One upon Whom all judgment fell and there is One Who is the Light of the Gospel! The smoking furnace and the burning lamp are the blessed Saviour Himself, Who became the center of divine wrath and judgment and Who became the Light of the world as He bore our guilt in His own body on the tree. Do you see the whole picture? Abraham, a photograph of man, is struck down and in utter helplessness. A covenant is on. God is going to make a covenant with a man and the man is sunk in utter powerlessness. And God, instead of going down the bloody pathway together with the man, goes down the bloody pathway ALONE, saying to Abraham and to a world of sinners, that grace is God assuming all of the responsibility. When God went down that avenue of blood by Himself He was saying, "I am taking not only my responsibility in this covenant, I am assuming all the responsibility for Abraham as well."

And so here is one of the Old Testament's startling revelations of amazing grace given to us in the Bible. And



you may turn any place in the Old Testament and you will see that every type points to grace. It always slays man and shows God, my glorious Smoking Furnace and Burning Lamp, taking all of guilty man's responsibility.

And when Paul wants to put it in language in the New Testament, he says, "By grace are ye saved through faith, and THAT not of yourselves, it is the gift of God, not of works." It leaves Abraham and all the human race prostrated, helpless, in a state of coma, unable to lift the finger to save the soul from the flames of hell, not one whit of ability in me nor in any other man. All the strength is in God, and He assumed all of guilty man's responsibility.

And again Paul says, "For He hath made Him, Who knew no sin, to be sin for us that we might be made the righteousness of God in Him." Another striking example of the grace of God. Yes, the Bible is a Book of amazing grace.

We must quickly touch on one more point as we close. Another reason why the Book is worthy of becoming the very center of our lives, the very center of our meditation, is because

### III. IT IS A BOOK OF ASCENDING LIFE

A PARTICULARLY amazing fact about this Book is that it never represents the Christian as standing still. Think of such a passage as this one: "Draw nigh to God and He will draw nigh to you." As soon as it begins to talk about the Christian life you find a definite advancement implied.

Draw nigh to God and He will draw nigh to you.

Then there is only one thing for me to do. Since the moment I draw nigh to Him, He draws nigh to me, the next thing for me to do is to draw nigh to Him again and again.

Nearer, still nearer, close to Thy heart,

Draw me, my Saviour, so precious Thou art.

Fold me my Saviour, close to Thy breast;

Shelter me safe in that Haven of Rest.

The Bible presents the whole idea of the Christian life as an advancement. And the heartbreak is that tens, yes, hundreds, yes, THOUSANDS of Christians, instead of advancing, are on the retrograde, instead of going forward with the Lord are backing out, not willing to pay the price of self-abnegation. Instead of self-renunciation you find pride, and resentment, and bitterness in their lives and they begin to shrink instead of advance. But God says, "Draw nigh to Me and I will draw nigh to thee."

Or such a passage as II Corinthians 3:18:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image FROM GLORY TO GLORY, even as by the Spirit of the Lord.

From glory to glory. Catch that little expression. "From glory"—it is glorious now, "unto glory"—it is more glorious as we go on. From glory unto glory, unto glory, unto glory, unto glory!

Do you remember how the writer of Proverbs puts it?

The path of the just is as a shining light which shineth more and more unto the perfect day.

Always the idea of advancement. It is the Christian's life. It is the Book of an ascending life by the strength and grace of a living God. A Book of astounding honesty, a Book of amazing grace, a Book of an ascending life—always upward, always onward for Him. And that is the reason Peter says in II Peter 3:18, "Grow in grace." Growing on, right on; growing unto Him nearer, still nearer.

And then do you remember how Paul talks to the Philippians? "That your love may abound yet more and more." Well, such a passage has no place to stop. If my life is to abound more and more today, then tomorrow it is to abound more and more, and on and on so that there is constant going on with Him Who loved me and gave Himself for me.

And you remember that passage about not forsaking the assembling of yourselves together in the tenth of Hebrews. After Paul said not to forsake the assembling

of ourselves together as the manner of some is, and urges continuance of exhortation, he adds, "and so much the more as you see the day approaching," pointing to the Second Coming of the Lord. The closer you get to the Second Coming the more you ought to assemble and the more you ought to exhort one another, is the drift of the passage. More, more, more going on with Him. More of the Lord; more of the Book; more of abandonment to Him; more and more love for the Father; more going on in that which God would have in your life and mine, more and more and more until by and by "we see Him face to face and tell the story saved by grace!"

A Bible conference begins, a Bible is before us—the very center of this Bible conference—the Bible with its astounding honesty, amazing grace, and ascending life. Let us break to Him until the astounding honesty of the Book convinces us of our own destitution of merit and tells us of a God Who has taken every whit of responsibility in the Person of His Son, whether it be responsibility for sin or for righteousness. He has taken it all. He has borne all of our sin and He has taken all the responsibility for our righteousness, in our State, and gives us perfect righteousness in our Standing. Then, convinced absolutely that it is a Book of ascending life, let us yield and say, "Lord Jesus, before I got into this Bible conference my life was dull and hard. There was in my heart a resentment, an ugliness, a bitterness. I see it all. Oh, I do break to Thee!" And let these days be days in which you learn the blessing of the sweetness of walking in the Word which He has provided by His grace.

## FUNDAMENTAL FACTS

(Continued from page 269)

Resurrection of believers. In II Corinthians 4:14 the Apostle declares,

Knowing that He Which raised up the Lord  
SHALL RAISE UP US also, by Jesus.

And again in I Corinthians 6:14,

God hath both raised up the Lord, and will  
also raise up us.

The Resurrection of the believer in Christ is invested with the same solidity and certainty as surrounds the Resurrection of our Lord Jesus Christ Himself.

We further contemplate

### II. THE RESURRECTION OF THE UNKNOWN SAINTS

GOD furnished a wonderful adumbration of the Resurrection of believers as soon as Jesus had risen from the dead by causing a sample Resurrection to take place. The record in Matthew 27:52-53 says,

Many bodies of the saints which slept arose, and came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many.

Like every other phase of the Resurrection teaching in the Bible, the skeptics have tried to discredit this wonderful Resurrection which is here described. Although there is little in the Scripture concerning this interesting event, yet what is said is clear and plain, and in no need of explanation and exposition. God does not need to say a thing but once in order to make that thing blessedly true, hence the Resurrection of the unknown saints immediately subsequent to the Resurrection of Jesus Christ is a historical fact.

The divine purpose in giving this striking demonstration of the Resurrection is evidently to let believers of all ages know that the promised Resurrection of the future is dependable and real. This wonderful sample Resurrection of saints is a harbinger and a promise that since God raised some of His saints He will surely give the same blessing to all of the remainder.

The Resurrection of Jesus presages the glorious Resurrection of all who belong to Him. Because He rose, they shall rise also.



Now let us consider

### III. THE RESURRECTION OF THE BELIEVERS OF THE BODY DISPENSATION

**T**HAT the Bible teaches the Resurrection of the believers of this present age is an inescapable fact. Paul, in speaking of the Resurrection of the body, says,

We have a building of God, a house not made with hands, eternal in the heavens (II Cor. 5:1).

In another passage the blessed day of Resurrection is called the time when we shall be manifested as the sons of God.

The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . even we ourselves groan within ourselves, waiting for the adoption (son-placing), to wit, the redemption of our body (Romans 8:19-23).

Thus we see the "son-placing" or "manifestation of the sons of God" is called "the redemption of the body" and we are specifically said to be waiting for it, hence, it is still future.

Thus we catch a hint of the time of the Resurrection of the believer of this age, which hint is brought out into blessed clarity in Philippians 3:20-21:

For our conversation (citizenship) is in heaven; from whence also we look for the Saviour . . . Who shall change our vile body, that it may be fashioned like unto His glorious body.

According to this passage the time of the believer's Resurrection is the time of the Second Coming to the Church. The day of the Second Coming to the Church is the day of the Rapture, when all believers of this age shall be caught up in the air to meet the Lord Jesus Who died for us on Calvary. This wondrous truth is dealt with in I Thessalonians 4:16-17:

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Note the outstanding words of verse 16:

The dead in Christ shall rise.

It is the Holy Spirit's reply to all who would cast any question or aspersion on the truth of the coming Resurrection day. God is willing to stake His divine honor and integrity on His Word,

The dead in Christ shall rise.

There stands the wondrous prophecy. It does not say, "The dead in Christ may rise," or "should rise," or "will probably rise." The declaration is crystal clear and is a thrilling challenge to faith,

The dead in Christ SHALL rise.

God's Word doth aver it. God's honor is back of it. God's child dare not doubt it. "The dead in Christ shall rise."

Consequently, in another place the great Apostle gives a few more details concerning the coming day of victory when the dead shall leap at the voice of the risen Saviour. The passage of which we speak is in I Corinthians 15:51-52:

Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and THE DEAD SHALL BE RAISED incorruptible.

And again the Apostle states the fact of Resurrection in language which does not allow of disputation: "The dead shall be raised." The doubter may sneer, the skeptic may repudiate, but there is a finality about Paul's words which

does not encourage anything but faith. He does not attempt a lengthy expansion. He simply states the fact, "The dead shall be raised," and leaves it for us to accept.

This Resurrection of which Paul is speaking takes place at the end of the Church age, at the time of the Rapture—the catching up of believers into the air to meet the Lord and thus to be forever with Him. The Rapture and Resurrection of the Church both take place before the dispensation of Tribulation.

In conclusion we very briefly consider

### IV. THE RESURRECTION OF OLD TESTAMENT SAINTS

**T**HE Resurrection of Old Testament saints will occur at the far end of the Tribulation and at the beginning of the Kingdom. The Tribulational saints and martyrs will be raised at the same time. This truth is taught by the prophet Ezekiel, by Isaiah, by John the Revelator, and other writers in the Book of books.

And thus we have seen God's own outline of the onward march of the Resurrection in the working out of the dispensations.

And whether it is the Resurrection of our blessed Lord,

or the Resurrection of the unknown saints,

or the Resurrection of the believers of the Church dispensation,

or the Resurrection of the Old Testament saints,

every Resurrection leads to the glory. The Psalmist made this clear when he said,

I shall be satisfied, when I awake, with Thy likeness (Ps. 17:15).

And Paul again made it clear when he declared,

(He) shall change our vile body, that it may be fashioned like unto His glorious body (Phil. 3:21).

Both the Psalmist and the Apostle show us that Glorification is a being changed into the beautiful likeness of the Resurrected Christ. The believer in Christ is consequently given every possible ground for unbounded joy. When the Saviour utters the statement of John 14:19,

Because I live, ye shall live also,

His Resurrection becomes heaven's guarantee that His children shall be raised from the dead. Well may we praise God for the blessed certainty of the Resurrection, and for the thrilling promise which Christ Himself attached to it.

Because I live, ye shall live also.

Blessed coming day of Resurrection—the day when the grace of God shall bring about our Glorification!

## BEREAN AFRICAN MISSION

(Continued from page 270)

sary anywhere; the gap could be well taken care of, they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me for I knew it was—the Cry of the Blood.

Then thundered a Voice, the Voice of the Lord: "And He said, What hast thou done? The voice of thy brothers' blood crieth unto Me from the ground."

The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the wild shriek of the devil-possession just outside the gate.

What does it matter, after all? It has gone on for years; it will go on for years. Why make such a fuss about it?

God forgive us; God arouse us! Shame us out of our callousness! Shame us out of our sin!

—From "Things As They Are" by Amy Wilson-Carmichael

The song which appears on the Berean African Mission page was written by Mrs. L. J. Fowler and Mrs. Jesse Roy Jones of the Denver Bible Institute Staff.

# BEYOND

# REPAIR !



For six years the young men training for full-time Christian service at the Denver Bible Institute, have been housed in Mueller Hall, the converted roadhouse.

It was our purpose at the time of its purchase to use it merely as a temporary dormitory, until such time as God in answer to prayer should make provision for a new dormitory.

The old building has served its purpose, is no longer suitable for living quarters, and is beyond repair. It would only be a waste of time and money to attempt any permanent changes. It has, therefore, become imperative that some adequate provision be made for our men students.

The life of George E. Mueller, after whom the dormitory is named, is an exhibition of the fact that when Christians pray—**SOMETHING HAPPENS!** We believe that God is going to give us a new dormitory for our men in answer to prayer.

God has already burdened one Christian man to make a monthly pledge toward the new dormitory. Others have made designated offerings.

In the face of this urgent need, what would God have you do?

## THE DENVER BIBLE INSTITUTE

*A Training School for Christian Workers*

C. REUBEN LINDQUIST, DEAN

2047 Glenarm Place, Denver, Colorado





*For where two or three are  
gathered together in My  
name, there am I in the  
midst of them*

*Matt. 18:20*





# GRACE AND TRUTH

*Fifteen Cents the Copy  
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*Beyond the Grave  
Number*

**Clifton L. Fowler**  
*Editor*



*October*

*1936*

ISSUED MONTHLY AS THE OFFICIAL ORGAN  
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The triune God, Father—Gen. 1:1, Son  
—John 10:30, and Holy Spirit—John 4:24.

#### VERBAL INSPIRATION

The verbal inspiration and plenary au-  
thority of both Old and New Testaments—  
II Tim. 3:16-17.

#### TOTAL DEPRAVITY

The depravity and lost condition of all  
men by nature—Rom. 3:19.

#### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

#### VIRGIN BIRTH

The virgin birth and deity of Jesus  
Christ—Luke 1:35.

#### BLOOD ATONEMENT

The shed blood of Jesus Christ, the  
only atonement for sins—Rom. 3:25.

#### RESURRECTION

The bodily resurrection and Lordship  
of Jesus—Acts 2:32-36; I Tim. 2:5.

#### JUSTIFICATION BY FAITH

Men are justified on the single ground  
of faith in the shed blood of Jesus Christ  
—Acts 13:38-39.

#### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who con-  
verts the world of sin, and regenerates,  
indwells, enlightens, and guides the be-  
liever—John 16:8; I Cor. 3:16.

#### ETERNAL SECURITY

The eternal security of all believers—  
John 10:28-29.

#### SECOND COMING OF CHRIST

The personal, premillennial, and im-  
minent return of our Lord Jesus Christ—  
Acts 1:11; I Thess. 4:16-17.

#### HELL

The eternal conscious punishment of  
all unsaved men—Matt. 25:46; Rev. 20:  
14-15.

#### THE CHURCH

All believers in this dispensation are  
members of the Body of Christ, the Church  
—I Cor. 12:12-13.

#### SEPARATION FROM THE WORLD

All believers are called into a life of  
separation from all worldly and sinful  
practices—Jas. 4:4; Rom. 12:1-2; I John  
2:16; II Cor. 6:14.

#### MISSIONS

The obligation of the believer to wit-  
ness by deed and word to these truths  
and to proclaim the Gospel to all the  
world—Acts 1:8.

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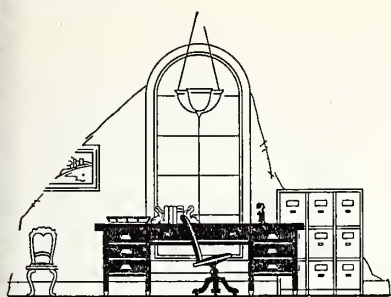
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## AS THE EDITOR ♦ ♦ ♦ SEES IT

### *Beyond the Grave Number*

THE subject of "After Death What" has engaged the interest and speculation of man down through the ages. This does not mean, however, that all his ideas concerning the other side have been correct. Adequate, though limited, revelation is given about the hereafter and none need harbor false impressions of it. The question and answer method is used in this issue to stimulate thought and bring blessing to the "Grace and Truth" family.

We want to help all our readers, and if you have a question that you would like to have discussed in these pages, be sure to jot down the request and mail to the office.

### *Satire*

WE WOULD much prefer writing the obituary to the despised anti-God system of evolution than quoting the accompanying bit of irony. Though proved to be destitute of logic, reasonableness, and evidence, it still holds unbroken sway in the philosophical and religious teachings of the schools of America today. Only here and there does a courageous professor or fearless scholar protest against the propagation of this anti-biblical hypothesis of creation. May God strengthen the ranks of those who thus refuse to bow to the program of Satan.

Pithy thrusts at the ballyhoo of evolution always amuse us and the one quoted here is especially keen. We take off our hats to Paul M. Tharp who wrote the following in his book, *Looking into Life*.

A peculiar aspect of the evolutionist's fidelity to the ancestral tribe has been his treatment of the dear old "daddies and mammas" which he brought out of the jungles to plead the cause of a forgotten race before their children in civilized lands. Instead of showing them parental honor and respect, and instead of extending to them the hospitality and comfort of their homes, as if suspicious of their ancestors, the evolutionary-minded naturalists have taken granny ape, granny gorilla, and granny chimpanzee out to the zoo (the animal penitentiary), and put them behind the bars with the rest of the jungle jail-birds. Perhaps you have

seen the poor lonely creatures sit with a forlorn look, gazing upon the gay parade of their ungrateful descendants who passed by, amusing themselves with their sad plight! . . . One thing that makes it more damaging is its subtlety. It does not present itself in its native attire. It is one of the fast growing plants in the scientific garden, but men have been slow in discovering that it is a noxious weed and not a plant bearing good fruit. It should have been exterminated from our classrooms and text books long ago, but instead it has been cultivated. It is not, as it has claimed to be, a science; it is a false philosophy in scientific disguise—"a wolf in sheep's clothing." As to its competency in answering the question of life and being, it can well be spared. It is in conflict with the Word of God, and should be spelled "Revolution."

—E. E. L.

### *School Opening*

ON THE thirtieth day of September, the Denver Bible Institute opened its doors, for the twenty-third consecutive year, to an earnest group of young men and women seeking specialized training in the Bible. These young people, numbering a few over sixty, came from all parts of the United States and from almost every denomination.

Throughout the years the Denver Bible Institute has been a small school. This has partly been because of limited dormitory accommodation, but the real reason is that the small school accomplishes more lasting results in its students. Closer contact between faculty and scholars is thus maintained to the special benefit of the latter.

The young people who come to us from year to year are a choice lot. Although they have a varied background of religious training, they enter school with an avowed determination to study God's Word and let it transform their lives. Nothing could be nobler or more commendable. This is what makes a Bible school worthwhile. Every faculty member is inspired by such full surrender to the Saviour and each friend and supporter should be grateful to God for having a part in such a program.

Remember us at the throne of Grace during the ensuing eight months of school life.

—E. E. L.

### *Heaven*

There is a fold where none can stray,  
And pastures ever green;  
Where sultry sun, or stormy day,  
Or night, are never seen.

Far up the everlasting hills,  
In God's own light it lies;  
His smile its vast dimension fills  
With joy that never dies.

—Beverley



## Voting

THE present political campaign is perhaps the most exciting of any that has been waged for several decades. So much propaganda has been circulated that one is almost bewildered and scarcely knows what to do or who to believe.

It is not our purpose to suggest who anyone shall vote for but merely to encourage all Christians to use their citizenship privileges and go to the polls. Nowhere does God's Word handle the subject of voting specifically, but a strong inference is found in the example of the apostle Paul.

Paul had occasion as a prisoner to take refuge in his Roman citizenship. He said:

Is it lawful for you to scourge a man that is a Roman? (Acts 22:25).

Later on in order to get justice he took advantage of his legal rights and appealed to the Roman Supreme Court, Caesar's judgment seat (Acts 25:10).

The action of the great Apostle here establishes this fact—a Christian should normally live as a citizen of some country. To enlarge upon this we would say, he should render obedience to his government, service in time of war, payment of assessed taxes, and use his right to vote. In regard to voting, it is possible that both sides of an issue may be wrong. In such instances the Christian voter must use his judgment and vote for the side representing that which is nearest right. To refuse to vote is to let wrong go unchallenged. If all Christians were to misinterpret Philippians 3:20 as some have, and refuse to vote, then life on this earth would be unbearable. The passage referred to says:

Our conversation (citizenship—Greek) is in heaven.

This verse speaks of the Standing of a believer in heaven and not his State upon the earth.

Let us be good, honest, patriotic, Christian citizens while in our State, and by our example win our fellow-citizens to Christ.

## The Night Cometh

"THE night cometh, when no man can work" (John 9:4). When a day draws toward its close and the sun sinks low in the west, shadows begin to appear. As they grow steadily greater and darker, they forewarn us that night itself is about to fall. And thus it is, also, as the present dispensation draws toward its close, and the night of Tribulation casts its shadows.

We can take warning that only a short time remains to work, ere nightfall.

Very recently in a large city a fundamentalist pastor prepared to deliver a sermon against Communism. When he sent the regular notices to the three large newspapers of his city for publication, two of the newspapers returned the notices, saying they did not dare to print things antagonistic to Communism. How alarming! The shadows of the night are creeping on. Darkness is stealing its way over our land, while the light of liberty and truth is fading. Steadily the Bible, which has shed the light of Christianity on our nation from its beginning, is receding toward the horizon, and public sentiment is being darkened by the lengthening shadows.

We who know God and His Word, and know the Lord Jesus Christ as our personal Saviour, need have no fear of the approaching night. "For He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). We can say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me" (Ps. 23:4). In fact, we who are children of the day (I Thess. 5:5) expect that just as the night of Tribulation falls on the earth, we shall be caught up in the Rapture. "The Lord Himself shall descend from heaven . . . then we which are alive and remain shall be caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

But although we fear not the approaching darkness, we do well to take warning that the day is far spent, and the remaining time for work is short. May a new consciousness of the shortness of the time spur us on to renewed effort for God. Let us grasp every opportunity to speak a word of witness for Christ; every opportunity to encourage a fellow

Christian; to win others to the Saviour; and to further the testimony of the Gospel in any way—by our prayers, our words, and our means. For it is apparent that the night cometh, when no man can work.

Not only do the Scriptures bear consistent testimony to a future existence, they testify with equal clearness to its everlasting character, either at home with God, or banished from His presence. —Wm. Hoste

CHRIST crucified, risen, ascended, and interceding, gives us a clear conscience covering the past, the poise of peace in the present, and quiet confidence concerning the future. —Will H. Houghton



## Absent from the Body

Written for Mabel Ostrander's loved ones after her home going, September, 1935.

*Absent from the body,  
Present, Lord, with Thee;  
This the happy prospect  
Wrought through Calvary.  
Death's bands burst asunder  
That resurrection morn,  
Christ the Lord was risen,  
Hope for us was born!*

*Absent from the body,  
Present now with Thee;  
Happy morn eternal!  
Day has dawned for thee  
Who traversed the portal  
To that glorious strand,  
Where the King of glory  
Lights yon radiant land.*

*Absent from the body,  
Present, Lord, today  
Where no sickness touches,  
Naught of fears dismay;  
Weeping there is banished,  
There no sin allures;  
Blissful in His presence  
Only joy endures.*

—F. Fowler



# Is Purgatory Biblical?

by THE EDITOR

**R**ELIGION in some cases has reached the proportion of a vast swindling scheme. Read about this one which uses deceased loved ones as bait.

—E. E. L.

**T**O ANSWER this question we must find out what purgatory is.

Purgatory is an interesting invention of the church of Rome. It is an invention which has demonstrated itself to be truly valuable both psychologically and financially. For the doctrine of Purgatory, as employed by its protagonists, keeps its adherents in a fine condition of fear, which stimulates willingness to part with cold cash in almost any quantity, if only a few days of purgatorial suffering can be subtracted from the experience of a soul.

Catholic writings do not leave us in doubt as to what that church teaches concerning purgatory. We are frankly informed that "there is a purgatorial fire where the souls of the righteous are purified by a temporary punishment, that entrance may be given them into their eternal home." Furthermore, Catholicism teaches that the souls in purgatory are greatly helped by the prayers of friends and relatives here upon the earth, and that it is the duty of those who are left behind to give alms to procure masses so that the souls of those Christians, who are in purgatory, shall be relieved of at least some degree of purgatory's anguish. One of the Council of Trent's declarations concerning purgatory runs like this: "If any one say that after the grace of justification is received the fault is so pardoned to every penitent sinner, and the guilt of temporal punishment is so blotted out that there remains no guilt of temporal punishment to be done away in this world or that which is to come in purgatory, before the passage can be opened into heaven, let him be accursed."

Now the sentence is far too long. As Mark Twain would say, that is a sentence in which "you have to travel all day without changing cars." Its length has a tendency to obscure its meaning. Let us reduce this utterance of the Council of Trent to more simple expression. When the utterance is carefully studied the position of Catholicism becomes crystal clear. The Romish church pronounces its curse on all who do not believe in purgatory, and in addition to this, justification is declared inadequate to "open the passage into heaven." This is a direct blow at the finished work of our Lord and Saviour Jesus Christ. It gives us instant insight into the awful wickedness of the purgatory heresy.

With these official pronouncements of Rome before us, it is not difficult to summarize the basic facts of purgatory. In answer to the question, "What is pur-

gatory?" we find that the answer of the Catholic church itself falls into two great divisions:

1. Purgatory, according to Rome, is a temporary place of punishment for the souls of dead Christians, from which there may be the possibility of relief and perhaps eventual escape, if the following conditions are met: (a) When the soul of the dead Christian has suffered *enough* for its own unrepented sin, and (b) If there are *sufficient* prayers and masses paid for, and said by living friends, relatives, and priests.

2. Purgatory, according to Rome, is a temporary place of punishment for the souls of dead Christians, which is so important to the final salvation of the soul, that those who have trusted Christ, and are consequently said by Scripture to possess justification, cannot be saved without passing through the expiatory tortures of purgatorial fire.

In the light of Catholicism's own delineation of what purgatory is supposed to be, we raise the question, "Is Purgatory Biblical?"

The answer is an overwhelming and unhesitating no!

We submit four reasons for taking this position:

## *1. The Purgatory Teaching Is Non-biblical because It Teaches Salvation by Works*

**P**URGATORY is a place where the souls of the righteous are purified by fire until the purging purification becomes sufficient—in other words, they get pure enough—to go to heaven. This is so clearly salvation by works that it scarce calls for comment. It is true that the works in this case are sufferings, and it is equally true that these agonizing works must be accomplished after death. But no matter how or when, the teaching is indubitable—Purgatory is a doctrine which places the final attaining of salvation upon the soul's suffering enough to become meritorious of the heavenly home. This is the exact opposite of the Bible. The Bible teaches,

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

NOT OF WORKS,

lest any man should boast (Eph. 2:8-9).

Purgatorial works are disguised by being sufferings, and still further camouflaged by being performed after death. But the fact remains that Purgatory teaching puts the eventual acquiring of salvation upon merit secured by the soul itself, based upon its having been tortured and flagellated enough to get sufficiently pure to deserve a seat in glory. According to the Purgatory teaching, human merit finally wins the day.

And yet God's Word quietly avers,

NOT BY WORKS of righteousness which we have done, but according to His mercy He saved us! (Titus 3:5).



*II. The Purgatory Teaching Is Non-biblical because  
It Teaches Salvation for the Dead by the Prayers  
and Intercessions of Priests and Relatives  
Who Are Left on Earth*

**T**HE whole idea of prayers for the dead is borrowed from heathenism and is consequently contrary to the Word of God. From Genesis to Revelation there is not the least indication that a man's destiny can be altered or modified or advanced after death.

It is in II Corinthians 6:2 that the Word of God lays down the ultimatum on this point.

Now is the accepted time; behold, now is the day of salvation.

If God's Word taught purgatory, this passage would of necessity read, "After death is the day of salvation." Instead of such a declaration, the Bible simply says, "Now." "Now" is not "after death." Hence, to pray for the soul of a dead man, be the circumstances what they may, is both puerile and futile. But when the priest can collect a goodly sum of money for such prayers, even though he fully understands their valuelessness, it is not difficult to understand why the rank and file of a goodly percentage of the laity are kept constantly under the purgatory delusion. It pays.

A much better practice is for God's children to pray for lost men while yet there is hope.

NOW is the day of salvation.

*III. The Purgatory Teaching Is Non-biblical because  
It Rejects the All-sufficiency of the Finished  
Work of Christ*

**C**ATHOLICISM pronounces its anathema on the anti-purgatorialist. It says, "If anyone should teach that *Justification* so completely blots out sin that purgatory is unnecessary, let that one be accursed!"

This justification through faith in Christ is declared to be insufficient for salvation. Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1), and "the free gift is . . . unto justification" (Rom. 5:16). He says even more definitely in another place, "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). And there can be no questioning the significance of these words: "A man is justified by faith without the deeds of the law" (Rom. 3:28). And who is there who dares contradict such a pronouncement as, "Being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9). The Holy Spirit, speaking through Paul, declares in no uncertain terms the all-sufficiency of the justification secured through simply trusting Jesus.

Since Justification, as taught by Paul, is shown to be all-sufficient for the one and only reason that it rests upon the power and efficacy of the work of our Lord at Calvary, it becomes evident that Justification rests upon a person—even the person of the Lord. So that if it could be demonstrated that Justification is not sufficient for salvation, the argument would be proving more than just that. For the denial of the

all-sufficiency of Justification becomes logically the denial of the all-sufficiency of Jesus Christ Himself. The truth of Justification and the person of the Lord Jesus stand or fall together. When Catholicism denies the adequacy of Justification for salvation, it rejects the all-sufficiency of Christ. The doctrine of Purgatory strikes a deadly blow at the Saviour Himself. According to Purgatory teaching, to believe in Jesus is not enough to save the soul. The soul must still complete its own salvation by suffering in purgatory. Such teaching makes the Bible a lie, the Lord Jesus a mere puppet in the scheme of salvation, and the man himself his own saviour at last.

*IV. The Purgatory Teaching Is Non-biblical because  
It Postpones the Completion of Salvation  
until after Death*

**M**EN who believe in Christ are saved as soon as they believe. They do not have to wait until after death either to be saved, or to know that they are saved. The clarity of Scripture on this subject does not leave it open for discussion. It is a closed and settled subject.

These things have I written unto you that believe on the name of the Son of God; that ye may KNOW THAT YE HAVE eternal life (I John 5:13).

Language could scarce be more definite. The passage does not say, "hope to some day obtain." It says, "Know that ye have." There is a vast difference between hoping to some day get, and knowing that we already possess. The difference is the distance between truth and error. The purgatory idea thrusts the completion of salvation, if it ever becomes complete, into the dim, distant, and uncertain future—far beyond the clammy portals of the grave, while the Bible emphatically and didactically pronounces the ultimatum,

Ye are complete in Him, Who is the Head of all principality and power (Col. 2:10).

The salvation of the believer in Christ is already complete. The postponement of the completion of salvation demanded by the purgatory notion is far removed from the blessed truth of the Word of God.

It has been well said that our religion has a "hath" in it. The "hath" is easily discovered in reading the New Testament. Jesus said,

He that . . . believeth . . . hath everlasting life and shall not come into condemnation (John 5:24).

Since our Lord says "hath everlasting life," He puts the whole question concerning the completion of salvation outside the pale of successful contradiction. The believer's salvation is complete, and by that fact alone the whole Purgatory theory is pulverized.

Christians do not have to wait until after they have died and passed through a "purgatorial fire" where their "souls are purified" before they can be assured that they are saved. Such a chimerical program emasculates the power of our Saviour and beclouds the whole hope of salvation with agony, perplexity, and uncertainty.

*V. The Purgatory Teaching Is Non-biblical because It Places an Interval of Suffering between Death and the Final Passage into the Heavenly Home*

THE idea that there is to be an interval of suffering between death and heaven for practically all Christians is imagination. No such thought is even suggested in Scripture.

When Jesus hung upon the cross of Calvary He said to one of the malefactors hanging on the cross beside Him,

Today shalt thou be with Me in paradise (Luke 23:43).

The man to whom these words were spoken was a criminal.  
(Continued on page 323)

## When Was Captivity Led Captive?

By THE EDITOR

THE actuality of a place of detention for the deceased is a known fact; the location of this place is not so familiar. This discussion establishes the location very clearly. —E. E. L.

THE passage which is the basis of this unique and interesting question occurs in Ephesians 4:8:

When He ascended up on high, He led captivity captive, and gave gifts unto men.

The passage itself clearly answers the question, "When?" The time of our Lord's leading captivity captive was when He ascended up on high—that memorable day of His ascension when He stood with His disciples on the mount. And as they conversed concerning the Kingdom the wondrous miracle took place. He was taken up from them in a cloud. As they stood gazing into heaven in mute astonishment, there burst upon their vision two men from heaven in gleaming white apparel. The heavenly visitors spoke to the disciples, saying, "Why gaze? This same Jesus shall come again in like manner." It was on this day, the day of His glorious ascension, that we are told that He "led captivity captive."

It is also important to know what is the meaning of the expression, "led captivity captive."

The Old Testament speaks of those who have died, calling them "prisoners" or "captives." The "captives" are promised that they shall be visited after many days (Isa. 24:22) and some of the "prisoners" are definitely called "prisoners of hope" (Zech. 9:12). By these words God is telling us that among those who went to sheol, the abode of the dead in Old Testament times, some are alluded to as "prisoners of hope." The only possible conclusion is that those who were not prisoners of hope were prisoners of hopelessness. But whether represented as having hope or having no hope, both classes are set before us as being God's "captives" or "prisoners." In other words, both the good and the bad, the saved and the lost, the righteous and the unrighteous, went to the same place. But God gives one of the groups something glorious to look forward to. We learn from the New Testament that that something glorious is the coming of the Lord Whose task is outlined by the prophet Isaiah. Isaiah, predicting the offices of Christ, places these words in His lips,

The Lord hath anointed me

- (1) to preach good tidings to the meek;
- (2) to bind up the broken hearted,
- (3) to proclaim liberty to the captives.

The passage names other phases of the work of Christ, but the third item is the one which challenges our attention. The proclaiming of liberty to the captives is one of the special tasks of the Saviour. The liberty is liberty from sheol. The captives who shall be thus blessed are those who are the "prisoners of hope."

In the story of the rich man and the poor man who lay at his door, our Lord Jesus gives us a glimpse into the abode of the dead—or hades, as it is termed in the Greek. We see it as a place of two great compartments with a mighty gulf separating the believing dead from the unbelieving dead. We see it as the abode of the Lord's captives because none are permitted to go forth and visit the earth. (This fact rings the death knell of present day spiritism.) We see it as a place of hope for those who can be classified with "faithful Abraham." When Jesus ascends on high, the hope is realized. He leads captivity captive. The captives who have been on the paradise side of hades are snatched by power divine from their place in that deathly abode and are brought to the presence of the Lord on high.

This is proved by the fact that both the good and bad went down in Old Testament times (see article on page 298 of this issue of "Grace and Truth"). The Lord Jesus told the thief that when he died he would go to paradise (Luke 23:43). The Lord also predicted that when He died He would be three days in the heart of the earth. Hence, during Old Testament days and during the life of Christ, paradise was in the heart of the earth—hence, the dead went down. But when Paul was caught up to paradise, he clearly tells us he was caught up to the third heaven. Hence, paradise has been moved. When believers die in this age, they do not go down. They are "absent from the body . . . present with the Lord" (II Cor. 5:8).

When Jesus led captivity captive it was the moving day of paradise. He moved paradise from the heart of the earth to the presence of God. He proclaimed liberty from hades to the prisoners of hope. The mighty manifestation of His power took place when He ascended up on high, and sat down at the right hand of the Father.

Wondrous Saviour! Wondrous Liberator!



# Did the Souls of Old Testament Believers Go Down or Up?

*THIS is an exceedingly instructive discussion of an Old Testament fact. The editor uses interesting proof in support of his answer.*

—E. E. L.

By THE EDITOR

**I**N ORDER to answer this question it is necessary for us to glance for a moment at the Hebrew word "*sheol*." An investigation of the history of this interesting word soon reveals that such false teachers as Charles T. Russell, Judge Rutherford, and others of similar ilk have determinedly declared that the word "*sheol*" means *the grave*. This position is erroneous. They use as an argument for their idea that "*sheol*" means "*grave*," the fact that the King James translators translate it so. The argument, however, loses its force when it is learned that the same translators, being perplexed as to the real meaning of "*sheol*," also rendered it "*hell*." In fact the word "*sheol*" occurs in the Hebrew Old Testament exactly sixty-five times. These occurrences are divided between three translations as follows:

Translated " <i>grave</i> "	.....31 times
Translated " <i>hell</i> "	.....31 times
Translated " <i>pit</i> "	.....3 times.

These translations are all wrong. The reason the translators could not find the word which would just fit the case is because no such word exists in our language. The English does not possess a word which means "*sheol*." "*Sheol*" means a detention place of the souls of the dead. We do not have a word with such a meaning. There are two ways to solve the problem. Either transliterate, bringing the word "*sheol*" bodily over into the translation, or translate, by borrowing the word "*hades*" from the Greek. The Greek word "*hades*" is an acceptable synonym of the Hebrew word "*sheol*." Recent translators of the Old Testament have employed these two methods, some transliterating and some rendering "*sheol*," "*hades*."

In order to answer the question, "Did the Old Testament Dead Go Down or Up?" we will turn to two of the occurrences of the word "*sheol*." The first instance will be the case of a young man who was manifestly a godly man. The second instance will be the case of a group of men who were exceedingly wicked. In both instances the word "*sheol*" is employed by the Holy Spirit as the name of the place to which the dead go.

We turn first to

## THE CASE OF JOSEPH

**I**N THE thirty-seventh chapter of Genesis there occurs one of the most striking "human interest" stories in the entire Bible. The story is about Joseph. Joseph was the object of the special love of his father and as a result he became the object of the brutal jealousy

of his brothers. The Holy Spirit does not once suggest that the father committed sin in specially loving Joseph, and the whole drift of the inspired story demonstrates the wickedness of jealousy, which found such foul expression in the brothers. In this day and age, however, the father would be reprimanded for being partial, no matter how great the merit of Joseph nor how clear the guidance of God, and the jealous brothers would be justified in their sinfully critical attitude. Divine truth gets badly warped these days.

The bitter criticism and savage jealousy of the brothers produced a clever plot which finally led up to one of the most illuminating uses of the word "*sheol*" in the entire Old Testament.

Jacob, Joseph's father, sends him on a mission of love to the brothers. The details of the record are simple but ample. "His brethren envied him" (vs. 11), "they conspired against him to slay him" (vs. 18). But, eventually, instead of actually killing him, they sold him to a passing caravan and taking his "coat of many colors," which was familiar to the father, they dipped it in the blood of a goat and brought it to Jacob, reporting that they had found it. The Scripture records the agonized words of Jacob as he recognized the bloodstained coat of his favorite son.

It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent to pieces.

The grief of Jacob became uncontrollable. The narrative brings before us enough of the gruesome details for us to understand his sorrow. The circumstantial evidence of the bloody coat was sufficient to cause the whole tragic picture to be re-enacted in the mind of the brokenhearted father. He was fully convinced that his beloved boy had been rent in pieces, dismembered, and devoured by an evil beast. The foul trick of the jealous brothers worked. The planted evidence produced the verdict. Jacob instantly believed the clever deception. He refused to be consoled. In the midst of his anguish there burst from his inmost being the revelatory sentence which contains the word "*sheol*":

And he said, For I will go down into the grave unto my son mourning.

The Hebrew word translated grave is "*sheol*." The circumstances under which Jacob employs the word "*sheol*" are such as to completely forbid the use of the word "*grave*" in the translation. Such a translation makes Jacob look foolish. Jacob has just declared his conviction that Joseph has been devoured by an evil beast. And then in his next utterance, according to the translation, declares that Joseph is in the grave. Both are

(Continued on page 324)

# What Will the Believer See First upon Entering Heaven?

*EVEN the wildest of guesses should correctly answer this question, but some have floundered in the attempt. Mr. Lindquist adequately demonstrates that the scriptural answer is not difficult.*

By E. GLEN LINDQUIST

**G**OD has not seen fit to give us a great deal of description of heaven in His Word. No doubt it is because heaven is such a glorious place that finite language cannot describe it, and we poor finite creatures could not understand infinite language. The Holy Spirit tells us in I Corinthians 2:9 that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him." Our most golden dreams and fondest imaginations could only depict heaven as an impoverished place compared to what it really is. For us to imagine the glory of heaven is as futile as would be the attempt of one, who had never had physical sight, to describe the beauty of the colors God has so lavishly employed in creation. Yes, heaven is a place of ineffable glory.

When one enters a place of indescribable beauty, the thing that first holds his attention is the object of greatest beauty. Afterward he notices other things which, though beautiful, are of lesser glory. It is only logical to conclude, then, that the first thing which will engage the believer's attention is

## HEAVEN'S GREATEST GLORY

**J**ESUS is heaven's greatest glory. He is the One Who will captivate the believer's attention when he enters heaven's portals. Then, no doubt, he will have the ecstatic joy of seeing loved ones gone on before.

One of the foundational principles of God's Word is the Christo-centric Principle. The Bible is a Book concerning one leading Character. From Genesis to Revelation the subject of the Book is Jesus. Christ is the Center of all God's plans and purposes. God has decided "that in all things *He* might have the preeminence. For it pleased the Father that in Him should all fulness dwell" (Col. 1:18-19). God "hath highly exalted Him and given Him a name which is above every name" (Phil. 2:9). It is in heaven that His exaltation will reach its zenith; when men and angels will behold Him—heaven's greatest Glory.

Several instances are given in Scripture of men who were permitted to see into heaven.

Isaiah "saw the Lord sitting upon a throne, high and lifted up (i.e., in heaven), and His train filled the temple" (Isa. 6:1).

Stephen "saw the glory of God, and (the Greek word translated "and" could be rendered "even") Jesus standing on the right hand of God" (Acts 7:55).

In John's vision of heaven in Revelation four, the first thing he noticed was a throne and Him that sat

upon it. In Revelation twenty-one and twenty-two, he describes the New Jerusalem, revealing Jesus Christ as its central Glory, for the Holy Spirit tells us that the Lamb is in the temple of that city (Rev. 21:22), and "the city hath no need of sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). And Revelation 22:4, in speaking of the redeemed in glory, says, "They shall see His face."

When saints of old caught a glimpse of heaven, the first thing to enthrall their vision was the Lord Jesus.

Approaching the question from another angle, the first thing the believer will see upon entering that "land of fadeless day" is He Who is

## THE BELIEVER'S DEAREST FRIEND

**T**HE richest of earthly possessions is the possession of true friends. Such earthly friendships as that between Jonathan and David are indeed beautiful to contemplate. But no matter how wonderful human friendships may be, there is One Who is the greatest Friend of all. Entering heaven for the believer means the meeting of his dearest Friend.

Supposing you had a dear friend who was the possessor of vast wealth and lived in a palatial mansion. You have been looking forward to a visit with him for a long time. At last the long-looked-for day arrives and you find yourself at the door of his beautiful home. When he comes to the door will your attention first be taken with the exquisite beauty of the interior of his home? or will your attention be monopolized by him? You will scarcely notice the beauty of the furnishings of the room in the joy of seeing your beloved friend face to face. So it will be when the believer enters heaven. It will mean the meeting of his dearest Friend.

Jesus said before He went into the glory, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and *receive you unto Myself*, that where I am, there ye may be also" (John 14:2-3). Paul believed this promise, and looked forward with eager anticipation to entering heaven, for he said, "To die is gain" (Phil. 1:21), and "to be with Christ . . . is far better" (Phil. 2:23).

Dear believer in Christ, are you looking forward with joyous expectancy to your first glimpse of Him—the Glory of heaven—your dearest Friend?

*All I need to know of heaven is that Jesus will be there,  
All its glory centers 'round my risen King;*

*When the gates unfold for me,  
'Tis His face I long to see,  
And His praises through eternity I'll sing.*



# Will Liars Enter Heaven?

By JOSEPH J. EDWARDS

*THIS question is typical of those based on a fragment of Scripture. Read Mr. Edwards' clear elucidation of a seemingly difficult portion of God's Word.*

**W**ITH what longing the human heart cries out for an answer to this question, for, if no liar is to enter heaven, the beauties and splendors of that place will never be viewed by human eyes, for God's Word declares that *ALL* men are liars. This being the case, the answer to our question must be in the affirmative since God's Word refers to man's presence there. But let it be said that all who enter heaven have been cleansed by the blood of Christ. For us to say that a liar in his natural condition is a fit subject for heaven would be indeed blasphemy. Liar or whatever he may have been, the blood of Christ cleanses and makes him ready for entrance there. How clear is I Corinthians 6:11:

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (II Cor. 6:11).

Any man who is washed, sanctified, and justified will without question gain entrance to heaven.

Following this answer to the question, the objection is sometimes raised, "I agree with all that you have said, but suppose that a man continues to lie after he has been cleansed, will he still enter heaven? Does not the Bible say that all abominable, murderers, whoremongers, idolators, and all *liars* have their part in the lake of fire? (Rev. 21:8). Most assuredly it does, and God also expands this list of sins in Galatians 5:21 and says that they who do these things shall not inherit heaven. The first is said concerning unbelievers, the second concerning believers. Two results are given for these sins. The unbeliever has part in the lake of fire, while the believer fails to inherit heaven. The punishments are vastly different, for God will never call His child a liar though He punish him. He immediately forgives the sin and cleanses His child. God, looking at His child through the blood, sees a clean life, for as a child of God, the sinner has an Advocate with the Father (I John 2:1). Yet, though the sin be forgiven, the life cleansed, the sinner restored, and the evil act blotted out forever, there is still a heart-breaking regret. That act failed to bear fruit and reward for eternity because it was sinful. The cleansing blood being the payment for present sins as well as for past sins is the answer to our question.

Having found that the blood-bought child of God is beyond jeopardy, as far as his salvation is concerned, we can now turn to God's dealing with his life. Distinctly apart and separate from his salvation, God has

planned for this child an inheritance. The outstanding thing about this inheritance is that it is *EARNED*. It does not come as a gift as did his salvation, but is counted by God as a debt to His child. His entrance into heaven was granted on the basis of the vicarious work of his Saviour and His cleansing, but having reached heaven, his inheritance will be the direct product of his own labor and godly life.

Fearing that some may think the distinction a bit overdrawn, let us refer to two familiar passages.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast (Eph. 2:8-9).

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you . . . that they which DO such things shall not INHERIT the kingdom of God (Gal. 5:21).

Salvation is by *grace* while "they that *do* shall *inherit*." What a joyous fact! God has given His child the privilege of *earning* an inheritance.

Another thing of interest concerning this inheritance is that God has reserved it for *His* children. Nowhere in the Word do we find that an unbeliever is offered the privilege of earning an inheritance. Despite all his efforts to get God to recognize his life, God offers him nothing but a Saviour. The unbeliever must gain entrance through God's Son. The right to inherit is reserved for believers.

This fact brings us back to our previous observation that Galatians 5:21 is addressed to believers and not to unbelievers. The entire passage is for the admonition of the saved. In verse sixteen Paul is encouraging those whom he calls "brethren" to walk in the Spirit. God does not ask an unbeliever to walk in the Spirit. This passage is a warning to believers concerning the loss of an inheritance. God warns the unbeliever about the lake of fire.

Here, then, is the answer to the question, "Will the man who continues to lie after he is cleansed, still enter heaven?" The answer is written to believers as a warning: "He who does these things shall not inherit." But we are told that

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John 1:9).

It means a loss of inheritance for the deeds of lying, drunkenness, etc. It is the deeds of lying and drunkenness that make us liars and drunkards, hence the Apostle says that no drunkards, thieves, etc., shall inherit the Kingdom, for inheritance is not based on those deeds.

How we pity the man who enters heaven, unworthy and without rewards, because he did not live a righteous life after his salvation. He will enter heaven, however, because Someone else bore his sin and shame.

# Can a Holy God Punish a Soul in Hell?

By ERNEST E. LOTT

*THIS article by Mr. Lott is the kind of clear, simple, and faith-filled testimony so sorely needed in an age of doubt and skepticism. Although brief, this thought-provoking study is well worthy of prayerful perusal.*

**I**N SEEKING to support the theories and philosophies of their own wisdom, some well-meaning people have ridden rough-shod over the clear teaching of God's Word. They have made the mistake of matching their opinions against the declarations of the One Who is their Creator. Perhaps they will see the folly of their ways some day, and be content to listen to God instead of arguing with Him.

Hell, i.e., the place where some souls are said to be punished forever (Rev. 20:10, 15), is the most terrible place revealed in Scripture. It is not to be wondered at that men would seek to exterminate such a place. Using a Christian Science philosophy that "thinking only makes a thing so," they have decided to think that there is no hell. They foolishly believe that they have thus eliminated the place of eternal torture.

In order to adequately answer the question, we must demonstrate the justice of God in sending souls to hell. We first propose that

## I. A HOLY GOD COULD NOT ORDAIN SIN

**G**OD is an infinite Being. He is without time or space limit. He is not subject to any of the laws under which we live. He will never cease existing because He never began. He is without sin.

As creator He made everything perfect.

His work is PERFECT (Deut. 32:4).

As creator He made everything complete.

Whatsoever God doeth, it shall be forever: NOTHING CAN BE PUT TO IT, NOR ANYTHING TAKEN FROM IT" (Eccles. 3:14).

As creator He made everything good.

And God saw everything that He had made, and, behold, it was very GOOD (Gen. 1:31).

These declarations automatically exclude sin. They demonstrate that God's plan and purpose was that evil should not exist. He did not ordain, nominate, or appoint iniquity. Therefore God was not responsible for sin in the world.

God in His foreknowledge knew that sin would come, but this is not predestination. God could have stopped sin from entering the world but He chose not to do so.

Sin first appeared in the garden of Eden. A perfect God placed a perfect man in a perfect garden. This perfect man, Adam, was given the power of choice (Gen. 2:15-17). He chose to disobey God and by this act caused *all* of his descendents to fall with him. This fall was a spiritual death, a separation from God.

BY ONE MAN sin entered into the world, and death by sin (Rom. 5:12).

Therefore the responsibility for sin rests not with God but with *man*.

## II. A HOLY GOD COULD NOT COUNTENANCE SIN

**S**IN is more terrible than we realize. It is so awful that God cannot condone it or even have it in His presence. One of the prophets speaking on this subject, said,

Thou art of purer eyes than to behold evil, and CANST NOT LOOK ON INIQUITY (Hab. 1:13).

This is certainly true. God's holiness prevents Him from even looking on iniquity. This was evidenced when He turned His face away from His Son on Calvary because of the sin which He bore.

With this fact established, we next reason that God must of necessity put sinners away so that they will never be in His presence. He selected the future habitation of the devil for this purpose. He did not, as some suppose, create a special place for them.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, PREPARED FOR THE DEVIL AND HIS ANGELS (Matt. 25:41).

But this is where the marvelous, unequivocal grace of God comes in. He saw that man could never cleanse himself and thus escape hell, so He devised a substitution whereby man could be saved. Someone had to pay the penalty of death for man's sin and so Jesus Christ placed Himself on a cross and died for those sins. The penalty was paid; God's demand was met. The only thing left is for the sinner to believe in this transaction whereby Jesus took the sinner's sin and the sinner may become the possessor of righteousness.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe (Rom. 3:22).

But again God was compelled to lay down His law. The condition of salvation carried with it the penalty that all who disobeyed the condition would be sent to hell.

He that believeth on Him is not condemned: but HE THAT BELIEVETH NOT IS CONDEMNED already, because he hath not believed in the name of the only begotten Son of God (John 3:18).

(Continued on page 323)



# Fundamental Facts of the Faith

## No. 22--Condemnation

By THE EDITOR

**T**HE editor gives a much needed defense of the reality of hell. He also throws in a scholarly study of the Greek word "eon."

These studies (twenty-seven in all) may be had in a bound volume for \$1.10, post-paid. Institute Book Nook, 2047 Glenarm Place, Denver. —E. E. L.



**T**HE men of this day and age are not willing to seriously face the truth of Condemnation which is so clearly and inescapably presented in the Word of God.

The human race has become so busy having a "good time," or fighting for its rights, or seeking out new inventions, or going to a banquet, or making a survey and investigation of some novel type of sin, that it has forgotten that our blessed Lord said, when He was here upon the earth, that he that believeth not is *condemned* already. Whether men accept it or not, the Day of Judgment is yet to be reckoned with, and the Condemnation of those who reject Jesus Christ cannot be passed off as the product of the diseased imagination of fanaticism.

The truth of Condemnation finds many expressions in the Scripture. When God was angered by the terrible sin of Sodom and Gomorrah, the record tells us He *condemned* them with an over-throw (II Peter 2:6).

But there is a terrible phase of Condemnation, taught by both the Lord Jesus and by the apostle Paul, which seems to have been quite forgotten by present day men. This "forgotten phase" of the truth of Condemnation is that all men who do not believe on Christ are already under Condemnation even while they are moving among the scenes and friends of earth. This condition of being under Condemnation is not presented in Scripture as a state of hopelessness, but it is presented as a condition, so serious as to merit man's most careful thought, and is also presented as an awful fact which should stimulate man to quick and gloriously effective faith in Jesus Christ. The passages which teach that every man who does not accept Jesus Christ is already under Condemnation are too clear to lend themselves to even a mild controversy. One of them is in Romans 5:18:

By the offense of one (meaning Adam) judgment came upon all men to condemnation.

There can be no question as to the meaning of these words. They teach with simplicity and clarity that every son of Adam is, by virtue of his having been born into the Adamic family, under Condemnation.

Our Lord and Saviour Jesus Christ taught exactly the same truth in John 3:18:

He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.

Such declarations as these, lying within the pages of the Bible, should mightily stir the hearts of men who discover themselves to be thus described as being under Condemnation, and cause them to face and seriously investigate what is that appalling condition which would cause the One Who "spake as no other man spake" to say,

CONDEMNED ALREADY.

But, although the Scriptures do describe man's natural condition as being under the Condemnation of God because of sin, we are thankful to say the revelation of God's Book does not stop there. Praise God, the awful picture is gloriously illumined by the sacred light of hope. For the Bible reveals the way of salvation which is open to every member of the condemned family of Adam. That way of salvation to lost men is clearly stated in Romans 8:1:

There is therefore now no Condemnation to them which are in Christ Jesus.

And again in Acts 16:31:

Believe on the Lord Jesus Christ, and thou shalt be saved.

Faith in Christ is God's revealed pathway of salvation and blessed escape from the awful Condemnation which rests upon every unbeliever.

In grace immeasurable God has provided salvation through His Son for every sin-cursed and condemned member of the human race. Not one is omitted from the gracious provision. When Jesus died on Calvary He tasted death for every man. But God does not force men to abandon their state of Condemnation. He does not compel them to be saved. He does not coerce any member of Adam's family to enter into the enjoyments provided by grace. But he says to the race,

Whosoever will, let him take the water of life freely (Revelation 22:17).

God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life (John 3:16).

Since all men are said, in Scripture, to be under Condemnation, it becomes a matter of indubitable importance and almost unparalleled solemnity that we should inquire as to the nature of this Condemnation.

The answer of the Bible to this inquiry is indeed appalling. The Bible reveals that the Condemnation

which awaits those who refuse to accept Jesus Christ as a personal Saviour is eternity in hell.

The enemy of the souls of men has succeeded in breaking down the wholesome fear of hell which at one time was manifest among English speaking people. Because some hyper-educated highbrows have told us that fear is a craven emotion, many of us who belong to this present hour have sneered at hell, and have rejected the idea that any noble or worthwhile decision could ever be made by a man whose motive was fear. This is erroneous reasoning. It is far better to go to heaven because I was afraid of hell, than to be big, magnificent, brazen, and bold—but spend eternity in endless Condemnation.

In discussing this subject, the Bible teaches that

### I. HELL IS A REALITY

**I**T IS astonishing that man has ever come to the place that he is sufficiently egotistical to deny the existence of hell and seek to poohpooh the place of eternal punishment out of court. But man is doing that very thing today.

The reality of hell cannot be contested by any man who has confidence in the Word of God. Hell is referred to in Scripture in too many ways, and from too many angles, and with too many significant appellations to make the rejection of hell a possibility to the logical and thinking man. The place of punishment is called by the name "*hell*." This is the word especially used by the Saviour Himself. Descriptions employed are, unquenchable fire, everlasting fire, furnace of fire, lake of fire and brimstone, everlasting burning, resurrection of damnation, everlasting destruction from the presence of the Lord, and torment forever and ever. These expressions and others are employed by the Holy Spirit in order to convey to the mind of man the utter seriousness, solemnity, and reality of that awful place which we call hell. One could not well doubt the reality of hell when he considers that the Lord Jesus Himself says,

If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched (Mark 9:43-44).

The Word of God also teaches that

### II. HELL IS THE PLACE OF ETERNAL CONSCIOUS PUNISHMENT

**T**HIS truth is so fiercely assailed by the false teachers of the present age that their very savagery and determination becomes a proof of the hopelessness and wickedness of their cause. Some of these cavillers attack the consciousness of the dead. But their contentions fall to the ground fully defeated in the light of our Lord's teaching in the story of the rich man and Lazarus, where He reveals without hesitation that both the believers and the unbelievers are fully conscious after death. Believers are in comfort and bliss, unbelievers in torment and woe. To seek to gainsay this fact is to bring the integrity of the Lord into question.

Others of those who seek to do away with the truth about hell make their special attack on the word "*eternal*." Their methods are subtle and they assume an impressive air of learning and scholarship, but their conclusions are false and their scholarship but a fancy gesture.

The claim they make, on which they base their abortive effort to destroy Christ's own teaching concerning hell, is that the Greek word "*eon*" which is translated "*eternal*" does not mean "*endless*," or "*everlasting*," or "*eternal*" at all, but only means an age, or at most, a group of ages. They admit that the word "*eon*" means duration, that is, a period of time. But they do not admit that "*eon*" means "*endless duration*," that is, a boundary-less eternity.

Their position is unsupportable in the light of the facts. The word "*eon*" is, etymologically, from two Greek words meaning "*always being*." The very etymology of the word is a striking demonstration of its meaning. Such an etymology shows that in its original and root significance the word "*eon*" points to endless duration, always being. It is true that this word, like many other words in the Greek and in our own English as well, has some derived, subordinate, secondary meanings which do reduce its significance to a limited or modified expression of its original thought, this modified meaning only occurring in certain limited contexts. But it is unusually poor scholarship to declare that the secondary meaning is the only meaning and that the original root meaning is not the meaning of the word at all. Such a position could scarce be arrived at without overwhelming bigotry or else egregious ignorance.

On the contrary, all linguists and translators know that the root meaning of a word is the meaning which should be uniformly retained in translation unless the special context forces the use of a derived meaning. In Matthew 25:46 our Lord uses the word "*eon*" twice.

And these shall go away into everlasting punishment: but the righteous into life eternal.

Our translators have rendered the word "*eon*" in this verse by two different words and both of them are right. They are "*everlasting*" and "*eternal*." These two words mean what "*eon*" means. The enemies of divine truth want to change the reading of Matthew 25:46 so it would read something like this:

And these shall go away into punishment for a little while, but the righteous to a little while of life.

Argument *against* such ruthless perversion of divine truth would seem to be a superfluity indeed. Such a view of the word "*eon*" is an insult to Deity, a complete destruction of the truth concerning eternity, and a travesty on scholarship.

If the wicked and Bible-denying position of the "anti-hellers" be accepted concerning the word "*eon*," a great many more truths than hell are affected. For instance, in I Peter 1:23 the Word of God liveth and  
(Continued on page 322)





# The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, Secretary



LET us for a moment imagine what would have happened on the Galilean hillside, when our Lord fed the five thousand, if the apostles had acted as some of us act now. The twelve would be going backwards, helping the first rank over and over again, and leaving the back rows unsupplied. Let us suppose one of them, say Andrew, venturing to say to his brother Simon Peter, "Ought we all to be feeding the front row? Ought we not to divide, and some of us go to the back rows?" Then suppose Peter replying, "Oh, no; don't you see these front people are so hungry? They have not had half enough yet; besides, they are nearest to us, so we are more responsible for them." Then if Andrew resumes his appeal, suppose Peter going on to say, "Very well; you are quite right. You go and feed all those back rows; but I cannot spare anyone else. I and the other ten of us have more than we can do here." Once more, suppose Andrew persuades Philip to go with him; then, perhaps, Matthew will cry out and say, "Why, they're all going to those farther rows! Is no one to be left to these needy people in front?"

—Eugene Stock, at Shrewsbury Church Congress

## MISSION BRIEFS

After much waiting on the Lord and thoughtful consideration of the things involved, President Fowler and the members of the Board of the Berean African Mission have deemed it wise to postpone the scheduled sailing date of Mrs. Amie and Miss Johnson for Belgium, which, our readers will remember, had been set for October the tenth. The Lord willing, the delay will not be for more than forty-five days, during which time it will be possible to work out many important details incident to the starting of such a work as the Lord has laid on the hearts of those at the helm of the Berean African Mission.

Mrs. Amie and Miss Johnson, who have been in New York City attending to many personal requirements which were in their power to care for, will very probably itinerate rather extensively down into the Virginias and points south in the interim before their next tentative sailing date in November.

We earnestly beg the indulgence of all who are interested in the beginnings of the Berean African Mission, especially those who have pledged to the support of Mrs. Amie and Miss Johnson, and we feel that when the facts are laid before them that they will see the wisdom of not being too hasty in the matter of launching these two women forth, with certain problems still in the solving.

For the information of those who may be wondering just what these hindering items may be, we will just give you here a general insight into them without going into too technical an explanation. First, it is necessary that the Berean African Mission have someone in Belgium to act as its legal and technical adviser who is thoroughly familiar with mission problems. We had been fortunate in securing, or tentatively so, just such an one, but he has since seen fit to sever his connections with foreign missions and is retiring to the home ministry again. This makes

it necessary that we contact some other person who can and will serve us in that capacity. That is being done at this time. The distance involved makes it just a little difficult, but we believe that with the extension of time we shall be able to clear this obstacle. Then there are various legal papers as regards the personal qualifications and principles of our missionaries which must be fully made out. The outstanding thing necessary, however, for an early departure of our missionaries is that our General Fund be built up either as to pledges or actual cash. As we have called to your attention in times past, it is necessary that funds be available for expenses entirely separate from passage and support money for the individual missionaries: means for erecting buildings on the mission station, legal expenditures, shipping charges on necessary supplies, etc. In view of the depletion in the general fund, may we lay this need before you with special emphasis in order that these initial steps may be taken as mentioned above. Pray much, and as the Lord leads in each individual case, will you be faithful stewards in diverting some of such means as He has blessed you with into this most urgent need?

Withal, we must not forget the day-a-month support of the other candidates whose sailing time, God willing, will soon be at hand. In our finite perception these obstacles mentioned seem mountainous, but in God's good time they can and will become blessings.

## GIFTS TO THE MISSION

In the time elapsed since last we acknowledged receipt of gifts to the mission we have received several more gifts, and we wish to thank the donors. The Junior Girls Department of the Berean Fundamental Church Sunday-school at Denver has given us several cooking utensils, and the Primary Department of the same school donated a washing machine, lantern, and ice cream freezer, all of which will be very useful in the work.

Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
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			9		11	
	14					
	21					
					31	

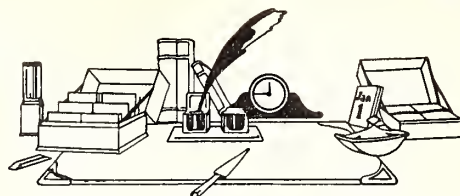
Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
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Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

Mr. Parcel						
SUN	MON	TUE	WED	THU	FRI	SAT
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# THE EDITOR'S MAIL BAG



Our hearts were made glad by the beautiful response of the Family to our appeal for a gift missionary subscription for a brother in South America. Three members sent the money for his subscription or for other missionaries. Here is a letter just received from a brother in Brazil, making a similar request. Who will stand by him and by others who are on our waiting list for missionary subscriptions?

I am writing this in the hope that you have a fund for sending "Grace and Truth" to missionaries. I should like very much to receive same. I have been twenty-five years in Brazil, and am working in connection with the national church (Presbyterian) but without any fixed salary. I may add that most of our ministers read English, and I am in the habit of sending along to one or another of them, my papers, etc., after reading same. So that if I am privileged to receive "Grace and Truth" it will do double service. Hoping to hear from you, and thanking you in anticipation, I am

Surely this servant of the Lord and others laboring so faithfully in the harvest field are worthy of our loving thought and consideration.

Here is a member of the Family who is filled with gratitude for the magazine, both because of the Sunday-school lessons and the articles contained therein:

It has been our rare privilege to receive "Grace and Truth" for a long time and we greatly appreciate it. It is a great help and inspiration to us and we praise the Lord for such a Bible study magazine. Like D. B. I., it stands alone in its excellence and our high estimation.

A lay preacher, serving the Lord in Tennessee, says:

I want to say a word for "Grace and Truth." It is such a wonderful magazine. The Sunday-school lessons are simply great. The issue entitled "The Question Number" was one of the very finest I have read in a long time.

This subscriber uses the magazine in her Sunday-school teaching work:

I wish to express my thanks to you for "Grace and Truth." I find it most helpful both in my Sunday-school work and my individual study. Our Sunday-school superintendent asked for it to read and pass on some of the good things to the children.

From a member of the family in California we learn that he saves his copies for a reference file:

"Grace and Truth" is a great paper. I have kept them since I commenced taking them.

A young woman who spends much of her time teaching Bible classes in a mining section of Colorado, says:

I wish to thank you again for "Grace and Truth." It is a great blessing to me each month and a wonderful help in teaching my Bible class.

Friends in California speak a word of appreciation concerning the monthly visits of "Grace and Truth":

Many thanks for "Grace and Truth." We do enjoy that Bible messenger so much, and we thoroughly appreciate its monthly visits.

Since the expression "the mark of the beast" is spoken of so glibly by those who are the adherents of Seventh Day Adventism, and inasmuch as they claim that those who have not accepted their religion have received the "mark of the beast," it is no wonder that some who have come in touch with this cult should become confused and fear-filled lest they had received this awful mark. Here are some questions sent in by a member of the family living in Texas:

First: I have been greatly disturbed by what some folks call the mark of the beast. How shall we know when this event takes place? In what form will this sign appear? Do you think our present day relief program has any symptoms of the mark?

Second: Do you think the church age will cease before Christ comes? It seems that so many churches are so modern that they have ceased to be churches.

First Question: The mark of the beast stands connected with the false trinity which shall appear in the Great Tribulation, that dispensation or period which immediately follows the one in which we now live.

In the Great Tribulation, the Antichrist, the False Prophet, and the Dragon (the devil) will carry out their blasphemous program. Their goal will be to deceive all men into accepting the Antichrist as Christ, the False Prophet as the Holy Spirit, and the Dragon as God. To this end they will stage a mock death and resurrection on the part of the Antichrist, imitating Christ's death and resurrection (Rev. 13:3). The devil will actually have his temple upon the earth and many will give themselves over to worshipping him (Rev. 13:4). Revelation 2:9 speaks of the synagogue of Satan and those connected with it. And the False Prophet will perform great wonders such as bringing fire from heaven and other outstanding miracles (Rev. 13:12-15) which will deceive many.

At the climax of their blasphemous operations, they will set up an image of the Antichrist in the temple of God. This is called the abomination of desolation spoken of by Daniel 9:27; 11:31; 12:11, and by Matthew 24:15. The False Prophet will cause the image of the Antichrist to speak, and will demand that all nations and kindreds upon the earth shall worship that image or be killed (Rev. 13:15). Because this awful trinity will not only have control of the religious world but of the commercial world as well—a climax of dictatorship—they will decree that no one will be able to buy or sell unless he worships the image of the beast and receives the mark of the beast upon his forehead or upon his right hand (Rev. 13:17). The moment a man accepts this wicked religion, receiving the mark of the beast, he commits the unpardonable sin—that sin which has no forgiveness (Matt. 12:31-32; Mark 3:29-30). It is at this time, also, that their names will be blotted out of the Book of Life of the Lamb, Who was slain from the foundation of the world.

We do not know in what form the mark will appear. It may be a tattoo, or a brand, but we cannot be sure because the Lord has not seen fit to give us more detailed information concerning this fact in the Bible.

The mark of the beast, as stated above, is the number 666. Six is the number of man throughout Scripture. The number 666 is the climax of man's wickedness and iniquity. The Antichrist is the climax of wickedness. He opens his mouth against God to blaspheme His name, His tabernacle, and them that dwell in heaven (Rev. 13:6). He is spoken of by the Holy Spirit as the "Wicked King" (Dan. 11:36), "The man of sin" (II Thess. 2:3), and the "fool" (Ps. 14:1). It is indeed quite fitting, therefore, that the number 666 should be given to him.

While there are many present-day foreshadowings of  
(Continued on page 323)



# IN THE BOOK NOOK

Conducted by THE EDITORS



All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

## BEYOND THE GRAVE

The false religion cults have in recent years flooded the market with their books on what lies beyond the grave. Untold thousands have been led astray by the wicked and unscriptural teaching they have foisted upon unwary souls. How it does our hearts good when we find a book on this vital theme that is thoroughly scriptural. Dr. Hoste does not give man-invented theories designed to appeal to the man who refuses to accept the plain teaching concerning the eternal punishment set forth in the Scriptures, but proves his every statement by the Word of God. This is a scholarly and well rounded out treatment of the subject of after death. Dr. Hoste deals with the following subjects: The Intermediate State; the Millennial Reign and Everlasting Kingdom; The Future State of the Redeemed; The Future of the Wicked. The last two chapters are given to the refutation of the false doctrines of Universalism and Conditional Morality. This book is doubly valuable in that it not only gives us what the Scriptures teach concerning that which is beyond the grave, but it fearlessly exposes false teaching on the subject.

"BEYOND THE GRAVE," by William Hoste, B.A. Published by John Ritchie, Ltd. Kilmarnock, Scotland. Paper bound. Price, \$.60. —E. G. L.

## LOOKING INTO LIFE

"One's attitude toward life will go far in determining his attainment in life," is a pithy sentence from this well-written and spiritually enlightening book. We are glad to commend it to our readers, feeling sure they will read it with much profit. The following is the outline of the author's treatment of his subject: I. "The Inward Look of Self-Analysis"; II. The Outward Look of Self-Adjustment"; III. "The Upward Look of Self-Abandonment." Does not that outline look suggestive?

"LOOKING INTO LIFE," by Paul M. Thorp. The Bible Institute Colportage Association, Chicago, Illinois. Price, \$.75. —E. E. L.

## THE CHRIST OF THE ETERNITIES

The author of this valuable contribution is the professor of New Testament and Theology in the Portland Bible Institute, Portland Oregon; an institution which is thoroughly loyal to "the faith once for all delivered." Professor Mott has drawn a full-length portrait of Christ, Who, as he proves from Holy Scripture, existed as the Son of the Father from eternity, exists now, and will continue to exist in the eternity to come. That is what he means by the word "eternities" in the title of his book. We have followed his masterly presentation of the person and work of our Lord with much satisfaction and utmost approval. The effect on our spirit is most salutary, for we see clearly that Jesus Christ is able to save and mighty to deliver, because He is truly both divine and human. Our author introduces some other topics in the latter half of his book. Here there is likely to be difference of opinion, especially in his treatment of Calvinism and Arminianism. He takes the Arminian position, and of course on that topic the Calvinists will not agree with him. We must say, however, that Professor Mott stoutly upholds the doctrines of total depravity and salvation solely by grace.

"THE CHRIST OF THE ETERNITIES," by Edward Mott. Portland Bible Institute, 5624 N. Borthwick Ave., Portland, Oregon. Price, \$1.00. —L. S. K.

## MOODY STILL LIVES

Dwight L. Moody, the world-famous evangelist, was born February 5, 1837. Therefore next year will be his centenary, which will be celebrated around the world. This book is, therefore, most timely. It is an intimate, close-up view of Mr. Moody by one who knew him well—

Mr. Arthur Percy Fitt, Mr. Moody's son-in-law and his private secretary during the last seven years of the evangelist's life. While it is partly biographical, and hence covers familiar ground, yet it is filled with many incidents and facts that have never been given to the public before. Many of the incidents are touchingly told, and the reader will be melted to tears many times. Here you will learn of Mr. Moody's conversion and his subsequent endowment with spiritual power. Of the latter experience he spoke very seldom. It seemed to be too sacred. He was a chosen vessel of the Lord. The book is most uplifting, and is one of the best proofs without argumentation that the Bible is the Word of God and that Christianity, based on the Bible and its Christ, is the true religion.

"MOODY STILL LIVES," by Arthur Percy Fitt. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. Price, \$1.50. —L. S. K.

## THE BIBLE TRIUMPHANT IN TWENTIETH CENTURY DISCOVERY AND RESEARCH

No book in the world has been subjected to such villainous attacks as has the Bible. The devil has done all in his power to break down confidence in its dependability through the instrumentality of "higher criticism." But God has been vindicating His Word through the work of the archeologist. Urquhart, in this book, takes the discoveries of archeology since 1900 and shows how unflinchingly they agree with the statements of Holy Writ. This is truly an absorbing book, written in such a way that those who have not hitherto made a study of archeology may get a bird's eye view of the findings of this science which, with every fresh discovery, proves the divine authorship and absolute veracity of the Bible and biblical history. Every Christian should acquaint himself with the interesting discoveries of archeology that bear on the history of the Bible that his own faith might be strengthened and that he might have an answer for those who ignorantly discredit the dependability of God's Word. We heartily recommend this book.

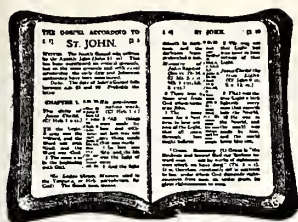
"THE BIBLE TRIUMPHANT IN TWENTIETH CENTURY DISCOVERY AND RESEARCH," by C. Urquhart, B.A. Published by Pickering & Inglis, 229 Bothwell St., Glasgow; also London and Edinburgh. Cloth, price 80 cents. —E. G. L.

## NOTES AND NOTICES

We can recommend "The Simplified Gospel of St. John," by Richard W. Lewis, D.D., and published by the Eerdmans Publishing Co., Grand Rapids, Mich. It is intended "for children and the child-like." In many places the text is made more simple, and therefore very interesting for both children and adults. However, we do not see why the author translates "the only-begotten Son" in John 1:18 and 3:16 "the earth-begotten Son." According to the Greek text it is "only-begotten" (monogenes). Jesus Christ was the only Son of God Who was begotten from eternity and Who became incarnate through the virgin birth. Price, 10 cents.

"My Group Sessions," by Revs. Nolde and Hoh, is another important study for the church worker, giving many valuable suggestions along modern pedagogical lines. Price, 25 cents. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa.

It is time to begin to get ready for the coming Christmas celebrations in our churches and Sunday-schools. For this purpose we recommend the following services issued in excellent form by the Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio: "Seeking the Heart of Christmas" (a Christmas pageant). Price, 30 cents. "Christmas Everywhere" (an exercise to be rendered by a number of young people). Prices: single copy, 8 cents; 12 copies, 75 cents; 100 copies, \$4.50. —L. S. K.



# BIBLE SEED THOUGHTS

Conducted by JOSEPH J. EDWARDS

## THE APPEALS OF CHRIST TO ZACCHAEUS

Luke 19:1-10

### I. THE PERSONAL APPEAL—"Zacchaeus"

John 14:4—"Whosoever"  
John 11:28—"The Master . . . calleth for thee"  
John 20:16—"Mary"  
John 21:15—"Simon, lovest thou Me?"

Jesus comes to everyone with the personal appeal.

### II. THE IMMEDIATE APPEAL—"Make haste"

II Cor. 6:2—"Now is the accepted time"  
There is danger in procrastination.

### III. THE HUMBLING APPEAL—"Come down"

"I am good enough"—COME DOWN from your tree of self-righteousness  
Isaiah 64:6

"I am afraid I can't hold out"—COME DOWN from your tree of doubt  
John 10:28

"I don't believe as you do; I believe in Russell, Adventism, or Christian Science"—COME DOWN from your tree of false teaching

To accept Christ is to COME DOWN. Even though pride is wrecked, COME DOWN TO JESUS!

### IV. THE GRACE APPEAL—"I must abide at thy house"

Jesus is willing to identify Himself with our sin, pay the penalty, and make our bodies His holy temple.

I Peter 2:24  
I Peter 3:18  
II Cor. 5:21

—C. L. F.

## DESIRING AND SEEKING

Ps. 27:4-6

### I. THE CHARACTER OF THE QUEST

#### A. "That I may dwell in the house of the Lord"

—vs. 4

Ps. 84:4, 10

The quiet life

#### B. "To behold the beauty of the Lord"—vs. 4

II Cor. 3:18

The observing life

#### C. "And inquire in His temple"—vs. 4

I Sam. 30:8

The instructed life

### II. THE FRUIT OF THE QUEST

#### A. Hidden in time of trouble—vs. 5

Col. 3:3

Rest

#### B. Set upon the rock—vs. 5

Ps. 40:2

Security

#### C. Head lifted up—vs. 6

Ps. 3:3

Elevation

—J. H. J.

## "IN LOVE"

Jude 21

I Cor. 13:13

I Cor. 14:1

### INTRODUCTION:

Redemption was conceived in love

John 3:16

Rom. 5:8

Redemption will be fulfilled in love

Jer. 31:3

John 13:1

Redemption should be lived out in love

I John 3:14, 16

### I. LOVE—ESSENTIAL IN THE PERCEPTION OF TRUTH

Col. 2:1-2

### II. LOVE—ESSENTIAL TO CHRISTIAN UNITY

Eph. 4:1-2

I Thess. 5:12-13

### III. LOVE—ESSENTIAL TO A CLEAR TESTIMONY

Eph. 4:15

### IV. LOVE—ESSENTIAL IN ESTABLISHING CHRISTIAN CHARACTER

I Thess. 3:12

### V. LOVE—ESSENTIAL TO EFFECTIVE AND SACRIFICIAL SERVICE

Eph. 5:2

I John 4:18

### APPLICATION:

I John 3:18

—C. R. L.

## THE PREEMINENCE OF JESUS CHRIST

Col. 1:15-22a.

### CHRIST IS PREEMINENT IN ALL THINGS

#### I. BECAUSE HE IS GOD

Col. 1:15-19

He has ever been honored as deity

1. Before and at His birth—Matt. 1:23

2. At His baptism—Matt. 2:17

3. In His temptation in the wilderness—Matt. 4:1-11

4. As He witnessed of Himself—John 10:30

5. In the writings of His followers—

John—John 1:1

Paul—Col. 1:15, 19

I Tim. 3:16

#### II. BECAUSE HE IS THE CREATOR AND UPHOLDER OF THE PRESENT UNIVERSE

Col. 1:16-17

John 1:3

Eph. 3:9

#### III. BECAUSE HE IS THE HEAD OF THE BODY, THE CHURCH

Col. 1:18

#### IV. BECAUSE HE IS THE LIFE-GIVER OF THE NEW CREATION

Col. 1:18

I Cor. 15:21-23, 52-53

Phil. 3:20-21

Rev. 21:5

#### V. BECAUSE HE IS THE RECONCILER OF ALL THINGS

Col. 1:20-22a

"By His cross"—Men could only look on

—L. J. F.



# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

From the South American mission field comes word that Rev. Ernest Fowler and Mrs. Harvey Hammond are working to compile a dictionary of the Goajira Indian language, at Riohacha, Columbia. Let us pray for this work. God has answered prayer for Mrs. Hammond, who was in poor health a few months ago.

Mrs. Hannah Roach has returned from Peru, and is in Chicago, Illinois, seeking to regain her health. Let us pray that the Lord may grant her a speedy recovery.

Paul Whaley, D. B. I., '36, has been busy since graduation in evangelistic and daily vacation Bible school work in Arizona and California. At present he is assisting Rev. Carl Harwood in evangelistic meetings in Fresno, California.

Ambrose Badow is holding a week of meetings in the Baptist Church of Fostoria, Ohio, which is the home church of two of our D. B. I. students, Leland McClellan and Lucille Culyer.

Rev. H. A. Somerville, who was one of the principal speakers at the D. B. I. Bible Conference in August, has been holding meetings in Phoenix, Arizona, at the Phoenix Bible Institute.

On September 10, Miss Lillian Wright, cousin of Miss Encinas of the Institute Staff, was married to D. Wayne Robertson at the First Baptist Church of Tucson, Arizona, by Pastor Richard S. Beal. Miss Wright and Mr. Robertson were formerly students at D. B. I. They are now settled at Phoenix, Arizona, where Mr. Robertson is pastor of the Fundamental Baptist Church. We pray God's blessing upon these two young people in their service together for Christ.

## D. B. I. NEWS-FLASHES

On the evening of September 29 in the D. B. I. dining room occurred the first meal of the new school year. As usual, almost every student, new and old, was present for the evening meal and the time of wonderful fellowship that always follows on the opening night at D. B. I. How thrilling it was to see those who have been away all summer, and hear of their varied experiences! But the main feature of the devotional season on the opening night was the testimonies of the new students. Each one told us his name, where he was from, why he came, and what he expected the Lord to do for him here. This year the testimonies were such as stirred our hearts. The Lord has given us a splendid group of young people to train for His service, this year.

Among the guests with us at the opening of the fall term were several friends from Montana; members of the Holgate family of Bozeman, and members of the Pulis family of Wilsall.

Mueller Hall has been fixed inside to serve again as a temporary dormitory for the men. The large rooms formerly used for study hall and sleeping quarters, have been par-



## WHERE IS THE CLASS OF '23?

- Jesse Roy Jones*  
Faculty, D. B. I.
- Wm. Avery McClure*  
Philadelphia, Pa.
- Helen Wartburg Gerhart*  
Pastor's wife, Mobile,  
Alabama
- Lester J. Fowler*  
Deceased
- J. Theodore Goodman*  
Pastor, Lindsay, Calif.
- P. Von Stillhammer*  
Denver, Colorado
- Bessie E. Gorsage*  
Pastor's wife, Tempe,  
Arizona
- Emma Piehler Truesdale*  
Bunker Hill, Illinois
- Mary Fickett Howes*  
Missionary, China Inland  
Mission



tioned off into eight smaller rooms for the men students. And the furnace is being overhauled and equipped with a pressure fan, and hot air pipes to each room. Let us continue to pray for a new men's dormitory: it is a real need.

Grass is coming up in the section of new lawn between Brookes Hall and Chapman Hall, on the west side of the walk. The very afternoon when this grass was sown, a dust storm came up just as the lawn was completed. We feared it might blow away seed, dirt, and all. But a rain soon followed the wind. And in the night, a good snow fell. The moisture has given the new lawn a good start.

The new school year would not be started rightly unless we devoted one day to prayer. So the first Saturday morning of the new term was a day of prayer to God for His blessing upon D. B. I. and everyone connected with it during this year of school.

President Fowler's recent eastern trip included a series of meetings in three different places: Lansing, Mich., Ironwood, Mich., and Springfield, Ill. The Lord blessed the ministry of the Word, and many hearts were turned toward Christ. To celebrate President Fowler's return, and also in honor of the new students, we held an informal reception in the dining room at the Campus, the evening of October ninth. We enjoyed games that provided much fun, some rapid activity, and also tested our ability to give Bible data offhand. We enjoyed an evening of good Christian fellowship. After refreshments, the devotional period included a brief report, by President Fowler, of God's blessing upon his recent trip.

Dr. George W. Hunter, of the American-European Fellowship, gave an interesting stereopticon lecture at the 2047 auditorium, showing pictures of missionary work in Russia, Poland, and neighboring countries.

After several delays on account of weather, the annual D. B. I. fall picnic occurred at Lookout Mountain, October thirteenth. Many students climbed the mountain, while the rest rode to the top in the Institute bus and cars. Outdoor games like volley ball and baseball provided plenty of amusement. And the lunch included plenty of hamburger sandwiches for even the heartiest appetites. The hills were beautiful in the fall colors of yellow and red among the larger forest areas of green spruce and cedars, with snowy white mountain peaks in the distance. At dusk we returned to the Campus for the evening repast and a good devotional time.

A young artist named Tucker painted the picture of a forlorn woman and child out in the storm. This picture took such a hold on him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa. Painting is not enough. We must obey the command, "Go," or help send others instead.

# THAT CHRISTMAS SHOPPING LIST

A few suggestions:

A Scofield Bible.....	\$1.25 and up	GIVE GIFTS
Oxford Testament.....	2.25	THAT WILL
Way Translation of Paul's Epistles.....	3.40	MAGNIFY
Weymouth Translation of New Testament.....	2.00	CHRIST
Rotherham Translation of Bible.....	7.50	
Smith's Bible Dictionary.....	2.00	
Treasury of Scripture Knowledge.....	4.00	
Bible Text Cyclopedia.....	2.25	
Strong's Concordance.....	7.50	
Rustic Wood Mottoes.....	1.25 and up	
Porcelain Mottoes.....	.60	
Metal Mottoes.....	.35 and up	
Block Mottoes .....	.50 and up	
Gospel Lamps.....	1.95	
Bible cases .....	1.50 and up	
Scripture Text Stationery.....	.25 and up	
Fundamental Facts of the Faith—Fowler.....	1.00	
1000 Hours in the Psalms—McHull.....	1.00	
Harmony of Science and Scripture—Rimmer.....	5.00	
Christ in All the Scripture—Hodgkin.....	1.25	
God's Living Oracles—Pierson.....	.85	
The Last First—Hutchens.....	1.00	
Hopeless Yet There Is Hope—Gaebelein.....	1.00	
The Bible, Its Christ and Modernism—McCrossan.....	1.00	
Quiet Talks With Eager Youth—Gordon.....	1.25	
Hurlbut's Story of the Bible.....	2.00	
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# THE DAYS OF YOUTH

Conducted by HAZEL N. JOHNSON

## AN INVESTMENT FOR ETERNITY

"MOTHER," said Rev. Gruen, "look at those people over there," indicating, with a slight inclination of his head, a dejected appearing group on the courthouse lawn.

Mrs. Gruen looked in the direction indicated, then said, "I suppose that is the mother and father standing together. How forlorn and dejected they look. They must be in some kind of trouble." Her sympathy went out to the unhappy group.

"I feel sorry for them. I believe I will pass out some tracts and gradually come around to them; perhaps I can help," said Mr. Gruen as he reached in his pocket for the tracts that he always carried.

"Do, Jim. I will pray for you as you go," said his wife as she put away the remainder of the lunch they had been eating. In order to take this vacation trip which they had been looking forward to for so long, they had been compelled to eat lunches which Mrs. Gruen had prepared every morning before starting out for the day. Their limited supply of money would not permit them to eat in the restaurants.

The minister passed from one group to the other giving out tracts which exalted the Lord and His Word. Some of them were received gladly, but some were refused. As he approached the family, who were quarrelling, he lifted his heart in prayer to God to use him to help this poor man. To his surprise, the man took the tract, but when he saw what it was he began to curse. The minister then handed the mother one and she received it with a smile. The children likewise accepted theirs. Then for just one moment Mr. Gruen hesitated. Should he go on or should he stop and talk with this man? Believing that the Lord wanted to use him further, he said to the father, "I am sorry that the tract I gave you brought forth anger and cursing."

Quickly the man replied, "I am hungry. I don't need this," he said, holding up the tract. "I need food. Just got out of jail and they don't feed you very much in there."

Realizing that his funds were low, Rev. Gruen hesitated for a moment, then with a friendly smile, he said, "If that is what is wrong, come over to the restaurant and I will get you something to eat." Together they started, but to his surprise, the man turned and faced him. "I can't go," he said, "my wife has not eaten for two days in order to let the children have what little there was left. She is hungry. I can't eat and let her starve."

"Oh! then all of you come," said Mr. Gruen, realizing that this was expensive business, but he knew that the Lord was leading.

"The children have had plenty, they can wait here," said the father.

Seated at the table the father and mother looked even more forlorn than they had outside. The gaunt look of hunger was stamped upon the mother's face. Her eyes, which were big and brown, must have been beautiful when she was young, but now they had in them the wild look of fear, unrest, and hunger. The father's face was hardened by sin and dissipation. His bushy eyebrows almost hid his gray eyes, which were constantly shifting from one place to another. When he spoke, he looked downward and you had to watch his colorless lips closely to catch his words. A ragged, brown coat covered his shoulders which sagged with discouragement. He was slumped down in his chair and his hairy hands were nervous and jerky

as he handled his silverware.

A good, wholesome meal was ordered for the ex-convict and his wife, and the minister silently asked the Lord to open up the way for him to talk with this man about his soul's salvation. No sooner had he breathed this prayer than the father said, "I haven't even told you my name. Samson, Enoch Samson," said he with a crooked smile.

"Mine is Jim Gruen," said the friendly minister as he reached out his hand. "I have heard both of your names before, Mr. Samson. They are very familiar to me."

"That so? Don't have any relatives left any more. Where do these Samsons live that you know?" said the father becoming interested.

"They are dead long ago; in fact, there was only one Samson whose name I was familiar with and I never knew him personally. I read about him in the Bible."

"Yah! I heard tell there was a man by that name in that Book. Don't know anything about him. Never read the Bible, never have time for it—any more." The last word was almost a whisper.

"Some day, my friend, when time shall be no more, you are going to wish you had taken time for this Book which speaks of One on Whom your hope of eternity depends."

"Hope of eternity! Never had it put to me just that way. Eternity! Used to think sometimes of a hereafter. In jail a preacher was talking to me about heaven. Didn't pay much attention to him. But eternity! eternity! —that's a long time, isn't it?" said Mr. Samson with a puzzled look on his face.

"Yes, eternity is a long time," returned Rev. Gruen slowly, in order to give his listener longer opportunity to ponder the seriousness of time. "You will spend eternity somewhere, my friend, and it depends upon you where it shall be."

"But how does it depend upon me? Who do I tell where I want to spend eternity? I don't see how I get to the place just by saying I want to go there," he mumbled.

"But you can, for it is almost that simple. There is only one Door to heaven. I know that is the place you want to go. That Door was broken, battered, and scarred for you. There are nail prints in it. There is no other way to enter that promised land," said the minister, as he gazed with pity at this one who had sunk so deep in sin.

Mr. Samson, with a quick look of interest, glanced into the face of the minister for the first time and said, "Tell me more."

"That Door is waiting to receive you. It denies no one entrance who comes and knocks. It is a lowly door and one must humble himself to enter. It leads to eternity in heaven. That Door is pleading for you to come."

"But you talk as though the door is a person," said the ex-convict.

"It is a Person. Jesus said, 'I am the Door.' Jesus wants you, Mr. Samson. He died for your sins on Calvary's cross. You could never answer for your sins."

"No!" said the man as if to himself. The word was almost a groan as he thought of his past life.

"Jesus, God's Son, loved you enough to die, to suffer for your sins. He was punished in your place."

"You mean He suffered for my sins? He was punished for me?"

"Yes, just that, and it cost Him much."

"But I was punished too. I suffered in jail."

"Yes, my friend, you had to pay the penalty of this



earth's courts for the sins you committed, but you did not suffer for your rebellion against God. All disobedience to the laws of life are rebellion against the Lord and all of us deserve eternal hell, eternal punishment. Jesus suffered for our sins far more than we can ever realize. He died that we might live. Today He is standing with outstretched hands, nail-pierced hands, pleading for you to come. Won't—"

With a quick motion Mrs. Samson placed her hand upon her husband's arm. She had been drinking in every word that had been said. With a sob in her voice she said, "Enoch, let's go."

"Go?" said her husband. "Go where?"

"Go to Jesus." Then turning to the minister, she said, "I have wanted to be a Christian for so long. I have a Bible." Enoch looked at her with a start. "Yes, Enoch, I have and you might as well know it. I read it to the children every day while you were in jail. Our old life was all wrong, dear. It only led to wrong things."

The look in Enoch's face kept getting darker and darker, but she did not let it stop her. He had run the home so long with the Lord completely left out, and while he was gone she remembered that once her mother had told her about the Lord Jesus and that all children should know Him. She had not heeded her then, but now that she was older, she wondered if her mother had not been right, and if it wouldn't be good for her children. So she decided to give the Bible a try, and, with her fast decreasing store of money, had purchased one. Every day she read, and as she did so she became more interested, and had finally become anxious for the time to come when she could tell Enoch of the wonderful salvation which she had seen was for those who would believe. She was not going to give up this Book which had become a treasure to her. Never before had she dared oppose her husband, but the presence of the minister gave her courage.

"Enoch, the children have been going to Sunday-school while you have been away and they love it. We can't take this joy out of their life. I have been hoping—"

With a bang, Enoch's fist came down on the table with a force that surprised all, and with a snarl, he said, "They shall never go again. No child of mine shall ever again darken a church door." In his excitement he had risen from the table and all eyes in the restaurant were turned toward him.

Mr. Gruen also rose and, placing a hand on the convict's arm, said quietly, "Sit down, Mr. Samson. There is nothing to get excited about. Your wife has only done what she thought best."

Slowly he resumed his seat and brushed back his hair from his forehead. "I am sorry," he said, "for making such a scene. Since I have been in jail I have lost all control of myself." He was not naturally a man who was given to violent fits of temper, as any one could see from looking at him. He did not look as though he had enough energy for temper. "I am sorry," he repeated again, "but I still cannot let my children go to Sunday-school."

"And why not? It is the one place where all fathers should want their children to go. It is the place where they will learn about the Lord of Whom I have been telling you."

"No! no!" Again the words were a groan. Then it seemed that his lips were loosed and he began to talk. His wife was surprised at what she heard. He seemed to forget that he was talking to strangers. He forgot where he was, but his voice was low and full of feeling as he began. "My mother only had two children. My sister and I. We both went to Sunday-school every Sunday. We were a happy family until—". He hesitated, then slowly continued. "I never was any good. I stole some money. It nearly broke mother's heart. She paid for what I stole and it wasn't long until I stole some more. This time I was put in the reform school but mother got me out somehow, and I shall never forget the next Sunday after I was out. I was made to go to Sunday-school. I didn't want to face my friends. I made myself be late, thinking I could slip into a back seat and not be noticed. We had a wonderful lesson that day and I forgot about my stealing. I forgot that I didn't want to be noticed—that I was a sort of an outcast. I saw Jesus dying for me, and when the teacher asked how many would like to take Jesus as their Saviour, I stood up. I shall never forget the hard

look that came into her face as she said, 'No, Enoch, God does not love bad boys. You will have to wait until you have thoroughly repented of your sins.' I stood there stunned. Then I got madder and madder, and I said, 'I'll spend eternity in hell before I come back here.' I walked out and didn't even go home. I ran away. My mother died of a broken heart because her boy could not be found. I read it in the papers. My father was already dead. My sister has just recently died. In fact, while I was in jail I heard of her death. I alone am left, and such a miserable wretch as I have been. I did try to settle down when I married." For the first time he looked at his wife and placing his arm around her shoulders, said, "Mable, I did try to make you a decent husband. Oh, God, how I tried, but I failed. The old itch came back into my fingers and I was too weak to resist. I robbed a bank. But all these years I have resolved that since that teacher, whom I had loved and trusted, didn't want me to accept the Lord, and God knew that I wanted to, then God must not want me either. I swore that I would never have anything to do with Him again. He had refused to save me."

Turning to the minister, he said, "When you spoke to me today it brought all of this back to me." Then with a cry out of a heart puzzled and not knowing what to do, he said, "What shall I do now? Where can I go? What can I do? Who will have me?"

Mr. Gruen saw that now was the time to press a decision upon this man. So with love and understanding in his heart he told him the simple way of salvation. He pictured Christ hanging on the cross of Calvary for him. He showed him how that God was ready to accept all at any time. He wanted all to be saved. He pictured God, the Father, in all his beauty, sending His Son to earth to die for man.

Mr. Samson had become quiet. His face was relaxed. His nervous hands were still. A look of calmness was on his face. The minister had stopped speaking. He had done all he could. The decision had to be made by this man who had run from God for so long.

"Enoch," quietly said his wife, "I have been hoping—I didn't know how to pray, but I have been hoping that all of us could become real Christians and begin again." Her voice was almost a whisper, but steady, as she continued. "I do love the Lord, Enoch, but I didn't want to become a Christian until you did. Enoch, you know you are the man—the head of our home. That is one thing that my mother taught me that I shall never forget. The husband is the head of the home. You must take the first step, Enoch—"

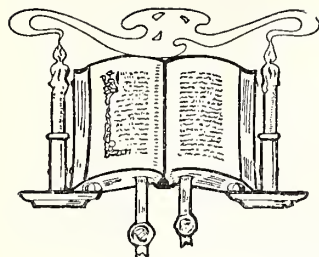
"The man! the head of our home—" He gasped in amazement. "If it hadn't been for you, Mable, we wouldn't have had a home to go to today. You have been so good to me. Stuck to me when I was dead wrong. And to know that now you still think I am fit to take the lead." Tears were in his eyes as he looked at his wife and seemed to see for the first time the beauty of love and devotion which shone in her face for him. There flashed before his mind all the times when he had abused her, even to the point of physical cruelty, and a new determination began to shape in his soul. If she was counting upon him to be the head, she should not be disappointed. He would be the head and let her realize that she did have a man who was going to do right from now on. But could he? Would he have the strength? Then he thought of the appeal the minister had made and realized that if what he was saying were true, then the Lord would help him. So reaching out his hand to the waiting Mr. Gruen, he said, "Sir, I am beginning again. I have made many starts, but this time I am starting with the Lord to help me and I know I will not fail."

Happy was the smile on the mother's face as she said with tears in her eyes, "I am so happy, too. This start is different, for I, too, am starting over with the Lord to help me." Turning to the minister she said, "I want to take the Lord as my Saviour also."

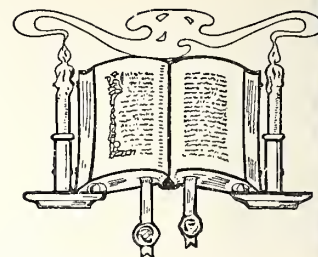
"Me too" chimed in a childish voice. All turned to see the two children, who had come in while the father was talking. They had stood fascinated by the change in their father, for they had never known him to talk this way before. They knew mother had to hide the Bible when they came to meet father coming out of jail. And now

(Continued on page 322)





# LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by ANNA BENTHIEN

Fourth Quarter, Lesson 5

November 1, 1936

## LAW, LOVE, AND TEMPERANCE

Lesson Text: Romans 13:1-14  
Devotional Reading: Romans 14:13-21

### Golden Text:

**"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth" (Rom. 14:21).**

One reason why we know that the apostle Paul was a good preacher is that he used outlines. This thirteenth chapter of Romans is very clearly divided into three sections: the first on government, the second on love, and the third on right living in view of the Lord's return. His topic sentence is easy to be found and should help the teacher in explaining this lesson to the scholar. The headings which we will use for these three divisions will be: (I) The Christian's Relationship to Government (vss. 1-7); (II) The Christian's Obligation to Society (vss. 8-10); (III) The Christian's Responsibility to Himself (vss. 11-14).

### I. THE CHRISTIAN'S RELATIONSHIP TO GOVERNMENT

"Let every soul be subject unto the higher power." The apostle Paul does not do any sparring or hedging in letting us know how we are to conduct ourselves in relation to the civil government. Undoubtedly, Paul had been challenged on this point by someone and this was his answer. At various times Christians have felt inclined to believe that they were not responsible to civil power since they had become Christians. Perhaps they get this idea from the passage which says that our citizenship is in heaven (Phil. 3:20). (Citizenship is a more correct rendering of conversation.) This verse refers to our Standing; Paul's injunction refers to our State. Perhaps another thing which had spurred Paul to discuss this subject was the natural antipathy of the Jews toward foreign control; they much preferred to govern themselves, but were forced to accept the dominance of the Roman emperors. It was perhaps to quiet their perturbation that Paul wrote these words.

The first thing that we see is Paul's sanction of civil organization. Note the rest of the verse: "for there is no power but of God: the powers that be are ordained of God." We are sure that the correct interpretation of these words is that God ordained organization in government. This does not mean that every magistrate or king is walking in harmony with God's desires, but, nevertheless, the office that he holds is God-ordained, and in that respect he is in the divine will of the Creator. Since this is the case, God wants every soul to be subject. We are sure that this subject refers only to things lawful in the realm of moral ethics. We cannot obey if the government transgresses our religious liberty. Dean Alford has some valuable comments on this point: "If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinc-

tions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs." Other passages which substantiate Paul's injunction are Titus 3:1 and I Peter 2:13-17. The attitude of God toward those who speak evil of dignitaries is disclosed in II Peter 2:10, 11, and Jude 8. The terrible result that comes to a people who have no government, law, or order may be seen in the days of the Judges when there was no king, and every man did that which was right in his own eyes (Judges 21:25). God's solution and plan is a functioning organization with centralized power (Exod. 18).

We find in the fourth verse a reference to capital punishment. It reads: "But if thou do that which is evil, be afraid; for he beareth not the sword in vain." It is stated a little more clearly in the Arthur S. Way translation: "But if you act wrongfully, you may well fear: it is not for nothing that the magistrate is invested with the power of life and death." And thus the civil authorities are invested with the power to take life when it is lawful. According to Genesis, the only time that it is lawful to take a man's life is when he becomes a murderer: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). This is corroborated in Numbers 35:21, and reiterated in the passage before us. This reference in Romans forever silences those who claim that capital punishment was for the Old Testament and not the New. We do not believe in lynching, for that is defiance to government. We believe that capital punishment should be administered by a branch of the government.

Another phase of the Christian's relationship to government is his payment of taxes or tribute: "Pay ye tribute also" (vs. 6). This question of whether a Christian should pay taxes or not was raised with our Saviour. His answer was, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). On another occasion, the Lord paid taxes after securing the tribute money from the mouth of a fish (Matt. 17:27). The taxes may be high and unreasonable, but, as law-abiding citizens, in obedience to God, we are to pay them nevertheless.

There are many other things which Christians are called upon to do for their government. Sometimes they are called to go to war. As terrible as this is, the Christian should be subject to the powers that be and should serve his country in battle. We have no sympathy for the anti-war demonstrations in the churches of our land, with the members pledging themselves never to respond to the call to the colors. We believe this to be traitorous, and all who feel this way should immediately embark for other shores. A good patriot is also called upon to salute the flag. There is nothing wrong about this and every Christian should be willing to salute the flag under whose protection he lives. Communists and their sympathizers, and certain false religion adherents should likewise leave our country unless they are willing to salute our flag.



Christians should also be willing to vote. The casting of a ballot does not mean that we must agree with everything that the candidate stands for, but we should rather vote for the better of the two candidates involved. Everyone who does not vote is partially responsible for the evil things that enter into our government from time to time.

## II. THE CHRISTIAN'S OBLIGATION TO SOCIETY

"Thou shalt love thy neighbor as thyself." This principle is stated again in the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets" (Matt. 7:12). This principle was practised by the Good Samaritan in Luke 10. One-half of the ten commandments were based upon this proposition. In the twenty-second chapter of Matthew, we have the answer of the Lord Jesus to those who tempted Him with the question as to which was the greatest commandment in the Law. His answer was that the Law was divided into two great divisions: first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37); and the second was, "the second is like unto it, thou shalt love thy neighbor as thyself" (vs. 39). Half of the ten commandments deal with a man's responsibility to God directly, and the other half with his relationship to his fellow man. Note in Romans 13:9 that all of the commandments that are repeated, those forbidding adultery, murder, theft, lying, and covetousness have to do with a man's conduct toward his fellow man—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law" (vs. 10). This takes us back to the thirteenth chapter of I Corinthians: he who has the love of God in his heart does not devise wickedness toward his neighbor. The Golden Rule is practical.

In connection with the Christian's obligation to society, the subject of the payment of debts is raised by the Apostle: "Owe no man anything" (vs. 8). A gross misinterpretation has been made of this phrase. It is said that it teaches that one should never go into debt. Two modern translators seem to clear up the question. They translate it thus: "Leave no debt unpaid" (Weymouth), and "Do not leave a debt to any man unpaid" (Way). The meaning that we get from these words is that the debtor should not defraud the creditor. Furthermore, a debt should not only be eventually paid, but promptly, in accordance with the agreement made. It is not wrong to borrow; it is a sin if we fail to pay back that which is borrowed. This again enters into our relationship with our fellow men. If we are to treat him as we would like to be treated—with love, kindness, and consideration—then we shall not defraud him an honest debt.

## III. THE CHRISTIAN'S RESPONSIBILITY TO HIMSELF

The key phrase for this last division is found in verse fourteen: "Put ye on the Lord Jesus Christ." After taking care of the government, and then human society, the Apostle focuses the spotlight now on the individual. Note the changed admonition in verse eleven: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." This sleep referred to is not physical slumber, but rather one of lethargy in spiritual things. In another place it says, "Awake thou that sleepest; arise from the dead." Then the Apostle gives the reason for his injunction. He tells the Romans to be alive, and awake, and on the job because a great event is coming. He first calls it "the times," then he refers to it as "our salvation." The context, of course, shows that this salvation is not that which we receive upon belief in the Lord Jesus, but rather is the third of the threefold salvation doctrine. Titus 2:11-13 gives the three tenses, past salvation when we believed, present salvation—separation, and future salvation, or glorification. Paul says that this future salvation or glorification is nearer than when we believed and received the first salvation, showing that he believed in the imminency of the coming of Christ. In verse twelve he says that the night of apostasy is far spent, the day of the rapture is at hand, and because of this we should cast off the works of the apostasy and be clothed in the expectation of the coming of the Lord. The Second Coming is a purifying hope, it is the divine incentive for good conduct.

For the benefit of those who are studying this lesson from the temperance angle, verse thirteen is the one that

refers to drunkenness. Here the Apostle exhorts the Romans to walk honestly in view of the coming of the Lord. He urges them to separate themselves from forms of social and moral sins which are generalized in this verse, but when more specifically applied to us, refer to all forms of liquor, tobacco, night clubs, saloons, pool halls, dance halls, houses of ill repute, theaters, gambling, etc.

The Holy Spirit never exhorts the Christian to take something out of his life without giving him something better in return. The deduction that is to be made is that of taking the sinful practices out of one's life; the addition is to put on the Lord Jesus Christ, that is, let the new nature become the Lord and Master of our lives, and in this revolutionary process we are not to make excuses and provision for the old nature. We are to take the divine prescription in a single dose, "Likewise reckon ye also yourselves to be dead indeed unto sin (flesh), but alive unto God (new nature) through Jesus Christ our Lord" (Rom. 6:11). This principle of putting off the old man and his deeds, and putting on the new is also taught in Ephesians 4:22-25. This method is guaranteed to work. It is reliable and practical. It is the safest and best way for a Christian to meet his responsibility to himself.

## VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Be sure, when you rush to the need of a brother, that you have the answer to his cry. You may arrive, and yet be powerless and useless in the critical hour. When thinking of this, one remembers the story of the flagman in Colorado. Two swift passenger trains were to meet at a siding in the mountains. When the first train arrived, it found a long freight already occupying the siding, and when the passenger train ran in also, four or five coaches were still left out on the main track. The flagman was quickly sent out that he might flag the oncoming train, which could then run slowly in by the siding and release the freight at that end, that the other passenger train might clear the main track. Swiftly up the track the flagman went, lantern in hand. Dusk settled quickly in the shadow of the great mountains. He heard the shrill whistle of the oncoming train. He saw its headlight swing around the curve before him. He lifted his lantern to give the signal, when, with sickening horror, he discovered that HIS LIGHT HAD GONE OUT! In horror and dismay of heart he stepped to one side and let the train freighted with human life rush by him at full speed, knowing that it would rush into another train loaded with life entrusted to him. The lives of hundreds were in the flagman's hand when he let his light go out. Be sure that you are keeping step, and are in warm fellowship with the Light that never fails.

—From "My Tomorrow's Self" by Samuel McPheeters Glasgow.

## POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does submission to authority indicate weakness or strength of character? (John 6:38; Heb. 10:7-9; Luke 22:41-42; Gen. 6:9, 12-14, 22 with Heb. 11:7; Gen. 12:1-4 with Heb. 11:8-10; Jonah 1:1-3; 3:1-3; I Sam. 15:12-24)
2. Why is it necessary for Christians to be subject to authority? (Rom. 13:5; I Pet. 2:13)
3. Did the Lord Jesus Christ submit Himself to human authority? (Luke 2:51; Matt. 17:24-27; 26:47-57; 27:1-31)
4. Where did rebellion against authority first originate? (Isa. 14:12-14)
5. What are the inevitable results of rebellion and disobedience? (Num. 12:1-15; I Sam. 15:16-23; Deut. 11:26-28; 28:15; I Sam. 13:10-14; Isa. 1:20; Jonah 1:1-17; 2:1-10)
6. What will be the general attitude of mankind toward authority in the last days? (II Tim. 3:1-4; II Pet. 2:10; Jude 8)
7. What authority did Paul have for declaring that love is the fulfilling of the law? (Matt. 22:36-40)
8. Of what kind of love was he speaking? (I Cor. 13)
9. What incentive do Christians have for putting on the



Lord Jesus and not making provision for the flesh? (Rom. 13:11-12, 14; I John 3:2-3)

10. How would Paul have met the argument that there is no harm in drinking intoxicating liquor in moderation? (Rom. 14:12-21)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

During the apostle Paul's time, the rulers were for the most part, unbelievers. Yet Paul, in the thirteenth chapter of Romans, tells us to be obedient to those in authority over us. The Lord has so planned it that rulers shall direct the people, and God expects all of us as Christians to obey the laws of our land, unless those laws would have us deny the Lord Himself. Thus far the laws of our land do not prohibit our worship, and we are still able to worship our Lord and Saviour. In many lands the Christian people are punished because they are believers in Jesus.

In Romans thirteen we read that God has placed a law of government for us to obey. The law of our land is not so hard on us unless we are disobedient and commit some sin in which the law must take a hand. The law of our country is hard on those who are disobedient. It must punish disobedience.

We many times think of God's Word as God's Law. It is a law, but it is a Law of love. The Bible tells us that

"Love is the fulfilling of the Law." The ten commandments were given as God's Law, but we find that Jesus fulfilled the whole Law of God. It is God's Law of love which should direct our lives in everything which we do. If we really love as God would have us love, we will not be stealing from our neighbor. If we love, we will not want to kill. If we love, we will not want to covet what others have. It is not necessary to say to those who love, "Thou shalt not." When the love of the Lord Jesus reigns in our hearts, we are wanting to do those things which please Him. Our lives will be lived in view of what might happen to another life if we did something to lead that one astray. Are we helping others by the lives that we live, or are we hindering them? This is what each boy and girl needs to ask himself or herself. Do you love the things which God loves? Are you living for the Saviour, so that what you do will turn some other boy or girl to the Saviour?

The secret of it all is Paul's closing words in the thirteenth of Romans. Turn with me and let us read it together. "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." What we learn from this passage is that as Christians, we should live our lives with the Lord Jesus as our Guide. If we do this we will not fulfil the lusts that the flesh shall bring upon us. We will not be tempted to steal or kill, for our hearts will be guided by love.

Live your life this day with the Saviour as your Guide.

Yours in a loving Saviour,

Aunt Anna

Fourth Quarter, Lesson 6

Sunday, November 8, 1936

## THE CHRISTIAN WARFARE

Lesson Text: Acts 19:8-12, 18-20; Eph. 6:10-20

Devotional Reading: II Cor. 1:3-11

### Golden Text:

"Be strong in the Lord, and in the power of His might" (Eph. 6:10).

As the Lord Jesus used illustrations from life in the form of parables to convey spiritual truth to the minds of his listeners, so the apostle Paul, too, used this method. In the first part of Hebrews twelve, he refers to the famous Grecian foot races, drawing an application from them. And in the sixth chapter of Ephesians, before us today, he draws an analogy between the soldier of war and the Christian. Such illustration captures the popular imagination and drives home the application more easily. In studying this lesson, we shall follow the apostle Paul's idea with: first, An Introduction; (a) The Call to Arms (Acts 19:8-12); (b) Enlistment (Acts 19:18-20); then the outline, (I) Commission (Eph. 6:10-11); (II) Enemy (Eph. 6:12); (III) Equipment (Eph. 6:13-17); (IV) Ammunition (Eph. 6:18-20).

### INTRODUCTION

#### a. The Call to Arms

The great Apostle could easily be compared to our modern enlistment officers of the army because he always made his camp on fertile ground. Wherever there were unsaved men and women, the apostle Paul felt at home with his divine task of leading the lost to a saving knowledge of the Lord Jesus Christ. The call to arms was sounded by Paul many times. To the Philippian jailer it was, "Believe on the Lord Jesus Christ, and thou shalt be saved." In Ephesus, he "spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8). In spite of hecklings, harangues, stoning, and insult, this man of God kept on giving the invitation and a few here and there responded to the appeal of the Gospel.

#### b. Enlistment

These who accepted the Lord Jesus as their personal Saviour, made their enlistment in the army of the Lord. In this same nineteenth chapter of Acts a record is given of some who believed: "And many that believed came, and confessed, and shewed their deeds." Of course, enlistment means more than just making a profession, it means going through with the bargain. Enlistment in

an army means to leave all former things behind and step into the new chosen occupation. These Christians did just that thing, and more than that, instead of leaving many of the former things behind they brought along their idols and burned them in a public demonstration of faith in Jesus. "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (vs. 19). This was literally burning their bridges behind them. So different from the newly-born babe in Christ who wants to taper off gradually from the former things of sin. And now, having joined the army, they cannot turn back. They next receive their

### I. COMMISSION

Now the enlisted soldier receives his orders. They are: "Stand against the wiles of the devil" (vs. 11). In the execution of this commission, there are two requisites to be met: first, "Finally, my brethren, be strong in the Lord, and in the power of His might" (vs. 10). The Holy Spirit is careful to point out to the new soldier that strength for the coming battle can only come from the power of God. The next requisite is, "Put on the whole armour of God" (vs. 11). Here, again, the soldier is to receive outside help, not only God's power, but God's armour. Both of these are indispensable in the fulfilment of the soldier's commission.

### II. ENEMY

Of course, there must be an enemy or else there is no need for a battle. The enemy is Lucifer himself, the devil, called Satan. He it is who matches his wits against God (Job 1) and seeks to harass and overcome the Christian soldier. However, the devil is not alone, he has many cohorts. Sometimes they are human beings here on earth, and other times the demons or wicked spirits, invisible to us but nevertheless very real. Verse twelve discusses the enemy in his several divisions. First of all it says that the enemy is not flesh and blood, that is man; but rather, principalities, or governments, powers, also earthly governments, rulers of darkness, whom we define as world rulers, the devil himself and those who reign with him. He is referred to as the god of this world in II Corinthians 4:4, and as a roaring

lion in I Peter 5:8 who walks up and down upon this earth seeking whom he may devour. The fourth division is, the spiritual wickedness in high places. A more correct rendering of this would be "wicked spirits in heavenly places." The word heavenly does not refer to the third heaven where God is, but rather, to the atmosphere. These wicked spirits were the ones who acknowledged the power of the Lord Jesus in Luke 8:28. They do not possess great power and usually perform their tricks at the request of clairvoyants. They are unlike the powerful demons who are being retained in the abyss, and the fallen angels in Tartarus. These lesser spirits are aptly described by John Eabie as "the spiritual hosts of wickedness in the heavenly places. Their nature is evil, their commission is evil, their work is evil. Evil and evil only are they, alike in essence and operation. Their evil heart has but one aim, and that is the production of evil."

And this is the enemy drawn up in battle array, commanded by the devil himself, determined to win against the army of God.

### III. EQUIPMENT

A soldier does not usually fight barehanded, he needs some kind of equipment—armour, bayonets, guns, etc. He has already been told in verse eleven to put on the whole armour of God, but the injunction is reiterated in verse thirteen. We find that this expression "whole armour" means both the offensive and defensive type of armour. In other words, God wants his soldier fully clothed and not half clothed. Another thing to remember about the armour is that the soldier must have God's armour. Remember that David refused to put on Saul's armour because it did not fit. God's armour for David that day was a sling-shot and five stones, the five stones typifying "grace," five being the number of grace. David won a victory that day because he did not wear a misfit armour. And here is the soldier's outfit: He is to have a girdle of truth for his loins. The only genuine truth comes from Jesus Christ. Did He not say of Himself, "I am the Way, the Truth" (John 14:6)? He is also to have the breastplate of righteousness, and there is only one real righteousness, and that is the "righteousness of God which is by the faith of Jesus Christ" (Rom. 3:22). His feet are to be shod with the sandals of the Gospel of peace. This Gospel of peace is that which Jesus died to provide. Paul testified, "I am not ashamed of the Gospel of Christ" (Rom. 1:16). His shield is to be that of faith. Where does faith come from? "For by grace are ye saved through FAITH; and that not of yourselves; it is the GIFT OF GOD" (Eph. 2:8). His helmet is to be that of salvation, and, of course, salvation also comes from the Lord Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Last of all, he is to have a sword. This sword is the Word of God. No other sword will do, it must be one which comes from God. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). Thus we have the complete armour and equipment of the soldier. Note that in its entirety, it comes from Jesus Christ.

But a soldier must have something more. He must have something which he can look upon as a reserve. We call this, figuratively,

### IV. AMMUNITION

The resource of the Christian warrior is prayer. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (vs. 18). It is remarkable that this portion on the warrior's armour should end with an exhortation to prayer. It proves to us that the battle is not an earthly, physical one, but rather, a spiritual warfare. Our Lord knew what it was to battle in prayer. We are told that being in an agony He prayed the more earnestly. The Christian soldier must continually resort to prayer in order to win his battles. The Saviour said that men ought always to pray. The apostle Paul enjoined the Thessalonians to pray without ceasing. And to the Colossians he said, "Continue in prayer." Now, at the end of his discourse in Ephesians six, he says, "Praying always with all prayer and supplication in the Spirit." Prayer is the universal source of power

for all Christians. They are to pray on every occasion, in every crisis, with every conceivable form—spiritually, watchfully, perseveringly, comprehendingly. And no soldier enters battle, praying for himself alone, but for all his fellow soldiers also. Praying is talking with headquarters, and every good soldier keeps in touch with his General.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Too often the purpose of the local church seems to be merely to get men and women to make a start in the Christian life. Once when visiting the Federal Penitentiary, in Atlanta, I made the acquaintance of a prisoner whose only offense was that he enlisted in the army twenty-one times. He would enlist, and when given the money for transportation, use the money, then enlist again, until Uncle Sam reached out his hand and said, "Here, you have promised too much; now go to prison." The Christian life is more than enlistment. It is warfare.

—Will H. Houghton

Speaking on the injunction of Ephesians 6:10, I well remember a section in my bookcase which contained a highly-prized set of Emerson's works. One essay in particular I read and re-read. The burden of it was, "Young man, be strong." This phrase occurred again and again, and it thrilled and excited me. He never once said, "Be strong in the Lord," and the time came when, realizing the cruel mockery of the words, and the emptiness of this entire system of philosophy, I put the set of well-printed and choicely-bound volumes into the flames. I had discovered in the Bible the Source of all strength.

—The "Fundamentals"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What responsibility does every Christian have to the proclamation of the Gospel? (II Tim. 4:1-2; Rom. 10:13-15; Phil. 2:14-16; II Cor. 5:18-20)
2. Is the Christian life only a matter of giving up the things of the world? (Phil. 3:7-14; II Pet. 3:18; Job 22:21; I Cor. 1:9; II Cor. 3:18; Rom. 12:1-2)
3. What should be the Christian's attitude concerning Satan? (Eph. 6:11-13; James 4:7b; I Pet. 5:8-9)
4. What are Satan's weapons of warfare? (I John 2:16; Gen. 3:1-6)
5. What effective weapon did Jesus employ in His battle against Satan? (Matt. 4:1-11)
6. What is the cause of all defeat in the Christian's battle against Satan? (Heb. 3:12; 4:11; 11:6; Ps. 78:21-22, 31-32; Rom. 4:20a)
7. How are Christians to use the armour of God? (Eph. 6:18; Luke 18:1; Col. 2:1-2; I Thess. 5:17; Rom. 12:12; Col. 4:2)
8. Is prayer an effective method of warfare? (Luke 22:44 with Heb. 5:7; Dan. 10:1-14; Neh. 4:1-15; Acts 12:1-19)
9. What will be the inevitable result of fighting Satan with our own weapons and in our own strength? (Ps. 78:9)
10. What part does God have in the Christian warfare? (II Chron. 20:15, 17; I Sam. 17:47)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Have you ever watched the soldier as he goes out to battle? Perhaps you have not had the opportunity of seeing him go to battle, but I am sure that all of you have seen a soldier at one time or another. The soldier is well equipped for battle. His armour is given to him to protect him from the darts of the enemy. It would be a strange sight to see a soldier going into battle just as an ordinary man would go to work in an office. You would say that that man would never win a battle because he



was not well equipped. And that is true. The soldier needs to have his armour with him, and to know that his equipment will protect him. So it is with the Christian. He must be prepared to meet the enemy of his soul in the way which God has planned.

Ephesians 6:11-17 tells us as Christians how well equipped we are for the battle. Can't you just see the Christian with his armour on? No matter how fierce the darts of the devil may be against our lives, we can be sure of victory, for all the armour that we have is Jesus Himself. We are girt about with truth, and John 14:6 says that Jesus is the Truth. We have on the breastplate of righteousness, and Jesus is our Righteousness. Our feet are shod with the Gospel of peace. It is the Gospel of the Lord Jesus Himself, for "He is our Peace." Then we are to take the shield of faith. Our faith comes from Jesus. Ephesians 6 speaks of our helmet as the helmet of salvation. Salvation is of God. Then as we fight we have the sword of the Spirit, or the Word of the living God. What more could we ask for to go into battle? It is not a battle of flesh

and blood, but a spiritual battle in which the devil is always seeking to turn our minds and hearts from the things of the Lord. It is in those battles that we are to use the armour which God has given to us. Face the enemy of your soul. You are fully equipped for battle. Do not turn your back on him, and run the other way, for you are sure to be defeated. You have no protection for your back. You have the protection only for facing the enemy. May the Lord teach us each one how to stand in His strength. After all, the battle is not yours, but God's. He has fought for us, and has prepared us for any battling we might have to do along the way.

Be a strong Christian. In times when you think you will fail, turn to Ephesians six and read the passages that tell you of our armour. Then remember that that armour is the Lord Jesus Himself. This is just another way of saying what last Sunday's lesson said, "Put ye on the Lord Jesus Christ."

Yours in a victorious Saviour,  
Aunt Anna

Fourth Quarter, Lesson 7

Sunday, November 15, 1936

## THE HEROISM OF CHRISTIAN FAITH

Lesson Text: Acts 21:14—23:30

Devotional Reading: II Cor. 4:7-15

Golden Text:

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The apostle Paul is certainly the outstanding hero of the Christian era, there being no question about his fidelity to God and devotion to the task which was his. The last ten verses of II Corinthians eleven is Paul's autobiography of some of the exasperating experiences that he, as a pioneer missionary, was forced to endure. Today's lesson discusses one of those incidents, when he, as an elderly man, was brought to the threshold of death's door and almost dragged through. But these facts cannot blind our minds to Paul's disobedience. Paul never pretended to be a perfect man and we should not try to make him one. It is unique, indeed, that the lesson committee should select his sojourn in Jerusalem to portray his heroism in the Christian faith, when, as a matter of plain scriptural fact, he was there in disobedience to the Holy Spirit's command. He may have been a hero in enduring the insults and injustices that were heaped upon him during his stay, but he certainly was no hero in disobeying the Holy Spirit's guidance. Acts 21:4 gives the Holy Spirit's forbiddance: "Who said to Paul through the Spirit, that he should not go up to Jerusalem." Paul was just a little bit strong-willed, and for the moment did not believe in obedience. Had he turned to his Old Testament scroll at I Samuel 15:22 he would have found that Samuel said to Saul, "To obey is better than sacrifice." It is a striking coincidence that Paul did enter into the offering of a sacrifice before leaving Jerusalem, and so Samuel's admonition fits his case perfectly. Paul, furthermore, had the counsel of his brethren to obey the Holy Spirit and stay away from the Jewish city of Peace (Acts 21:12). He heeded neither the Holy Spirit nor his brethren, and we find him in Jerusalem. He is: (I) Received by the Brethren (Acts 21:14-26); (II) Mobbed by the Jews (Acts 21:27-32); (III) Rescued by the Police (Acts 21:33—22:30); (IV) Arraigned by the Sanhedrin (Acts 23:1-11); (V) Saved by His Nephew (Acts 23:12-30).

### I. RECEIVED BY THE BRETHREN

The first thing Paul did, after his arrival, was to look up his believing brethren in the Holy City. He declared what the Lord had been doing through him with the Gentiles, and the reception was very warm. In verse seventeen, "The brethren received us gladly," and the elders, "when they heard it, . . . glorified the Lord" (vs. 20). This visit of Paul occurred in about A.D. 60. No doubt he was exceedingly happy to be in the city which he had learned to love, as a Pharisee, and especially since he had not visited there since fourteen years before when he and Barnabas and certain other men had made a business trip to interview the elders of the church in the interest of maintaining an unadulterated testimony of the grace of

God. This was the occasion when the legalizers came into the Antioch church and almost split the organization with their works doctrine. This time he was not on business, but it was merely the personal desire of the apostle Paul to visit the city once again, for he knew that the time of his departure must be drawing nigh. At this time he was about sixty years of age.

As usual, false reports had preceded Paul to the brethren concerning his teaching on the subject of circumcision. The report had gotten to their ears that Paul was teaching the Jewish converts to forsake all of the Law. This was partly true, but not entirely. Paul knew that a Christian was not under bondage, but under liberty, which meant that he did not have to teach the customs of the Law. (Read his discussion in Galatians three.) But in the first part of Acts sixteen, we find Paul endorsing Timothy's circumcision in order that he would not be a stumbling-block to the Jews. The reason for Paul's disagreement with the legalizers, fourteen years ago, was because they said (Acts 15:1) that circumcision was a requisite to salvation. Paul disagreed in the light of grace, and so did all the elders at Jerusalem. But we must remember that Paul was living in the transition period and he was forced, for the sake of testimony, to do that which we in the full-orbed section of the Body age could not do with a clear conscience. In order to keep weak unbelieving Jews from stumbling, Paul advised believing Jews to keep some of the ordinances in the interest of general good will.

In view of this false accusation, the elders requested Paul to enter into a Jewish vow with four other men, thus indicating his love and adherence to the customs of the Jews. Paul did this thing. He has been severely criticised by some who love the grace of God. But granted already that Paul was making a mistake by being in Jerusalem, let us give him the benefit of the doubt on this point and place this vow-taking in the same category with Paul's healing ministry. The transition period, in which Paul lived, was a changing order. The old or former dispensation, Law and consequently Kingdom, was passing out and the new, Body or Grace dispensation, was being ushered in. Paul's healing ministry was quite in evidence during his earlier preaching days, but gradually tapered off toward the end so that finally the power was entirely gone. His taking of a vow should be viewed in the light of this transition period. This, too, was eliminated by the Apostle himself, as the old dispensation passed out and the new came in.

### II. MOBBED BY THE JEWS

The Jews that Paul had been dealing with up to this point had been believing Jews; but now, as he was in the inner court of the temple, the ungodly Jews of the city laid hands on him and dragged him out of the temple. There was no question as to their purpose, "They went



about to kill him" (vs. 31). It was not according to their ideas of good behavior to kill a man in the temple, but they felt perfectly free to do so on the outside. It is interesting to note the false accusations which they used against Paul. It was a sin for a Gentile to enter the temple and they accused Paul of bringing one into the holy temple, "for they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple" (vs. 29). Suppositions like this often become truth to some people.

The angry mob, in true mob spirit, almost killed Paul. So near was he to death that he speaks of this experience, and several others, as being death itself. "Are they ministers of Christ? . . . I am more . . . in deaths oft" (II Cor. 11:23). This is not the only place in the Scripture where one who was almost killed was spoken of as dead. We recall that Isaac was almost killed as a sacrifice by his father, Abraham, on the mountain. In Hebrews 11:19 he is spoken of as being raised from the dead. Paul was so severely beaten that he almost lost his life. This was a direct fulfillment of the Holy Spirit's warning and of Paul's own boast when he said that he was ready "to die at Jerusalem for the name of the Lord Jesus" (vs. 13). Doubtless, by this time, Paul had begun to see the folly of disobeying the Holy Spirit. He who sows wild oats must reap the subsequent harvest.

### III. RESCUED BY THE POLICE

Just as the execution was about to take place, the Roman captain, corresponding to our chief of police, whose job it was to maintain order in the Jewish capital, hearing of the great disturbance, rushed down upon the mob with his soldiers and rescued Paul. There is no question but that this was the direct provision of God in saving Paul's life.

Paul, ever resourceful, could not let such a good opportunity pass by for a street meeting under police protection. He asked the captain if he might not be permitted to speak to the Jews. Of course, they were in no mood to receive the Gospel but could hardly do anything else but listen to what Paul had to say. In fact, his use of the Hebrew tongue silenced the audience more than anything else (Acts 22:2). He took the occasion to tell them of his own conversion from the Orthodox Jewish belief to that of a Christian. Everything seemed to go pretty well until he got to the place where he told them that God had made him a special messenger to the Gentiles. This so infuriated the mob, for they hated Gentiles, that they began to shout and rail on him, even though they could not get at him with their hands.

The chief captain, beginning to sympathize with the crowd (for often the Roman governors tried to keep in good favor with the Jews), decided to scourge Paul and, by thus putting him through the third degree, make him confess the supposed sin that he was guilty of. But while the centurion was binding him with thongs, Paul proved his knowledge of his legal rights. He said, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts 22:25). This changed the color of the whole situation; they took the thongs from his body and, while not releasing him, they did treat him like a respectable prisoner from then on. Paul, a citizen of the Roman Empire, was not ashamed to admit it and believed in keeping its laws and paying its taxes; a mighty fine example for Christians to follow in the twentieth century.

### IV. ARRAIGNED BY THE SANHEDRIN

The next injustice that was heaped upon Paul was to bring him before the Jewish Sanhedrin when he was guilty of no crime. Furthermore, another unfairness that was meted out to him, as well as an insult, was when the high priest commanded that Paul should be smitten on the mouth because he claimed innocence (Acts 23:1-2). Paul lost his composure, for a moment, and gave the high priest a severe word lashing. He said, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten, contrary to the law?" (vs. 3). We must say that Paul was in the right for being indignant at what had been done to him, but he was not right in this contempt of court. Someone who stood nearby took him to task and Paul quickly said, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (vs. 5). It may have been that Paul's eyesight was so bad that he did not recognize the high priest, in

any event, he gave a most sweeping apology for this insubordination.

Paul was a clever man; he saw that one part of his jury was Sadducees and the other Pharisees. Being an ex-Pharisee, he knew that the Pharisees believed in the hope of the resurrection of the dead and that the Sadducees did not, so he took the spotlight off himself by saying, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (vs. 6). By stating the question thus, he electrified the entire court room. A bitter dissension arose between these two antagonistic groups and even the multitude was divided. Finally, the Pharisees voted to cast their lot on the side of Paul. The outcome of this was that Paul again almost lost his life in the resultant tumult. Nothing came of the trial and the chief captain had to rescue Paul again in order to save his life.

Right here is where we see the grace of God in a special way. That night after such a hectic day, no doubt the great Apostle was feeling very despondent, and, likely, his mind went back to the time when he was in a Philipian jail with his companion Silas. On that night God sent an earthquake which removed the chains and stocks and opened up the gates, giving them freedom. On this night "the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (vs. 11). Nothing in all the world could have comforted Paul quite so thoroughly and sweetly as to have this personal visit of the Lord Jesus in the night of his greatest trial. All the anguish, sorrow, perturbation, remorse, and heartache faded away when the God of all hope and comfort came to him that night. Even though Paul was in the permissive will of God, having willingly stepped out of the directive will for the time being, God did not leave His servant alone. He never does. He says, "Lo I am with you alway, even unto the end of the world."

### V. SAVED BY HIS NEPHEW

So intent were the Jews at Jerusalem upon taking Paul's life, that forty of them banded themselves together with an oath that they would neither eat nor drink until they had killed the apostle Paul (chap. 23:12-13). A little boy, who happened to be Paul's nephew, his sister's son, overheard part of the conversation and plotting of these men. With a presence of mind and courage which we sometimes fail to find in adults, he quickly got to Paul and told him the story. The plot was: on a pretense, the chief priests were to bring Paul before them on the morrow and somewhere along the way these forty men would seize Paul and lynch him before the Roman soldiers could prevent. Paul told the centurion to take the little boy before the chief captain for he had a very important message. The boy told his story to the captain and the captain, not wishing to be outwitted by the Jews, spirited Paul away that night to Caesarea where he was turned over to the governor. There we shall leave him for today.

Paul did prove himself to be a real hero in the face of all the trials, testings, and tribulation that he was subjected to in Jerusalem, but as far as bringing any special glory to the cause of Christ in Jerusalem, we can see none. Paul would have been much better off if he had obeyed the Holy Spirit and stayed away from this city: "To obey is better than sacrifice."

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

In the year 1585 the Huguenot potter, Bernard Palissy, having refused to renounce his Protestant form of worship, was, in accordance with the king's decree, seized and sent to the Bastille. Palissy was seventy-nine years old at this time. He passed four long weary years in prison. His captivity was shared by two young companions, daughters of Jacques Foucaud, attorney to the Parliament—condemned, like Palissy, for their firm attachment to the principles of the Reformed Faith. In 1588 Henry III, then king of France, fearing lest he could no longer withstand the clamor for Palissy's execution, and reluctant to sacrifice the old potter, whom he had known and respected from his boyhood, visited him in prison. A contemporary record has been preserved of their conversation.



"I am so pressed by the Guise party and my people," said the king to Palissy, "that I have been compelled, in spite of myself, to imprison these two poor women and you; they are to be burnt tomorrow, and you also if you refuse to be converted." "Sire," replied Palissy, "you have several times said that you feel pity for me; but it is I who feel pity for YOU, who have said, 'I AM COMPELLED.' That is not speaking like a king. These maidens and I, who have part in the Kingdom of heaven, WE will teach you how to speak royally. The Guisards, all your people, and yourself, cannot compel a potter to bow down to images of clay!"

—The "Dawn"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God overrule the mistakes of Christians? (Rom. 8:28)
2. Did Paul escape testings and persecutions when in God's directive will for his life? (II Cor. 6:2-5; 1:8-10; 11:23-28; 12:7-10; I Cor. 16:9)
3. Does God stand by those who are persecuted for His sake? (Acts 23:11; 18:5-10; II Tim. 4:16-18; Heb. 13:5-6; Dan. 3:19-25)
4. Did Paul teach that believers in the full-orbed section of the Body age should observe the ceremonial customs of the Mosaic law? (Col. 2:13-17; Acts 15:5-11; Gal. 3:24-25)
5. Why was the mob so infuriated when Paul declared that God had called him to be a special messenger to the Gentiles? (Lev. 18:3; Acts 10:28; 11:2-3; John 4:9b; Matt. 15:22-27)
6. What governed Paul's manner of life? (Acts 23:2-5)
7. Who is the author of all lies and false accusations? (John 8:44; II Cor. 11:3; Rev. 12:9; Acts 5:3; 13:10; II Thess. 2:9-11)
8. What responsibility do instructed Christians have toward those who are weaker in the faith? (Rom. 14:1-23; 15:1-2; Acts 21:18-27; I Cor. 8:1-13)
9. What is the one qualification for Christian heroism? (Heb. 11:6; 11:1-40)

Fourth Quarter, Lesson 8

Sunday, November 22, 1936

## AN AMBASSADOR IN CHAINS

Lesson Text: Acts 24, 25, 26, 27, and 28

Devotional Reading: Isaiah 2:2-4

### Golden Text:

"I can do all things through Christ Which strengtheneth me" (Phil. 4:13).

We have been studying for many weeks in the book of Acts, and today we arrive at the conclusion of this series. The theme of the last five chapters of the book is given in the language of the great Apostle himself: "I am an ambassador in bonds" (Eph. 6:20). We see him as: (I) An Ambassador to Rulers (Acts 24, 25, and 26); (II) An Ambassador to Soldiers (Acts 27:1-28:15); (III) An Ambassador to His Countrymen (Acts 28:16-24); (IV) An Ambassador to the World (Acts 28:25-31).

### I. AN AMBASSADOR TO RULERS

Today we find Paul a prisoner of the Roman government in the hands of Felix, the governor. Felix was a man who believed in justice, providing it did not cost him the favor of the people. A regular trial was held in which the Jews were invited to bring their accusations along with their proof thereof, and Paul was permitted to answer the charges. Paul gives a brilliant vindication of his actions (Acts 24), and had it not been for the Jews, Felix would undoubtedly have released him. Paul took advantage of the occasion to preach the resurrection: "Touching the resurrection of the dead I am called in question by you this day" (Acts 24:21). In a second appearance before Felix it would appear that the man was under strong conviction. Note this in verses 24 and 25: "And after certain days . . . he sent for Paul, and heard him concerning the

10. Did Paul, the foremost exponent of the grace of God, make license of his liberty? (Acts 21:18-27; Rom. 14:1-23; I Cor. 8:1-13; Rom. 6:15)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

What a wonderful love Paul had for those who did not know Christ as their Saviour. After Paul came to know the Lord as his Saviour, he was willing to go to any extent in order that some one might find the Saviour. Many times he was put in prison because he preached about Jesus. His preaching was in order that others might know the Lord Jesus too. At one time Paul said that although he knew he was safe and that his salvation was for all eternity, he would be willing to lose that salvation if only his brethren would come to know the Lord. What wonderful love he had for his people! Willing to lose eternal life for their sakes if that were a possibility.

If some one were to ask you if you really believed that those who did not have Jesus as their Saviour would have to spend eternity in hell, what would you say? Do you really believe it? Yes, we do, but I am afraid that many times we fail to see the serious condition of those who are outside of Christ. We know not how long they will be with us. They may be run over in an auto accident, and ushered into eternity. Can we let them go on without telling them that Jesus died for them? These questions should stir our hearts to think more deeply upon spiritual things. Those of us who have accepted Jesus as our Saviour, have the privilege of living for Him, and telling others of Him. Let us not forget what He has done for us, but let us live for Him, and tell those around us of the Saviour.

May the Lord burn home to every heart the need of others. May the Saviour's love through us turn their hearts to the Lord. Pray for those who do not know the Saviour. Ask the Lord to save them. Your school chum may be lost. What are you doing to let him know the way of salvation?

Yours in the One Who can save,  
Aunt Anna

faith in Christ. And as he (Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled." We cannot tell from the meagre record as to whether Felix became a believer or not. We do know that rulers are just as much in need of the cleansing blood of the Lord Jesus as are their subjects. No man's lofty position in this life will gain him an entrance to that eternal home.

After about two year's time, the governors were changed and the new ruler's name was Festus. All this time Paul was left in bonds, a prisoner, although he had some privileges. Festus did not know very much about the case and was easily influenced by the Jews (Acts 25:2-3). Festus, like the other governors, was not willing to incur the disfavor of the populace (Acts 25:9). Therefore, he would not lose Paul, but rather threatened to send him to Jerusalem for trial. Paul knew that this would mean death, and so he used his last legal recourse. He did the thing which corresponds to the same system in our country—that of appealing to the supreme court; He appealed to Caesar. Festus knew that Paul was a Roman citizen and he was compelled to grant his request. Paul managed to preach the Gospel to this man also, for Festus testified to King Agrippa, "(The Jews) had certain questions against him (Paul) of their own superstition, and of one Jesus, which was dead, Whom Paul affirmed to be alive" (Acts 25:19).

After granting Paul's request, Festus discovered that King Agrippa, who was his immediate superior, was coming through the city. He resolved to let Paul plead his case before the king. Paul repeated the story of his conversion, as he had so often done, but he must have done it



with unusual fervor and conviction, because his testimony made a solemn impression upon King Agrippa. In fact, Paul made so bold as to ask the king if he believed. The king's reply was, "Almost thou persuadest me to be a Christian" (Acts 26:28). Of course this does not indicate that Agrippa became a believer, but it shows that the Holy Spirit, in His convicting work, was dealing with the king. Paul was not fooled by the king's answer, for he said in reply, "I would to God, that not only thou, but also all that hear me this day, were both almost, and ALTOGETHER such as I am" (verse 29). "Almost" is but too late. Hell is going to be filled with the "almost" people.

## II. AN AMBASSADOR TO SOLDIERS

King Agrippa agreed with Festus that Paul should have his desire—to appeal his case to Caesar's judgment seat in Rome. And so the Apostle was put in the custody of a certain centurion named Julius, and they started on the long journey across the Mediterranean Sea to Italy. There is always a silver lining to every dark cloud, and in this case, the silver lining was the kindness of the Roman guard. We are told that he "courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself" (Acts 27:3).

Paul, of course, was in very close touch with his God as they began the journey on the ship. God saw fit to give him knowledge concerning impending danger, for they were sailing at a time of the year when storms were very dangerous. Paul, himself, was not a mariner, and so we conclude that this was direct revelation from God—the same God Who quieted the sea of Galilee and even walked upon its waters. God might not see fit to quiet this storm, but He could direct the path of Paul so that no lives would be lost. Paul gave his warning in these words, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ship, but also of our lives" (Acts 27:10). However, the centurion did not see fit to take Paul's warning, and so they set sail. Before long they were overtaken with a very severe storm and they despaired of their lives. God again revealed to Paul that they would not lose their lives if they obeyed instructions. Paul gave his instructions and this time the crew, after fourteen days of fasting and anxiety, were ready to listen (Acts 27:31-33). Paul bade them take meat and eat, and again they obeyed him. They had learned to respect this man of God whose quiet faith was not assuaged even by the wrath of the storm and the imminency of possible death.

Paul's example here, in the taking of food, is one for every Christian to emulate. "And when he had thus spoken, he took bread, and gave thanks to God IN PRESENCE OF THEM ALL" (verse 35). Especially notice the last phrase; he did not give thanksgiving to his God in secret, as though he were ashamed, but he did it openly and publicly as a testimony to every one of those soldiers. It is very evident that Paul was "not ashamed of the Gospel of Christ" (Rom. 1:16). The Psalmist said, in speaking of courage, "Let me not be ashamed of my hope" (Ps. 119:116).

After no little trouble and further trial, the entire party was saved. They landed on the island of Melita. The people who inhabited the island showed the men every kindness. A fire was kindled, and presently they were warming themselves. As Paul was laying wood upon the fire, a viper leaped out of the flames and bit his hand. The Barbarians, seeing the venomous beast hanging on his hand, said to themselves, "This is proof that this man is a murderer who is getting his just rewards." But Paul, having the power of healing, shook off the serpent and was not poisoned. The Barbarians watched him intently for a while, and when he did not die, the Scripture says, "They changed their minds, and said that he was a god" (verse 6). This was merely another demonstration to all those who looked on of the power of God to perform miracles. It again spoke of the presence and grace of God to those unbelievers. Before leaving the island, Paul performed several other healings, and presently they were on their way to Rome.

## III. AN AMBASSADOR TO HIS COUNTRYMEN

The party encountered no more serious difficulty and in due time arrived at their destination. They were met on the outskirts, some thirty or forty miles from Rome, by the believing group of Christians in Rome. "When the brethren heard of us, they came to meet us as far as

Appii forum" (verse 15). This reception encouraged the aged Apostle.

Paul was turned over to the captain of the guard but was given clemency and permitted to live in his own private home in the custody constantly of a soldier. These guards were not always the same, but worked in shifts. This must have pleased the Apostle, for we are told later on in this chapter how he preached so many times to all those who came to his house. Each time these soldiers were compelled to listen because their duties kept them in the presence of the Apostle. No doubt many of them came to a saving knowledge of the Lord Jesus.

As was his policy, Paul immediately called a conference of the Jews in Rome. Usually he went to the synagogue, but this time, since he could not do that, he asked the Jews to come to his prison. They did and he preached unto them the Messiah that is come already. He told them of his imprisonment for no crime whatsoever, and then pleaded with them to accept the Lord Jesus as their personal Saviour. This conference was with what we might call Orthodox Jews, and not the believers.

We see in this action of Paul's the last effort on his part to fulfil the commission of Romans 1:16—"To the Jew first, and also to the Greek." This injunction is distinctly transitional in character. The transition period ended in 70 A.D. and Paul's imprisonment in Rome was about 62 A.D., thus he was nearing the end of this time. As we go back over a review of Paul's experiences in the different cities of his ministry, we find that wherever a synagogue was located, he preached in a synagogue first before preaching to the Gentiles. This was the case in Damascus (Acts 9:20), Salamis (Acts 13:5), Antioch (Acts 13:14), Thessalonica (Acts 17:2), Berea (Acts 17:10), Corinth (Acts 18:4), and Ephesus (Acts 18:18). It is true that he never passed up an opportunity to preach to the Gentiles, but he always obeyed the commission, "to the Jew first." However, he threatened to turn to the Gentiles in Acts 13:46, but a careful study will reveal that he did not carry out the threat until the last part of Acts 28, which we will discuss in our next point. Paul received a specific commission for a specific period of time. He fulfilled it to the letter, and when the Jews would not receive the message, he turned to the Gentiles. We believe that since this injunction was fulfilled in its dispensational classification, we Christians in the full-orbed section of the Body age should leave the commission alone and where God put it—in the transitional period. Whenever a Christian worker is especially called to preach the Gospel to the Jews, we say, "God be praised." But for the rest of us—our message is to the Gentiles primarily.

## IV. AN AMBASSADOR TO THE WORLD

Paul did not appreciate the way the Jews, as a whole, refused to believe the things which he spoke of the grace of God. Some believed, but the greater part did not. It is said, "They agreed not among themselves, they departed" (verse 25). Paul's answer to them was, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." The Jews did not seem to get angry over this. Their hearts were too hardened. They had steeled themselves against the Christian religion. It is said, "The Jews departed and had great reasoning among themselves" (verse 29).

Paul was detained in this prison for some time, at least two years (verse 30). All this time he made a pulpit of his circumstances, preaching and teaching "those things which concerned the Lord Jesus Christ" (verse 31). There is no way of telling how many people passed in and out of his doors, having heard the Gospel. Paul enjoyed this ministry and spoke of it thus, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:19-20). The example of the aged Apostle preaching the Gospel from his prison was an inspiration and incentive to his brethren: "Many of the brethren in the Lord, waxing confident in my bonds, are much more bold to speak the Word without fear" (Phil. 1:14). And, indeed, it is an encouragement to us, who are free, living in a land that enjoys more liberty than any other country on the globe. Let us ask ourselves the question, "Are we always ready to give an answer to every man that asketh a reason of the hope that is in us" (I Pet. 3:15)?"



## VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Consider Nero, who had so far exhausted all the arts of pleasure that he offered prizes to any who would devise new methods of enjoyment. See him as he sits on his splendid throne, the emperor of Rome, the conqueror of the world. The porches of his palace are a mile long. The ceilings of his banquet halls are arranged to shower fragrant perfumes upon the revellers. Entertainers are gathered to his courts from every corner of the world. His crown is worth half a million dollars. His very mules are shod with silver. A thousand chariots accompany him when he travels. He never wears the same garment twice, resplendent and costly though it be. Pleasures to glut are his. But he is peevish, gloomy, at heart miserably unhappy. He is dissatisfied, because he is unsaved. He dies a suicide.

Then consider Paul, who lies in one of Nero's lonely dungeons, "the prisoner of the Lord." A chain binds him to a Roman soldier; the scars on his back still speak of "five times forty stripes, save one"; the lines of his face tell of perils unparalleled; the executioner is preparing his axe—the end is in view. But he is rejoicing evermore. His is a peace that passes all a Nero's understanding. He is happy, he is satisfied, because he is saved. He is now ready to be offered, and he goes to be with Christ, which is far better.

—Eastern Mennonite School Journal

## POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Did the binding of Paul bind the Word of God? (Acts 28:16-31; Phil. 1:12-18; II Tim. 2:9)
2. Was Paul ever ashamed to witness for the Lord before kings and magistrates? (Acts 24:10; 26:1-3; Rom. 1:16)
3. What impelled Paul to boldly stand for the Truth? (Acts 24:14; II Cor. 4:13; II Tim. 3:16-17; 1:12)
4. What was Paul's unchangeable purpose in life? (Acts 26:15-23; Eph. 6:19-20)
5. Why did Paul's defense produce such startling reactions upon his hearers? (Acts 24:25; 26:27-28; Heb. 4:12; Rom. 1:16)
6. Did opposition silence Paul's testimony? (Acts 24:10-16; 26:19-23; 28:23, 30-31)
7. What is the Christian way to meet false accusation? (I Pet. 2:20-23; 4:12-14, 16, 19; Rom. 12:19-20)
8. Was Paul's manner of life irreproachable? (Acts 24:13; 25:7, 8, 10-11, 14-18, 25, 27; 26:31; 28:18; I Pet. 3:15-17)

Fourth Quarter, Lesson 9

Sunday, November 29, 1936

## CHRISTIAN BROTHERHOOD

Lesson Text: Philemon 4-20

Devotional Reading: Ephesians 3:14-21

## Golden Text:

"There can be neither bond nor free . . . for ye are all one man in Christ Jesus" (Gal. 3:28).

Although every page of divine revelation glows with its own particular contribution to the whole message of the grace of God, yet there will always be certain portions of the Book which, because of their special appeal to the human heart, will be favorites. In the little book of Philemon the Holy Spirit has given us one of these precious gems, warmly human, yet embodying sublime truth. It is one of Paul's four personal letters, and was written during his first imprisonment at Rome, about 62 A.D. Philemon, to whom it was addressed, was formerly of Ephesus, where he had come to know the Lord through Paul's ministry, but was now a member of the church at Colosse, the church that Paul had never been permitted to visit (Col. 2:1; Philemon 22), but with which he had been kept in touch through the faithful servant of the Lord, Epaphras (Col. 1:7-8; 4:12). The aged Apostle's general letter of admonition, correction, and instruction to the Colossian church, entrusted to Tychicus, was accompanied by this personal letter to Philemon, in the hands of Onesimus.

9. Did Paul's ways please the Lord? (Acts 24:23; 27:3; Prov. 16:7)

10. Into what two classes does the preached Word divide sinners? (Acts 28:24; II Cor. 2:15-16)

## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

As we come to the closing chapter of the book of Acts, we find the apostle Paul preaching to the Roman soldiers who are keeping guard over him as a prisoner. This reminds us somewhat of the prison experience Paul had at Philippi.

The Jewish people had refused to hear the message that Paul had for them, and so Paul turns to the Gentiles and gives them the Gospel. The Roman soldiers would never have gone to the services of the Jews in which Paul was preaching, but as they guarded him in prison they had to listen to him. As was the case with many others, when they heard the Word of God, they believed. Of course there were some who would not believe, but the Word of God found entrance into the hearts of many. What a blessing must have come to those Roman soldiers to know that salvation was for them as well as for the Jew.

Paul spent two years in Rome, and continued to preach concerning the Lord Jesus Christ. Paul's message was of a Saviour Who came to deliver men from the penalty of sin. He told how that Jesus died on the cross of Calvary for the sins of the people, and that He rose again from the dead, and that one day He would come back from the glory land and receive those who put their trust in Him.

Today we find that the same message which Paul preached is preached unto us. God's Word is just as powerful today as it was then. Some will accept Jesus as their Saviour, while others will reject Him. How sad to think of boys and girls, men and women, refusing to take this wonderful Saviour, thinking that they are sufficient in themselves to care for their lives. The Bible tells us that "ALL have sinned, and come short of the glory of God" (Romans 3:23), and that includes every living human being. None are left out. Since all have sinned, then all need a Saviour. The Lord Jesus is the Saviour of the world, and it is up to us as Christians to present Him to those who know Him not. Tell your playmate that Jesus died for him. Tell him to trust Jesus as his Saviour and God promises to give him eternal life.

Yours in His saving grace,

Aunt Anna

## I. THE STORY OF THE BOOK

Let the scoffing unbeliever and the half-hearted, worldly Christian who have never known abandonment to the will of a living and loving God say that the Christian life is dreary and drab. The apostle Paul testifies to us, through his letter to Philemon, that even prison chains could not put an end to the thrilling experiences that were packed into the lifetime of one whose lodestar was expressed in the words of Philippians 1:20-21, "Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ, and to die is gain."

As Paul faithfully pursued his ministry so far as was possible under the handicaps of his imprisonment, the Spirit of God brought into contact with him (by what instrumentality it is not revealed) a man who undoubtedly presented a most unpromising appearance. He was a slave and fugitive from justice, and therefore had probably associated himself with the lowest class of men at large in the vast, but wicked city of Rome. Homeless, hounded by a guilty conscience, and haggard with the fear of being apprehended and returned to his master, tormented by the knowledge that even crucifixion was not an uncommon

punishment in those days for slaves guilty of the wrong he had done, it was a desperate soul who heard from Paul's lips the marvelous story of the Saviour Who bore our sins in His own body on the tree, and Who offered forgiveness to all who would put their trust in Him. The hungry soul received the message, the miracle of the new birth took place, and a saved sinner stood before Paul.

It was time for introductions to take place. In the sweet release of conscience that accompanied the knowledge that the sin question had been settled, yet in genuine repentance for that sin, and perhaps with a wry smile at the inconsistency of the meaning of his name with his manner of living in the immediate past, this newly born babe in Christ told the Apostle that he was Onesimus (which means "profitable," or "to be desired for pleasure and for profit"), the slave of Philemon of Colosse, whom he had robbed and from whom he had fled. At the name of Philemon, the heart of the Apostle leaped with joy, for it was the name of another whom he had had the privilege of leading to the Saviour and who had become a real friend in Christ, bound to him by ties of affection and of fellowship in the truth. At once Paul assured Onesimus that he need have no fear of returning to his master, for he would find him to be more than a master: a brother in Christ. And to further assure him, Paul, promised to write a personal letter to Philemon, interceding on behalf of the returning prodigal.

Meanwhile, as opportunity was afforded for the trip to Colosse in those days of difficult travel, the apostle Paul had occasion to observe the transforming power of the grace of God operating in the life of Onesimus. So noble and dependable a character had developed under Paul's teaching that he longed to keep Onesimus with him, to labor with him in the Gospel. But to this he would not for a moment consent because of the law pertaining to slaves and their masters, and because of a higher law of truth and righteousness in Christ which was supreme in his life over personal desires. So the letter of intercession was prepared, a masterpiece of tenderness for the one who had sinned, of artful tact in dealing with the one sinned against, and in portrayal, in the background, of the Person and work of the Lord Jesus Christ. Onesimus was finally dispatched to Philemon with the letter and with the blessing of the aged Apostle, his father in the faith, upon him.

It is not difficult to imagine the closing chapter of the story. It is quite possible that the marvelous dealing of God in the life of Onesimus was all the result of Philemon's faithful prayers that his runaway slave would be apprehended, not merely by the law, but by the grace of God, and that while the returning fugitive was "yet a great way off," Philemon, like the father of another prodigal, ran and fell on his neck and kissed him.

## II. THE STRUCTURE OF THE BOOK

As is characteristic of every book in the Bible, Paul's epistle to Philemon falls into very clear literary form. It submits itself to the following synthetic outline:

1. Introduction to Philemon. Vss. 1-3
2. Paul's thanksgiving to Philemon. "My prayers." Vss. 4-7
3. Paul's intercession to Philemon for Onesimus. Vss. 8-19
4. Paul's request of Philemon. "Your prayers." Vss. 20-22
5. Salutation to Philemon. Vss. 23-25

Inasmuch as the book, from start to finish, sets forth grace, it is appropriate that there should be five divisions in its structure, five being the number of grace.

The body of the book occupies the central section of the outline, and in agreement with the Christo-centric Principle of divine revelation, it is in this section that the beautiful picture of the mediatory work of Christ appears in the background.

## III. THE MESSAGE OF THE BOOK

The Book of Philemon presents, first of all, a setting forth of WHAT GRACE DOES FOR THE SINNER.

The following analogy between Paul's intercession for Onesimus and the mediatory work of Christ on behalf of every believer in Him gives us one phase of this wondrous message:

### PAUL'S INTERCESSION FOR ONESIMUS

1. Paul appealed to Philemon on the ground of their love for each other. (Vs. 9)
2. Paul presented Onesimus as a son. (Vs. 10)
3. Paul presented Onesimus as a very part of himself, and entreated Philemon to receive him as he would receive Paul. (Vss. 12, 17)
4. Paul personally assumed all of Onesimus' responsibility to Philemon, so that his debt could not stand in the way of his acceptance. (Vss. 18-19)
5. Paul assured Philemon that the once unprofitable servant would be found profitable to his master. (Vs. 11)

### CHRIST'S INTERCESSION FOR BELIEVERS

1. The Lord Jesus Christ prayed that the Father would love us even as He loved Him. (John 17:23)
2. Christ has presented us as sons. (John 1:12-13; Heb. 2:10)
3. Christ has identified us with Himself and has made us "accepted in the Beloved." (Eph. 1:6; 2:5-6; Rom. 6:3-4)
4. The Lord Jesus personally bore all of guilty man's responsibility to God, that God might be just and the Justifier of the believer. (1 Pet. 2:24; Rom. 3:25-26)
5. Through the finished work of Christ the once unprofitable sinner becomes valuable to God—His "inheritance," to show forth the riches of His grace throughout eternity. (Eph. 2:18; 2:7)

There is also a beautiful little outline in the transforming work of grace in the life of the believing sinner:

### ONESIMUS BEFORE HIS CONVERSION

1. Unprofitable
2. Departed for a season
3. A servant
4. In the flesh
5. A debtor

### ONESIMUS AFTER HIS CONVERSION

1. Profitable
2. Received forever
3. A brother
4. In the Lord
5. A partner

But, in addition to setting forth what grace does for the sinner, Paul's letter to Philemon also reveals WHAT GRACE ASKS OF THE SAINT.

With what adroitness the apostle Paul "sews Philemon up" (if this use of modern parlance be permissible) to the one course of receiving Onesimus to himself in the fullest Christian love, forgiveness, and fellowship! By his very refusal to put his plea on the basis of Philemon's supreme debt to him, Paul only accents that obligation and places Philemon in a position where he cannot possibly refuse his request.

When the believer in Christ catches a glimpse of his own indebtedness to the grace of God, he can give naught but the quickest and most joyous response to the injunction of Ephesians 4:32:

Be ye therefore kind one to another, tender-hearted, forgiving one another, **EVEN AS GOD, FOR CHRIST'S SAKE, HATH FORGIVEN YOU.**

He will not be like the servant in the Saviour's story who, having been forgiven a debt of some twelve million dollars, met a fellow servant who owed him about sixteen dollars and a half, and forgetful of the grace just shown him, cast his fellow servant into jail until he should pay the last cent of his debt.

## VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

In a Student Volunteer Convention, at Toronto, Prebendary Fox, of the Church Missionary Society, told the story of the abolition of slavery in Uganda, accomplished after a night of prayer, whereas the cost of the same thing in America was a five-year war. A runaway slave from Abyssinia had fled to Christian Uganda for protection. Should he be protected, or returned to the Arab man-stealers for torture and death perhaps? How could he be protected when the chiefs of Uganda themselves owned slaves and countenanced slavery in their country? They sent for the Bishop of Uganda, and asked for the Bible teachings on the subject. Then giving themselves to a



night of prayer, they decided to manumit their own slaves and to issue a proclamation asking their people to follow their example. —The "Sunday School Times"

The same excellent paper, in another issue, presents one of the Pace cartoons which portrays a huge evil-looking iceberg marked "Man's inhumanity to man—human slavery," which has drifted into the ocean current marked "Christian Love," and the explanatory comment: "In the Gulf Stream. No iceberg can long survive in this current."

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What were the outstanding characteristics of Philemon's life? (Philemon 5, 7; I Cor. 13)
2. Knowing Philemon, what kind of response did Paul expect to his appeal? (Philemon 14, 21)
3. Was Paul courteous and gracious in his business transaction with Philemon? (Philemon 8-10, 14, 20-21)
4. What should be our attitude toward those who wrong us? (Eph. 4:31-32; Matt. 5:44; 18:21-35; Rom. 12:17-20; I Thess. 5:15; Mark 11:25; Col. 3:12-14; Luke 6:35; I Pet. 3:9)
5. Who assumed all of guilty man's responsibility? (Isa. 53:6; I Pet. 2:24; I John 2:2; John 1:29; Heb. 9:28)
6. Need any sinner be afraid to come to Christ for salvation or restoration? (John 6:37; Matt. 11:28-29; Jer. 31:3; II Pet. 3:9; Rev. 22:17b)
7. To what high position has God lifted believers in Christ Jesus? (I John 3:1-2; Gal. 3:26; Eph. 1:6; 2:5-7; John 1:12)
8. Will this blessed relationship between Christ and the believer ever be terminated? (Philemon 15b; John 10:28; 3:16, 36; 5:24; Rom. 8:38-39; I Thess. 4:16-18)
9. In view of this, what is the believer's responsibility to God? (Rom. 12:1-2)
10. Can the God of all grace transform the lives of sinners and make them show forth His praise? (Philemon 10-11; I Tim. 1:12-16; John 4:6-39)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Today I am going to tell you the story of a run-away slave. The story is found in the book of Philemon. This book only has twenty-five verses in it, but these verses are filled with blessing for every boy and girl.

Philemon was a prominent man in the church of Colosse. He was no doubt a wealthy man, for he had slaves working for him, and Onesimus was one of the slaves. Onesimus was guilty of some kind of dishonesty and ran away from his master. He went to Rome where the slaves went many times for refuge. While Onesimus was in Rome he went to hear the apostle Paul preach, and heard about the Lord Jesus Christ. He accepted Jesus Christ as his Saviour, and now Paul is sending him back to his owner.

The book of Philemon is the letter which Paul wrote to Philemon about this slave whom he is sending back. Paul knew that Philemon would act as a Christian toward this run-away slave, and so on this ground he writes to him.

As Paul writes to Philemon, he asks him to receive this slave as though he were receiving Paul, himself. Onesimus had become an unprofitable servant, but Paul entreats his master, Philemon, to receive him anew, and assures him that he would now be a profitable servant. Paul was taking upon himself all the obligation which Onesimus had toward his master. If the servant had wronged the master, Paul wanted all that charged to his account. What wonderful love Paul had for this man who had just accepted Jesus as his Saviour. It was the love of the Lord Jesus in his heart toward the slave which brought forth the appeal to Philemon.

How unworthy all of us were, and are, yet the Lord Jesus loved us with such deep love that He was willing to take upon himself all of our obligation, and, as Paul puts it, He has had our debt "charged to His account." All of my sin and shame was charged to the Lord Jesus' account and He paid the penalty.

No doubt Philemon took the slave back and forgave him the wrong he had done; not because he was worthy of it, but for Paul's sake. The slave, now having accepted the Lord, becomes not only a servant, but also a brother in the Lord. The master and the servant find a new relationship because they have trusted in the name of the Lord Jesus Christ.

This story of the run-away slave pictures to us the Saviour's attitude toward us who were slaves to sin. He has redeemed us by His precious blood and made us one with Himself. We are sons of God by faith in His Name, but bondservants because of what He has done for us. We serve Him because we love Him for what He has done for us.

Yours in the service of the King,  
Aunt Anna

## Fundamental Facts of the Faith

(Continued from page 303)

abideth forever. It is also eonian. In Hebrews 1:8 the throne of God is for ever and ever. It, too, is eonian. In Matthew 6:13 God's power and glory are for ever. They are eonian. In Revelation 1:18 the Lord Jesus Himself is declared to live for evermore. He is eonian. And in Revelation 15:7 God the Father, the first Person of the Holy Trinity is revealed as the One Who liveth for ever and ever. He is eonian.

But if the emasculated, attenuated, and corrupted significance of the word "eon" be accepted, which these smug "no-hellers" insist on, then the meanings of these passages would make the whole Christian religion a farse and fiasco. Here is the group of conclusions to which we would be forced. The Word of God which liveth and abideth for ever would soon peter out. The Throne of God which is for ever and ever would be presently signing off. The power and glory of God which are for ever would prove to be only for a season. The Lord Jesus Christ, God's blessed Son, our Saviour, the Mighty One Who liveth for evermore would be reduced to a circumscribed duration. And even God the Father, Who liveth for ever and ever, is trimmed down by this awful interpretation to the confines and limitations of an age. Such teaching is unadulterated and excuseless blasphemy and can only be the product of the deception and delusion of Satan himself. Every teaching which belittles Deity is of dragon origin.

In the light of this investigation of the word "eon" it becomes evident that the Bible teaching on hell is absolutely intact. Although it has been assailed, it has never been demolished.

Hell is a reality and an eternal one at that. The old adage that there is a heaven to gain and a hell to shun is absolutely true.

And the Bible prescription as to how to do it is also true: "Believe on the Lord Jesus Christ, and thou shalt be saved."

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

## The Days of Youth

(Continued from page 311)

their father was talking about Jesus.

Rev. Gruen, placing an arm around both children, drew them to him and gently said, "Children, today your mother and father have both taken Jesus as their Saviour. He died for them and for you. Do both of you want to take Him also as your Saviour?"

"Sure," said the boy, so like his mother in looks. His trustful brown eyes, as he looked up into the minister's, reflected some of the beauty which must have been his mother's when she was younger.

"And you, little girl, do you, too, want Jesus to save you?"

"Yes," said the child as she smiled at her father. "I always does what my daddy does."

"Oh, how happy I am that this time I have done something which I am glad to have my children copy. Mother,



let's go home. Let's read the Bible. Let's be different than we ever have been."

Over and over he thanked the minister who had brought such a change into his life and home. As they rose to leave, the little girl, to show her appreciation, placed her little hand on the minister's coat sleeve and sought to pull him down to her. Thinking she wanted to tell him something, he stooped over and with her childish heart happier than it had been for many days, and weeks, and months, she kissed him. He always remembered that kiss of thanks from that ex-convict's child.

As they left the restaurant, they were a different looking group. Mr. Samson had on the same ragged clothing, to be sure, but he walked with head up and the brown coat-covered shoulders were thrown back, his gaze was steady and direct, and a look of assurance had replaced the look of defeat. The mother had a spring in her step, a smile on her lips, and a song in her heart which wiped out the look of fear and unrest.

As the Rev. Mr. Gruen paid the bill out of his scant supply, he said to himself, "Another investment for eternity."

## Can a Holy God Punish a Soul in Hell?

(Continued from page 301)

### III. A HOLY GOD COULD NOT COMMIT SIN

**G**OD always says what He means and means what He says. He never utters idle words or breakable promises.

When He makes a promise that all who believe in Jesus will receive eternal life in heaven, He will not go back on His Word. Likewise, His promise or ultimatum of punishment in hell for all unbelievers cannot be abrogated. If He were to change His mind, that would be sin. God cannot sin.

Far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity (Job 34:10).

There is no unrighteousness in Him (Ps. 92:15).

Thus we see that God did not ordain sin but did give man the power of choice. Man chose to sin, thus placing the responsibility for his act on himself. God was forced to punish the sinner by death in hell, but made a way of escape. All who accept the way will be set free; all who reject will be sent to hell. Since God cannot break His Word there is no further recourse for the rejector. God has gone the second mile in trying to keep the sinner out of the devil's future home. God is not unfair in punishing unbelieving souls in hell.

## The Editor's Mail Bag

(Continued from page 305)

that which will come to pass in the Great Tribulation, we cannot take these foreshadowings as fulfillments. The fulfillment will take place AFTER the Church has been taken out of the world and is safe with the Lord in heaven. Many indications, when faced in the light of Scripture, point to the nearness of that coming day. After the Church is taken out, then will come to pass that time which the Old Testament calls "the time of Jacob's trouble," that period of awful tribulation which will affect the whole world and especially God's chosen nation, Israel.

Second Question: The Church, or Body age, as it is spoken of in Scripture, will continue until the Rapture. Despite the fact that the Church (the visible organization) has drifted far into Modernism and worldliness, yet the believers who make up the CHURCH (the invisible organization—His Body), will be taken up to be with the Lord.

## Is Purgatory Biblical?

(Continued from page 297)

inal. If anybody ever merited purgatory, he did. But Jesus gives him the divine teaching on the subject, even as His own departure was near at hand: "Today, shalt



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thou be with Me in paradise." The Saviour's words make purgatory an impossibility. It is as though our Lord Jesus, with marvelous prophetic insight, had looked down the centuries and seen that the purgatory fiasco would be foisted on the souls of men. And anticipating the false teaching, He emphatically says, "TODAY!" He does not say, "After years or aions of punishment." He does not say, "Your soul must be purified some more." He does not say, "You must suffer for your sins before the passage to heaven can be opened." He says, "TODAY shalt thou be with Me in paradise." Jesus completely repudiates purgatory, and His authority is greater than all the churches and popes and priests who ever existed, or shall exist, down to the coming back of the King.

Furthermore, the Holy Spirit, speaking through the apostle Paul, shows the impossibility of purgatory again. He declares,

To die is gain (Phil. 1:21).

No amount of argumentation can make expiatory purgatorial flames look like "gain" to a dying Christian. If purgatory is just beyond death, then Paul was mistaken. If we accept Paul (which we unhesitatingly do), then it is Catholicism which is mistaken. "To die is gain," consequently, purgatory does not exist.



In another place Paul makes clear why he says, "To die is gain." The reason that death is gain is stated in the Second Corinthian letter:

Absent from the body, . . . present with the Lord (II Cor. 5:8).

This clear and satisfying statement leaves the interval out. The purgatory figment is eliminated. The gain referred to by Paul is the entrance into the presence of the Saviour.

When God comes to the last book of the New Testament He again destroys the purgatory notion in the oft-quoted words,

Blessed are the dead which die in the Lord (Rev. 14:13).

The word translated "blessed" should be rendered "happy." The Word of God declares that Christians who die are happy. This clear statement again shows us how completely God has swept purgatory and all that pertains to it into the discard.

In the light of these five considerations it may unhesitatingly be declared: The statements of Scripture convincingly demonstrate that the Purgatory teaching is utterly contrary to Divine Revelation.

## Did the Souls of Old Testament Believers Go Down or Up?

(Continued from page 298)

not possible. Since Jacob believes that the beast has devoured his son, his further utterances on the subject will be in simple agreement with that thought. Jacob had seen the evidence of Joseph's death—the boy's blood-stained coat. The jealous brothers had said they had found it. They pretended not to know that it was Joseph's. Under strong delusion produced by the cunning deception of the brothers, Jacob unhesitatingly accepts the theory of Joseph's death by being devoured. The theory being once accepted, the idea of a grave is ruled out. If Joseph was devoured by beasts, as Jacob believed, then Joseph did not have any grave. He had disappeared some place on the lonely hillsides of Judaea. All that was found of him was his coat stained with blood. If there was any one thing that was absolutely sure in the mind of Jacob, since he believed his son to have met a death by beasts, it was that Joseph would never have the rites of Hebrew burial. His body was gone. To put the word "grave" into the mouth of Jacob does violence to both common sense and scholarship, for the word "sheol" does not mean "grave." It never has. The fact that Jacob uses it in this place, where the word "grave" is an impossibility, becomes inescapable proof that the significance of "sheol" is something more than a place of burial. Jacob's utterance gives valuable insight into the things which God had made known to his people of that day concerning the mysteries beyond the grave—he declared in his sorrow that he would "go down into sheol" unto his son mourning. He was not speaking of Joseph's body at all. Joseph's body, he believed, had been devoured. He was speaking of Joseph's soul. He knew that sheol was the place of departed souls. He used the word intelligently and in full harmony with the circumstances of the occasion, as well as in full harmony with the correct meaning of the word.

And thus we come to the answer to our question, "Did the Old Testament Dead Go Down or Up?" The answer falls from the lips of Jacob. The Holy Spirit records the answer by the hand of Moses. The agonized father cries out,

I will GO DOWN unto sheol  
UNTO MY SON.

Joseph stands out in Scripture as one of the best examples of godliness, purity, and rectitude. When it was thought that he was dead, he is declared to have gone down. Conse-

quently, the righteous dead of Old Testament times went down.

## II. THE CASE OF KORAH, DATHAN, AND ABIRAM

THESE three men did evil in the sight of God. They were men of sin. They stand in direct contrast to Joseph who was a man of godliness. The punishment which God meted out was summary and sufficiently severe to convince the congregation of Israel that God was opposed to sin. He caused the earth to "open her mouth, and swallow them up." In describing the judgment for sin the passage says,

They . . . went down alive into the pit (Hebrew "sheol"), and the earth closed upon them (Num. 16:33).

Again we see the Holy Spirit's careful distinction between soul and body. In the case of Joseph the distinction was made clear—the body was set forth as devoured by beasts and the soul went to sheol. In the case of these three evil men there are two statements. One statement declares that "they went down alive into sheol." This is a direct reference to the soul and shows the consciousness of the dead—they went down ALIVE. The second statement stands at the side of the first and declares "the earth closed upon them." This is a reference to the body and pictures forth the awful experience of having the earth close in upon the body and choking it to death. Words could not be more clear. The bodies of these wicked men were entombed in the earth by a mighty earthquake but their souls went down to sheol.

Again, we find our question "Did the Old Testament Dead Go Down or Up?" answered by the Word of God. Whether good or bad, they all went down to a place called "sheol" or "hades," the house of departed souls.

This conclusion falls into complete harmony with the teaching of the Lord Jesus Who declared that the rich man and the poor beggar both went to "hades," and added the interesting detail of the uncrossable gulf fixed between the righteous and the ungodly.

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*Who shall change our vile  
body, that it may be fashioned  
like unto His glorious body,  
according to the working whereby  
He is able even to subdue all  
things unto Himself.*

*Phil. 3:21*





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The verbal inspiration and plenary au-  
thority of both Old and New Testaments—  
II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all  
men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job. 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus  
Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the  
only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship  
of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground  
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—Acts 13:38-39.

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#### HOLY SPIRIT

The Holy Spirit is a Person Who con-  
victs the world of sin, and regenerates,  
indwells, enlightens, and guides the be-  
liever—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—  
John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and im-  
minent return of our Lord Jesus Christ—  
Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of  
all un saved men—Matt. 25:46; Rev. 20:  
14-15.

### THE CHURCH

All believers in this dispensation are  
members of the Body of Christ, the Church  
—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of  
separation from all worldly and sinful  
practices—Jas. 4:4; Rom. 12:1-2; I John  
2:16; II Cor. 6:14.

### MISSIONS

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ness by deed and word to these truths  
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## AS THE EDITOR ♦ ♦ ♦ SEES IT

### Evangelism

**A**LTHOUGH God may give us Christians various kinds of occupations in our service for Him, and differing gifts, there is one responsibility that is unfailingly uniform. Every Christian is obliged to tell the Good News. This broadcasting of the Good News, whether private or public, is the secret of live-wire Christianity and crowded churches.

### War to End War

**N**O MAN who cares for peace and happiness wants war. No man who loves his fellow-man wants war. No man who has high standards of morality and personal purity wants war. No man who yearns over the spiritual condition of men wants war.

In spite of these facts, the Bible, God's inspired Book, makes it clear that war is inevitable. In speaking of the terrible period of tribulation which immediately follows the age in which we live (the Church age) and which immediately preceeds the Kingdom, our Lord Jesus said, "Ye shall hear of wars and rumors of wars" (Matt. 24: 6). The Bible specifically teaches that the greatest battle in all the history of war is to take place at the terminus of the Tribulation. The battle is spoken of as the Battle of Armageddon.

With the Bible, heaven's inspired message, clearly predicting terrific world-wide wars just ahead, terminating in that most stupendous battle in all the history of man's brutality to man, the whole "pacifist" and "anti-war" movement look foolish indeed.

There cometh One Who doth judge just judgment, and Who maketh war with right good result. It is our Lord and Saviour Jesus Christ. He and He alone can put an end to earth's carnage and the intolerable abuses which ever move in the wake of war.

When the World War was raging, earth's versatile philosophers prated glibly of "the war to end war," little dreaming that the only One Who has the power to end war is that One Who is the rejected Victim of Calvary. He shall come again. He shall come in great wrath against the enemy, the dragon, and all the dragon's followers. He shall engage in a "war to end war" and succeed! Nations shall collapse before Him.

The unbridled despotism of the world's dictators will melt before Him like mist before the noonday sun. He shall destroy the antichrist by the brightness of His forthshining. He shall establish His world-kingdom, and reign from the throne of His father David. Peace shall flow like a river and all nations shall serve Him.

Lord Jesus, come quickly—stage the war 'to end war. Get great honor to Thyself. Let us see the presence of God. And let peace abide.

### He That Winneth Souls

*Blessed is the service of our Lord and King,  
Precious are the jewels we may help to bring;  
Down the passing ages words of counsel ring,  
He that winneth souls is wise.*

*In the quiet home-life, showing love's bright ray,  
More and more like Jesus, living every day,  
We may guide a dear one to the heav'nward way,  
He that winneth souls is wise.*

*Out upon the highway, going forth with prayer,  
For the lost and straying, seeking everywhere,  
Close beside the Shepherd, we His joy may share,  
He that winneth souls is wise.*

*Sow beside all waters, sow the Gospel seed,  
Here a word in season, there a loving deed,  
Sinners to the Saviour, be it ours to lead,  
He that winneth souls is wise.*

—J. M. Harris

### Obedience

**T**HE connotation in the above title is sufficient to give some people the "blues." It suggests thralldom, slavery, subjection, and a host of other uncomfortable conditions. Rebellion against authority usually be-

gins under parental discipline. Later it finds expression against the firm, unflinching order of the school master. Then this attitude is carried into manhood and into the Christian life. And men refuse subjection to anyone, whether it be to pastor, to employer, to parents, or to civil authority as the case may be.

The correct posture, the perfect step, and the outstanding orderliness so greatly admired in a regiment of soldiers is only brought about by the strictest obedience. We quote from a retired U. S. Army man, Major General James G. Harbord,

The discipline, the system, the orderliness, the  
(Continued on page 347)



# Personal Evangelism--Winning Souls

By J. WILBUR CHAPMAN

*MASS evangelism has its place, but individual work with individuals is God's most effective method. The great evangelist, J. Wilbur Chapman, helps us to see this fact. Printed by permission of Fleming H. Revell Company who hold the copyright to the book "Present-Day Evangelism" from which this article was taken.*

**S**INCE it is true that the majority of people in the church have never won a soul to Christ, the subject of personal evangelism is timely.

I have heard of a pastor who once asked the officers of his church to be perfectly frank with him and tell him how many of them had ever led a soul to Christ. There were fifteen present, five of whom stood to say that they had had this joy, and ten remained seated. One gentleman rose immediately to say that the question had condemned him, that he had four boys, one of whom was a church member, and to his shame he confessed that three of them he had never spoken to on the subject of their soul's salvation. He went immediately to his home that night to fulfil his obligation and the three boys came into the church at the first opportunity. He said that there had been a man coming into his place of business for years. He knew him to be a sinful man but he had never spoken to him about his spiritual condition. When in a few days this man entered his business house again and when his errand was completed on which he had come, the church officer said to him, "Did you know that I was a Christian?" and he answered, "Yes." "I wonder," he said, "if you knew that I was an officer in the church," and he said, "Yes, I knew it"; and then he said, "I wonder if you have ever thought it strange that I had not spoken to you about your soul." The man's face became very white as he said, "I have thought it strange and I have come again and again into your place of business and waited after I had finished my errand, hoping that you would speak to me and you never have, and now it is too late."

There are two things that must be kept constantly in mind if we are to be successful in this kind of evangelism.

First: We must believe that men without Christ are lost. There is no doubt about it at all. The Word of God has distinctly stated it and on the authority of that Word we have a right to proclaim that there is

only one way of salvation and that is by the way that is marked by the blood of the Son of God.

Second: We must be impressed with the fact that we are largely responsible for the winning of these who are lost. I am my brother's keeper whether I appreciate it or not.

A father in Chicago one day came to his home from his place of business to find his only son dying. He thought it best to tell him that he was near the end and so he said, "The doctor says that tomorrow morning you will be with Jesus Christ," and the with an almost breaking heart he began to sob. The boy, still holding his hand, drew him towards him as he said, "Father, don't you cry about it, for just as soon as I see Jesus Christ I will tell Him that ever since I can remember you at all you have tried to lead me to Him," and unless our children can say that about us and unless our friends can have the same impression concerning us, we have been disloyal to Christ and unfaithful to them. There is a tremendous responsibility resting upon every Christian to attempt, at least, to win the individuals with whom he comes in contact, for Christ.

Possibly no better suggestion could be made as to the way in which we should work together than simply to be natural. A perfunctory manner will not impress except unfavorably, and an unnatural way of speaking will not win; far from it. If we could only learn to talk about Christ as we talk about our earthly friends, what satisfaction there would be in speaking about Him to those who are lost.

If we would be soul winners as a rule, it is wise for us first to seek out those in whom we are interested when they are disengaged. Ordinarily it will profit little to approach a man in the midst of his business or attempt to talk to a woman when she is taken up with household cares, but that person must have a heart of stone who could listen to an earnest appeal made out of a full heart sometimes with tears which cannot be kept back, and still be unmoved.

First: It is wise for us to speak, however, whenever Providence seems to indicate that we should do so. I once went to call upon a young man at the suggestion of one of his friends. He was dying with consumption. I was obliged to give my word that I would

(Continued on page 347)

◀ *IF THE Gospel is God's only power for saving men from their sin, then is our responsibility very great.* ▶

—J. C. Masseur

# The Sunday School Worker's Lesson

By CORTLAND MYERS

*M*R. MYERS in this refreshing article lays the emphasis where, we believe, it is sorely needed—evangelism with the Sunday-school scholar by the teacher. We print this from Mr. Meyers book "The New Evangelism," through the courtesy of the American Baptist Publication Society.

ONE of the deepest needs in modern church work is the demand for more and better Sunday-school workers and teachers. The supreme defect is the lack of personal interest and decision and determination to save the scholar. The weakness is not so much in capability as in consecration. The one definite aim and paramount purpose is so frequently lost or relegated to a secondary place. The evangelistic spirit ought to control the life of the Sunday-school. It is educational, but it is the great modern evangelistic agency. The opportunity given every teacher is at once startling and transient. The neglect to use it is almost at the unpardonable point. No one can so easily win souls for Christ as the faithful, loving teacher. The mere teaching of the lesson, be it ever so well performed or skillfully done, cannot accomplish the work. The personal element, heart contact, and individual interest are essential and almost irresistible in their power. It is a work worthy of best effort to teach others, and especially the young, the morality and history and truth of the Bible. It is of a certain value to know these things, but if the boy could name the books of the Bible backwards, and repeat the prophecy of Ezekiel from memory, and perform other marvels of biblical knowledge, he might still stand with his back upon the cross of Christ and be forever ignorant of its saving power. The salvation of his immortal soul is the great necessity, and the teacher's personal word may be the single element to bring him in right relation to God. Some teachers, not intellectually so gifted as others, will lead their whole classes to Christ, and not rest until it is finished, while others, in their neglect and sometimes indifference, will never save any by this personal work with them. If they are ever brought to the Saviour it must be by other means and other love; but the sad fact is that thousands each year leave the Sunday-schools never to enter them again and never to be saved. Can any other service atone for this lost opportunity?

It is not necessary to be great to do the greatest work in the world. Many of the Sunday-school teachers were not famous on earth, but the hosts of heaven will be waiting to welcome them. It was only a pure heart's love that prompted that young woman in the streets of a great city to stop by the side of a ragged boy and ask him lovingly to go to Sunday-school. It was only the persistency of love that made her endure his refusal and mockery. It was only the patience of

that love that induced her to repeat that request more earnestly than ever. It was only the consecration of love that at last opened her purse and gave him money to go with her. It was only the heroism of love that led her to ask for a place in which to teach her one scholar, but the personal love and personal work won his heart, and at last laid his soul a beautiful trophy at the feet of the Redeemer, for his was the wonderful life of Amos Sutton, the great missionary to India, whose self-sacrificing career was the channel through which life and light poured into heathen darkness.

It was a Sunday-school teacher who gave herself to the redemption of a boy named Robert Morrison. She picked him up as a priceless jewel out of the filth of the street. She welcomed him to her own home; she led him to her Sunday-school class; she clothed him and fed him; she loved him in all his unattractiveness; she loved him without stint and with her heart's best love for Christ's sake. She pleaded with him to give his soul into the keeping of her Saviour. His name was in her most earnest prayer and his salvation was her holiest ambition. Robert Morrison was saved by her personal work, and became the first and greatest of missionaries to China. The broad stream of his influential and sacrificial life started in the fountain-head of her pure heart. A single match is of small flame and of little value in giving light in the dark room, but by a touch it can light every jet on the chandelier and fill the room with light. The power in the life of a single teacher is beyond all human imagination. In the grasp of the hand, in the look of the eye, in the word of the lip, in the heart's touch is the possibility of eternal salvation. There may be no opportunity in the kingdom of heaven so coveted by the angels as the Sunday-school teacher's personal power.

A bright boy recently came before the church committee and asked to be taken into the membership of the church. I said, "Harry, how and when did you find

(Continued on page 346)

*IT WAS an unspeakable love that thought it. It was an unspeakable life that brought it. It was an unspeakable death that wrought it. And it is unspeakable joy to men when taught it.*

—Dr. Weston Bruner



# Methods of Evangelism

By CARL C. HARWOOD

*HERE is a group of good suggestions for those who would like to see more souls come under the influence of the Gospel. Every preacher and layman can well profit by using Mr. Harwood's recommendations.*

THE apostle Paul, the great evangelist, says: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all *MEANS* save some. And this I do for the Gospel's sake" (I Cor. 9:22-23a).

There are those who contend that the need in the churches today is more scholarship in the pulpit, but a wider application of practical methods is a need which is far greater.

Every legitimate method that supplies a spiritual contact is well pleasing to God. Virile preaching, adapting the work to fit the community, creating a desire in every worker to give his best to the best service will help to bring men and women to Christ. All this must be done by a series of things, not by just one thing. In the writer's church at El Centro, California, in every classroom hangs a large placard that greets the teacher at every service, and fairly screams the message, "*TEACH THE WORD.*" This alone would be of little value, but together with many other things it is a constant reminder of the teacher's duty and responsibility.

One of the greatest needs in schools of theology today is to maintain chairs of methods and church administration. Year after year they graduate fine spirited men, masters in biblical knowledge, and well equipped in everything but a practical knowledge of how to administer the affairs of the present day church. They enter upon their duties with great zest and fervor, only to be bruised and heartbroken as they meet and are overwhelmed by the unexpected. Many years of their lives are practically wasted, and many never recover from the disaster that almost inevitably comes to those who meet these problems unprepared.

ONE of the first things necessary to worth-while evangelism and also to a pastorate is getting and holding the crowd. It is not possible to bring people to Jesus Christ unless they come under the sound of the Gospel, either in an audience or individually. Crowds are everywhere: in the picture shows, at concerts, at the circus grounds, crowds to witness the parade,

dance halls, crowds on the streets, in the schools, in automobiles, in the factories, and at noon at the lunch counters. Crowds are found wherever there is something interesting to draw them.

It is the Christian worker's own fault or neglect if he preaches to empty seats. Now, those who attract crowds to worldly things realize that they must have attractive programs, and Christian workers must come to realize the same thing, and by every legitimate means attract men and women, boys and girls, to the salvation of their immortal souls. Those who attract men and women for money study everything; not only attractive programs, but ventilation, lighting, heating, and decorations. The Christian worker cannot hope to compete with such an elaborate outlay of finances, but we can remember that we have a super-power, the power of God, to draw men to Himself, and we can with very little outlay of money, have good ventilation, good lighting, and attractive decorations. The average meeting place is poorly lighted, poorly ventilated, and poorly heated. Adjusting these things will attract and hold a crowd in part, although, as I said before, it is not one thing, but many things that keep crowds coming to the place of worship.

Crowds can be drawn to hear the message of salvation; but one or two dull, uninteresting services, and the crowd is gone, and doubly hard to bring back. Everything must "click"—the song service, the chorus choir, the quartet and solos, vocal and instrumental. These things will draw many people to the house of God. Let me hasten to say, however, that while we learn lessons from what the world is doing to attract crowds, the church will never prosper, either materially or spiritually, that stoops to the injection of worldly things into the life and worship of the church. Every song or instrumental number should be strictly sacred, although all of the music should be cheerful and full of variety. The messages should be attractively titled, and should always contain enough teaching to feed a hungry soul, even the evangelistic message. This can easily be done by those who know the Bible. A bit of psychology can be used if it is not overdone; such as "continued next week," or "tomorrow night." Serials in moving picture houses, newspapers, and magazines have great drawing power to some people.

Specialties can be used to great advantage. The desire to see the mysterious seems to be inherent in the entire human race. The writer has made good use in

(Continued on page 346)

*GOD calls every disciple to direct effort to save men. The confession of Christ with the mouth, the preaching of Christ in the life, . . . all this is a mighty witness for Him and His Gospel, but it does not exhaust the demands of duty. The command covers more than this: it means personal work for souls.*

—A. T. Pierson

# Fundamental Facts of the Faith

## No. 23--Organization

By THE EDITOR

**G**OD is an organizer. The attitude taken by some earnest people who oppose organization is not warranted by the teaching of Scripture. There are those who take a stand against denominations because, say they, "The denomination is so closely organized that independence is impossible." Instead of this position being a good one, it is an exceedingly unfortunate one. Since when has *independence* been at such a premium? It is not a compliment to a man to say of him, "He is utterly independent of others." Independence is not an unmixed blessing. Independence is not always a virtue. And yet independence is often spoken of as though there were no blessing to compare with it. Independence lends itself to pride and self-sufficiency. An independent person is often an arrogant person. Independence does not beget that most beautiful of all traits—humility.

The true objection to the denominations is not the fact that they are well organized, but the fact that they are impregnated through and through with Modernism. This is the awful condition that drives conscientious men from the denominational fold.

Organization, instead of being objectionable, is scriptural, and the particular type of organization to which God in His Book gives endorsement is that which is built upon a clearly defined and clearly understood *centralized authority*.

It is indeed sad that the mind of the average man is so definitely biased against the truth of centralized authority, for it is a truth, the proper understanding of which is greatly needed among God's people.

We will consider the subject of Organization as set forth in God's Word from five standpoints:

1. The Early Organization at the Very Throne of God
2. Organization of God's People in the Days of Moses
3. Organization in the Judges Period
4. Organization in the Kings Period
5. Organization of the Church

We consider,

### I. THE EARLY ORGANIZATION AT THE VERY THRONE OF GOD

**T**HE consideration of this first point takes us back to the dim and distant past. The dramatic story

**P**RESENT-DAY Communistic agitation is responsible for the growing rebellion against authority and organization, but we believers should not be influenced by this landslide away from high biblical principles. The editor thoroughly demonstrates the scripturalness of organization. —E. E. L.

is narrated in characteristic language by Ezekiel in Ezekiel 28.

God had organized the glorious hosts of heaven. God always organizes. God's organization did not have distributed authority. God's organization had only delegated authority, God Himself being the Mighty One in Whom all authority was centralized. But Satan objected to the centralized authority which God possessed. Satan did not want God to be the one Authority in the universe which God had made. Satan had been lifted to a very lofty position by God. Satan became deeply impressed by his own importance. It was very irksome to Satan that God was still above him. God's prominence was repugnant to him. He desired to rise above God. Because God was superior to him he felt that his style was being cramped. His self-determination was being unduly limited. He desired independence. He did not have sufficient room to spread himself. He wanted more self-expression. He felt that God was a tyrant for not consulting His subordinates more frequently as to how to handle the problems of glory. He became indignant because God had the rule over him. He actually criticized God to some of God's angels. He found them quite responsive. They also felt that Satan had not been receiving the recognition he should have been having, considering the lofty post he had been filling so efficiently and at such sacrifice. Some clandestine meetings were held, God's faults were frankly discussed. The conspirators agreed that God was in the wrong. An outbreaking rebellion took place in an effort to oust God from His throne. The effort proved somewhat abortive and indeed a failure.

When Satan and his angels were cast out of heaven they doubtless consoled themselves that heaven was on its last legs and would soon go to smash, so they went out and set up a rival establishment built along lines more pleasing to Satan's better judgment. If God had not been so dead set on centralized authority and had

(Continued on page 345)

**W**HILE the work of saving the lost must ever be a Divine undertaking, accomplished only through His finished work on the cross, there are aspects of the work of seeking them which were committed to His followers, and which are a part of His unfinished work in the world.

—Lewis Sperry Chafer



# IN THE BOOK NOOK

Conducted by THE EDITORS



All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

## FUNDAMENTAL FACTS OF THE FAITH

This extraordinary volume simplifies a score of the greatest truths of Scripture, boiling down each doctrine to a clear, concise summary of its essentials. It is unusual in being a doctrinal book easy to read and understand. It shows the author's marked ability as a Bible teacher to clarify and crystallize the great doctrinal truths of God's wonderful Word.

The book contains twenty-seven brief chapters, each presenting one subject. The first chapter discusses God's inspiration of the words of Scripture; the second discusses salvation by grace apart from human merit; the third, the new birth. Another chapter makes plain how God justifies the believer; another makes it clear that Christ identified Himself with sinful man to redeem him at Calvary; another deals with mankind's fall and depravity. Other subjects are prayer, yieldedness to God, and the types of Christ. The chapter on Sanctification discloses the error of the prevalent "Holiness" teaching. Next comes a chapter on the believer's separation from the sin of the world; then one on the believer's faith; one on his eternal security; his restoration from backsliding; his looking unto Jesus; and his growth in grace. The doctrine of Exhortation is explained; Christian testimony is outlined; death is discussed in the light of the Book; the resurrections are differentiated; hell is delineated; the dispensations are distinguished. And the three concluding chapters discuss the Rapture, the Tribulation, and the Kingdom. A valuable feature of the book is that each chapter begins with a quotation from such Bible teachers as Lewis Sperry Chafer, James M. Gray, A. C. Gaebelain, C. H. Spurgeon, A. T. Pierson, James H. McConkey, I. M. Haldeman, and C. I. Scofield.

This series of studies originated as radio lectures over station KLZ in Denver. The lectures have been appearing from month to month in "Grace and Truth." And now they are offered in book form. The volume is attractively bound in a handy size. As a gift for almost any occasion this book is very appropriate. It should be in the hands of every Bible student, pastor, and Sunday-school teacher. And it should be in the hands of everyone who loves the truths of God's Word. We trust that every member of the "Grace and Truth" family will secure a copy of this, the first book from the pen of our editor-in-chief.

"FUNDAMENTAL FACTS OF THE FAITH," by Clifton L. Fowler. Published by The Maranatha Press, 2047 Glenarm Place, Denver, Colorado. Cloth, \$1.00.

—R. E. O.

## THE GOSPEL SELECTIONS OF THE ANCIENT CHURCH

Only a few hours after this valuable treatise reached our desk came the sad news of the author's death. We mourn the passing of so gifted a biblical scholar and so stalwart an upholder of evangelical Christianity. The present volume is an exegetical and homiletical treatment of the Gospel selections for what is known as the Christian Year in the Lutheran Church. Thoroughly loyal to the Bible as the inspired Word of God, the author first gives the exegesis of the Gospel for each Sunday and festival day, going back to the Greek text whenever necessary; then he presents a number of homiletical outlines on the selection, some of them original and some borrowed. These outlines are very suggestive. The volume is a large one, consisting of 1003 octavo pages, showing how thorough the author's treatment of biblical truth is. His great literary achievements—covering many volumes—will be a lasting monument to his memory.

"THE GOSPEL SELECTIONS OF THE ANCIENT CHURCH," by Prof. R. C. H. Lenski, D.D. The Lutheran Book Concern, Columbus, Ohio. Price, \$4.50. —L. S. K.

## PORTRAITS OF CHRIST IN THE GOSPEL OF JOHN

A clear, concise exposition of the book of John depicting and magnifying the Saviour in every chapter. There is only one paragraph to which we would take exception in this splendid treatise. That is in chapter V entitled "The Great Physician" where the author says, "It is perfectly plausible to think that possibly the water of this pool was caused to bubble and boil from time to time by the action of certain gases and chemicals, similar to the phenomenon observed in Yellowstone Park, and that at such times this water produced a healing or soothing effect upon certain types of human ailments. If so, this would explain the constant presence of a great multitude of impotent folk—blind, halt, and withered—on those five porches. The presence of an angel to trouble the waters was unnecessary, unreasonable, and unscriptural." Despite the fact that it was not necessary for certain things to happen for the accomplishment of God's purposes, we must accept the inspired record of them. John 5:4 plainly says, "An angel went down at a certain season into the pool and troubled the water." If the Scripture says so, we accept it fully as necessary, reasonable, and scriptural. With this one exception we recommend the book for Sunday-school teachers or Young People's Societies desiring a devotional book study series.

"PORTRAITS OF CHRIST IN THE GOSPEL OF JOHN," by Harold Samuel Laird. The Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Illinois. Price \$75.

—R. E.

## THE LIVING CHRIST, AND OTHER GOSPEL MESSAGES

One would naturally expect a good book from the capable pen of Dr. Will Houghton, President of the Moody Bible Institute. And one is not disappointed in this little-big production. These chapters are true gospel messages that are refreshing to the soul. While Christ died on the cross and was buried, yet He arose from the dead, and is the living Christ, present with us today to help, bless, and save us. In these messages various phases of His person and work are brilliantly set forth. Dr. Houghton's treatment of the atonement in the second chapter is especially forceful and refreshingly evangelical. Get the book and see how uplifting it is.

"THE LIVING CHRIST AND OTHER GOSPEL MESSAGES," by Will H. Houghton, D.D. The Bible Institute Colportage Association, Chicago, Illinois. Price, \$75.

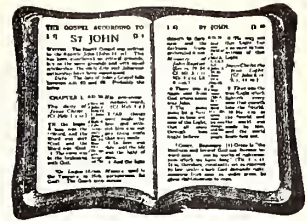
## THE ONLY HOPE OF CHURCH OR WORLD

The truth concerning the personal return of Jesus Christ is given a greater place in the New Testament than any other truth. It is not accorded such respect in the thinking of some of the groups of the present hour. Unbeliever as well as believer has an opinion to express about His return as though there were some question as to His coming. Only a few Fundamentalists have confidence in His premillennial return. All this and more is expressed in this new book of Dr. Riley's. He points out the great distinction that exists between "the Church" and "the Kingdom" and shows how each will be vitally affected by the glorious coming of Christ. He continues in his most interesting style to point out the effect of this "blessed hope" in the life of the individual believer. The believer's behavior is affected by it; the resurrection is commensurate with it; yea, the Gospel is not complete without it. No stone is left unturned in disqualifying the Modernist, post-millennialist, or reformer as an authority on this great question, or in proving that the Second Coming is

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# BIBLE SEED THOUGHTS

Conducted by JOSEPH J. EDWARDS



## SHIELDED, YIELDED, AND WIELDED

- I. SHIELDED—"The Lord . . . shall KEEP YOU FROM EVIL"—II Thess. 3:3  
 A. From hell and judgment  
     John 5:24  
 B. From the onslaughts of sin  
     I Cor. 10:13  
 C. From the attacks of the devil  
     John 6:39
- II. YIELDED—"Yield yourselves unto God" Rom. 6:13  
 A. Because of His love for us  
     II Cor. 5:14  
 B. Because He asks us to  
     Rom. 6:13  
 C. Because we are His proofs to the world of the acceptableness and perfection of His will  
     Rom. 12:2
- III. WIELDED—"God . . . worketh in you" Phil. 2:13  
     Eph. 2:10

—C. L. F.

## THE AGE OF DECEPTION

INTRODUCTION: Present age characterized by deception  
     II Tim. 3:13  
     I Tim. 4:1-2

Discussion—Men are deceived in this age

- I. IN THEIR CONCEPTION OF GOD AND CREATION  
     Rom. 1:21-23
- II. IN THEIR CONCEPTION OF SIN AND ITS CONSEQUENCES  
     Gal. 6:7  
     I John 1:8  
     Eph. 5:5-6
- III. IN THEIR CONCEPTION OF THE GOSPEL  
     Gal. 1:7  
     II Cor. 4:2-4  
     They deny the historical facts of death and resurrection.  
     They substitute works for grace in salvation.  
     Eph. 2:8-9
- IV. IN THEIR CONCEPTION AS TO THE OPPORTUNITY FOR SALVATION  
     Eph. 5:16  
     II Cor. 6:2
- V. IN THEIR CONCEPTION OF THE SECOND COMING  
     II Thess. 2:3

—L. J. F.

## THE CHRISTIAN PARTNER

Proverbs 6:22

- I. GUIDE  
     "When thou goest, it shall lead thee"  
     Ps. 23:2  
     Ps. 32:8  
     John 16:13
- II. GUARD  
     "When thou sleepest, it shall keep thee"  
     Ps. 91:11  
     I Pet. 1:5
- III. GUEST  
     "When thou awakest it shall talk with thee"  
     Matt. 28:20  
     I John 1:3

—M. E. H.

## GOD'S PLAN FOR MAN

I Thess. 5:1-10

### I. NO MAN IS APPOINTED TO WRATH

I Thess. 5:9a

Because man was created for God's glory

Col. 1:16

Rom. 11:36

Because God is not willing that any should perish

II Pet. 3:9

Because God did not prepare hell for man

Matt. 25:41

Because God SO loved the world

John 3:16

### II. ALL MEN MAY OBTAIN SALVATION

I Thess. 5:9b-10a

Because all men have been delivered

I Thess. 1:10

Because all men have been redeemed

Rom. 5:9

Because all men have been pardoned

Heb. 2:9

### III. EVERY MAN MUST MAKE THE DECISION

II Thess. 2:7-14

John 5:24

John 3:36

APPEAL: Matt. 27:22—"What shall I do with Jesus, which is called Christ the Lord?"

Acts 16:31

—C. R. L.

## THE PLACE CALLED CALVARY

Luke 23:27-47

### I. A PLACE WHERE SIN COMES OUT IN ITS TRUE COLOR

Isa. 53:5

II Cor. 5:21

### II. A PLACE OF HEART-BREAK

Ps. 22:1

Ps. 22:14

### III. A PLACE OF VICTORY

John 19:30

I Cor. 15:57

### IV. A PLACE WHERE A GREAT CLAIM IS MADE UPON US

"Ye are not your own"

I Cor. 6:19-20

Rom. 6:19

### V. A PLACE WHERE A GREAT CALL COMES TO US

"Follow Me"

Matt. 4:19

Rom. 12:1-2

—G. W.

## THE ABIDING CHRIST

II Tim. 2:13

### I. "HE ABIDETH FAITHFUL" IN HIS UNBOUNDED PROVISION

I Kings 17:14

### II. "HE ABIDETH FAITHFUL" IN HIS UNFAILING PERFORMANCE

Josh. 23:14

### III. "HE ABIDETH FAITHFUL" IN HIS UNCEASING PRAYER

Luke 22:32

### IV. "HE ABIDETH FAITHFUL" IN HIS UNALTERABLE PERSONALITY

Heb. 1:12

### V. "HE ABIDETH FAITHFUL" IN HIS UNENDING PASSION

John 13:1

I Cor. 13:8

—A. M. F.





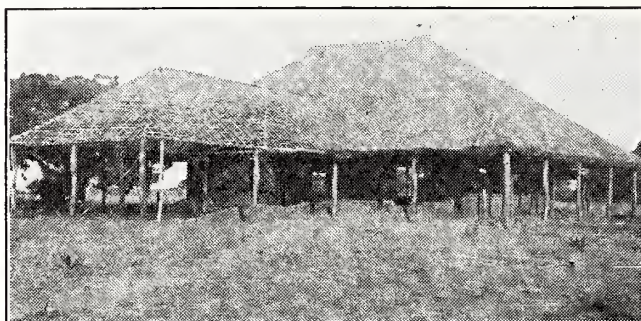
# The BEREAN AFRICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, *Secretary*



**HELP  
IS  
URGENT**



A Mission Station in the Building

**PRAY  
•  
GIVE!**

As plans are formulated and the first steps are being taken, looking toward the establishment of a mission station in the Belgian Congo under the Berean African Mission, we come face to face with the necessity of having sufficient money in the General Fund to build and maintain our mission buildings. As can be seen, the type of buildings used is not expensive. However, the cost of native labor, materials, and furnishings must be met. It is interesting to note the construction of these buildings. The walls and roof, as can be seen, are made of stout poles driven into the ground and bamboo lashed to them. When this network is securely fastened in place the roof is thatched with grass and the walls plastered with clay. For more permanent buildings, which we hope to erect at the earliest possible moment, the walls are built of sun-dried or burned brick and the roof of sheet metal or similar weather-proof material. These more permanent structures are, of course, much cheaper to maintain although the first cost is greater.

As a special incentive to friends of the Berean African Mission to pledge their support to the General Fund in the amount of one dollar or more per month, the Mission Board has offered A YEAR'S SUBSCRIPTION TO "GRACE AND TRUTH." This offer also applies to those who pledge toward the Day-a-

month Plan for the support of our missionaries. As your pledges will be furthering this most worthy enterprise you will receive first hand reports on its progress in addition to the other outstanding departments of this magazine.

Will you not, dear friend, undertake in this time of special need as the Lord Jesus Christ our Saviour has undertaken for you? We cannot all go, but we can all be prayer-helpers, and as the Lord has blessed us with the material things of this world it is our Christian privilege to divert some of it into channels where it will be wholly used in the furtherance of the testimony of the saving grace of our Lord.

Our hearts are made glad by the blessing the Lord bestows on the Berean African Mission. A recent evidence of this divine endorsement is that He has given us another candidate for the Congo: Miss Mamie Fondaw, a third year student at the Denver Bible Institute. May the Lord raise up many more for His glad service.

The calendars of the already accepted candidates appear below, all examples of His marvelous provision so far, and all offering further avenues of service in pledging of support for the personal needs of those who will be your mouthpieces telling forth the Gospel of good news to individuals in heathen darkness and despair. Opportunity is yours and ours.

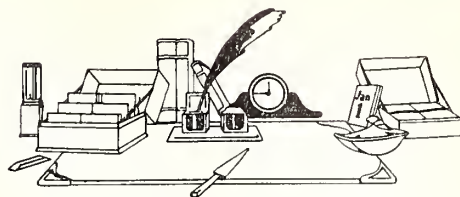
Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
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	14					
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				31		

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14					
			23			
			30			

Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			8	10		
13		15		17		
20				24		
	28					

Mr. Parcel						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				

# THE EDITOR'S MAIL BAG



The enthusiasm of God's people for a Bible study magazine such as "Grace and Truth" has not grown cold. In fact, our friends seem to be even warmer in their words of commendation concerning the printed message and the Sunday School Lessons which appear in the magazine from month to month. If you, too, have been receiving blessing, why not increase that blessing by sending out a few gift subscriptions or by starting a club among your friends?

A preacher laboring in Illinois sends the following encouraging words:

I have read your magazine for years and have often wondered if you have published your expositions on the Sunday School lessons, or better still, have you published an exposition on the entire Bible? and if you have, I would like to know the price of same. If you have not already done so, I think you should, and offer them for sale to the public, as they would make a very valuable addition to any preacher's library.

I am using two of your expositions for my sermons this next Sunday and I thought what a great help it would be to us preachers, if we had such a work on the entire Bible, or at least the New Testament. Please think on these things and see if you don't feel under obligation to give to the preachers of this country the very best exposition that they ever had in their library.

From Waterloo, Iowa came this word of testimony:

The articles by Clifton Fowler are a feast for the soul.

And a friend living in Mississippi gives her opinion concerning the Sunday School expositions which are being written for "Grace and Truth" by Ernest E. Lott:

The Sunday School lessons are the best I know of and I would hate to be without the splendid expositions of the Scripture as given by you and others who write for this magazine.

A subscriber living in England sends in a doctrinal question which has been disturbing his soul.

Would it be asking you too much to explain John 3:5, where the Lord said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." What may we understand the water to signify?

The problem with regard to this passage has arisen because of the use of the word "kai." It is a Greek word which can be accurately rendered either "and" or "even," determined by the context and the general teaching of Scripture on the subject at hand. In this case "even" would have been the proper rendering, the passage reading:

Except a man be born of water EVEN of the Spirit, he cannot enter into the kingdom of God.

Thus to be born of water is another way of saying "born of the Spirit." Water and Spirit are synonymous terms. This rendition is in perfect agreement with the next few verses in which Jesus explains to Nicodemus why it is imperative that a man be born of the Spirit.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every

one that is born of the Spirit.

It is noteworthy that the Saviour speaks only of the Holy Spirit, making no reference to water whatsoever.

Another reason for believing that the water in John 3:5 means the Holy Spirit is because water is a symbol of the Holy Spirit.

In dealing with the woman at the well, Jesus offers her a specific kind of water, which, if she were to drink it, would cause her to never thirst again. Having discussed the subject with her with an unmistakable thoroughness which is so characteristic of our Saviour, He clinches the truth which He has been presenting to her by saying, "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth" (John 4:24). Here we see unmistakably that water is used as a symbol of the Holy Spirit.

But in John seven we find the direct statement concerning the use of water to symbolize the Holy Spirit. John 7:38-39 says,

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

(BUT THIS SPAKE HE OF THE SPIRIT, WHICH THEY THAT BELIEVE ON HIM SHOULD RECEIVE: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)

The new birth, regeneration, is brought about by the Holy Spirit, Who then indwells the believer forever. Then, as the life of the believer is yielded to the Lord, the Holy Spirit works in and through that life to the blessing and salvation of other souls.

Another striking example of water being used in connection with Holy Spirit regeneration is found in Titus 3:5:

Not by works of righteousness which we have done, but according to His mercy He saved us, by the WASHING OF REGENERATION and (the Greek word "kai" again which should be rendered EVEN) renewing of the Holy Ghost.

Again we see washing—implying water—used symbolically in connection with the Holy Spirit.

And in I Corinthians, the sixth chapter, Paul again uses water to symbolize the cleansing of our souls through the washing of the Holy Spirit:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, (an amazing category of the tendencies of unregenerated man) shall inherit the kingdom of God.

And such were some of you: but ye are washed . . . BY THE SPIRIT OF OUR GOD (I Cor. 6: 9-11).

Our very souls are thrilled to see how beautifully the Word of God reveals to us the meaning of the symbols which are employed in His Word. We need not be disturbed with Bible problems. We need not go outside the pages of the Book to determine the meaning of a symbol. The meaning of "water" in John 3:5 is the Holy Spirit. This is proved by the words of Jesus Himself, in John 7:39, and by the use of water or washing in connection with regeneration in other passages. Praise God for a Book which is not closed to His people but is clear and plain because of its unique self-interpreting characteristic.



# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

A recent letter from Mr. and Mrs. Harvey Hammond in Colombia, South America, tells something of the missionary work they are doing. As all missionary work is somewhat similar, we quote this letter nearly in full, to give "Grace and Truth" readers an interesting glimpse of missionary life.

"Dear friends in Christ:

'... My Word ... shall not return unto Me void, it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it' (Isa. 55: 11). '... For He is faithful that promised' (Heb. 10:23).

"In this world of uncertainty and doubt, there is one assurance, one Rock upon which we who are Christ's stand with certainty—the Word of God which liveth and abideth forever.' What a privilege it is to have such a 'sure Word,' such an unfailing Message of our Saviour's undying love for this sin-sick world when all about are messages of false security, false hope, and always built upon a sand foundation. Our town boasts of a little four page weekly multigraphed town paper. The editor, who was running a series of skits of the town's 'notables' in this paper, approached us some time ago for an article of the progress of our work here, which he later printed just as it was written! In the course of this article we presented the Gospel message and we stated that a fair estimate of five hundred Bibles, Testaments, Gospels, and an innumerable quantity of tracts had been distributed in and around town to those who could read. We know, of course, that many of these tracts and Gospels of John especially were destroyed without even a reading, and we have been told that some of the priests sent children to get them and then they were torn up in front of the church. But 'He is faithful that promised' that His Word would accomplish His purpose. The following week this paper began an article by an Adventist to prove conclusively why we should keep Saturday as the Sabbath for salvation, but it ran for two weeks without saying anything definite, or proving anything, and although it said 'To be continued,' no more proof has been forthcoming. How can it, when the whole foundation of Adventism is false, built on sand which cannot stand the test of the storms?

"Each Sunday morning here in 'Casa Evangelica' (Gospel House) we have a Spanish service especially for the Colombians. Although the meetings are not very well attended INSIDE, you would be surprised to see our large congregation at the doors and windows. The numbers are growing now and a little more interest is shown. A Bible Class and Sunday School have been started, but few, as yet, have mustered enough courage and interest to come to these. Especially is this true of the children who come under Catholic domination in school, but there are a few who come who think that Sunday School should be every night. As you know, we believe that He has especially called us to Indian work—a God-given privilege and responsibility—but we are burdened for these people also and we urge you to pray for them ... it is a very needy work.

"Picture taking among the Indians always brings forth interesting things—'Sunday best,' 'prettying up' like a school-girl at her first picnic, posing with scowls like the 'wooden Indian,' giggling, hands over the face to hide smiles, orations in native dialect, and FEAR of the little black box which we carry with us. Many times we have been refused permission at the various places but after a few visits their fear is overcome and we have their picture. One incident which is especially interesting hap-

## WHERE IS THE CLASS OF '22?

Joseph Wishard

Denver, Colorado

Maurice G. Dametz

Pastor, Valley, Nebraska

pened just a short time ago while we were visiting the hut of Mario and Clemencia, which shows what 'grown-up children' these Indians are. Always from Clemencia we have been refused permission to take her picture; and we were especially eager to get it, for in one of our previous visits she had said she would take Jesus as her own. Through kindness and interest she has been won and is now very friendly. That afternoon we had the camera with us and Harvey began to open it. ... Again I asked her permission, but she began to

run to the shelter of the 'lean-to' and I followed. She threw her arms around me and held me, oh, so tight! and pleaded in native dialect not to let him do it. She was shaking all over and her heart was beating like a trip-hammer. Assuring her that no one was going to take her picture without her consent, we came out. Seeing that it was FEAR, I asked Harvey for the camera, and although she tried to break away I kept my arm around her and showed her the closed box and then opened it slowly and explained just what happened and asked her to look through the sights. At first she saw nothing, but when she made out Maria, her little girl, her face lighted up and she was pleased as a child. A little later as Harvey took a picture she was persuaded to stand behind with me, to see what he did. Then just before we were ready to leave Harvey wanted to take a picture of an Indian lady and baby with me. Again Clemencia's answer was no. But when the picture was about to be snapped, she came and stood behind me with her hand tightly clenching mine, and her picture was taken WITH HER PERMISSION! She liked the picture with her 'tachon' ('my daughter,' as she calls me) and is glad to know that our friends in our land far away will see it some day—but you must know, she says, that this isn't her 'best dress!' You will pray for her, won't you, that she will be led out more and more into the light of His love? ...

"We look forward with anticipation to each 'mail day' for it brings us fellowship in Christ, in His Word, and in your work for Him. ...

Yours in service for Him."

An evangelistic campaign in progress at Rev. A. H. Yetter's church in Pomona, California, has been marked by God's blessing. Ten souls have been saved, thus far, and one has been restored to fellowship with the Lord. But Mr. and Mrs. Yetter have still another cause for rejoicing. Very recently the Lord has added to their family a baby girl, Mary Elizabeth.

## D. B. I. NEWS-FLASHES

About the date of the opening of school, Mrs. C. R. Lindquist was called to Tucson, Arizona, where her father was very seriously ill. On October nineteenth Mrs. Lindquist wired that her father had gone to be with the Lord. Dean Lindquist drove to Tucson for the funeral. The "Grace and Truth" family join us, we are sure, in extending deepest sympathy to Dean and Mrs. Lindquist in their bereavement.

D. B. I. has been sorely in need of a dairy herd since the misfortune that robbed us of nearly all of our cows some time ago. Recently the Institute purchased a few cows that are able to partly meet our present need of milk. We thank God for this provision. Pray with us that He may make it possible for D. B. I. to procure enough cows to complete the herd again.

For "Harvest Field" news, the editor of this page invites communications from missionaries, alumni, and members of the "Grace and Truth" family.





# THE DAYS OF YOUTH

Conducted by HAZEL N. JOHNSON

## THE SECRET PRAYER HEARD

"**I** T REALLY looks quite nice. I hope she will like it. It is the very best I could do for her. I wonder if she will know that it is my old wedding dress. Dear Lord, how I wish I could buy this only child of mine nice things like the other children have, but I am thankful for what we do have." Gently she folded the white lace dress in which she had been so happy when as a girl she blushing gave her vows to the handsome young man who had won her heart. How swiftly had flown the years of their happiness and how terrible had been the news of his death. Caroline was one year old when her father had died, and she was now ten. Poverty had been their lot since, for the farm had failed and she had sought to care for her child and herself by sewing for others. The beauty of the made-over dress which she had just tucked into the box and carefully placed upon the shelf proved the skill with which she did her seamstress work. But the town in which they lived was small and work was scarce.

Brushing the tears from her eyes, she turned and smiled as Caroline entered the door. With arms outstretched, eyes bright with love and happiness, Caroline ran into her mother's arms. "Oh, mother, everything went so well at school today. I was so happy all day," she said as she tossed back her heavy braids of hair.

"That is lovely, Caroline, but what was the cause of all this joy?" said Mrs. Maxey as she helped her daughter unbutton her coat.

"Don't you remember what you said this morning, mother?" cried Caroline a little disappointed. "Even though we don't have the nicest house and the best of clothes, we do have riches in heaven; and at the Saviour's right hand there is fullness of joy. I have been imagining that I was at His right hand and thinking I could see His face and all the angels. Oh! it was so much fun. I didn't notice that my stockings were patched or that my coat used to belong to the girl that sat next to me," said Caroline, little realizing what a vital truth she had discovered.

Quickly Mrs. Maxey crushed her daughter to her so as to hide the fresh rush of tears to her eyes as she said, "Ah! my child, my darling daughter, you are such a blessing to me. Then, regaining her composure, with a mysterious smile she said, "Come, see what I have for you."

Following her mother into the little bedroom, which they both shared, Caroline was filled with curiosity as her mother took a large box off the shelf and slowly lifted the cover. "Come here, dear, and unwrap it yourself," said the wise mother as she stood aside.

With wonder-filled eyes Caroline stepped to the box and touched the wrinkled tissue paper. Carefully she removed it, seeming to sense that it contained something precious. When the dress lay revealed in all its beauty, with amazement Caroline turned to her mother and said, "Mother! where—how did you get it? Oh! it is so pretty. Mother—" Not daring to touch it she waited, happiness beaming from her face, her hands clasped tightly together while she shifted her weight from one foot to the other in her excitement.

"Lift it up, dear," said the mother, smiling happily.

Gently Caroline lifted it, her eyes shining like stars. "Why, it is just my size. Mother, it is—it was—your wedding dress. Oh! is it for me, really? It is so beautiful. Oh, mother, you are so good. May I try it on?"

"Surely, Caroline, try it on; then we must go and get a bite to eat."

That night as they sat together in the kitchen, eating a meager supper, they did not seem to mind their poverty. Happiness had complete control. But the next morning after Caroline had gone to school Mrs. Maxey had to keep singing to keep from thinking of her empty pocket-book and empty larder. As soon as the dishes were done and before starting to straighten her house, she sat down by the front window with her Bible. The pages were well worn and faded and slowly she read to herself the poem which her mother had written on the fly leaf when she had given her the book many years before.

Though the cover is worn  
And the pages are torn  
And though places bear traces of tears,  
Yet more precious than gold  
Is this Book worn and old  
That can shatter and scatter my fears.

This old Book is my guide,  
'Tis a friend by my side,  
It will lighten and brighten my way;  
And each promise I find  
Sooths and gladdens my mind  
As I read it and heed it each day.

The words of this familiar old poem comforted her and she lifted up her heart in prayer, asking the Lord to somehow make it possible for her to provide Caroline with the things she needed. Gazing out the window she saw the postman leave a letter. It was rather unusual for her to receive mail, so with renewed interest she went out to the mail box. "Mmm," she said, as she gazed at the letter, "from Aunt Julia. Wonder what she is writing me for? Rather unusual since she has not had anything to do with me for so long."

Aunt Julia was the rich aunt from New York. She had never approved of her niece's marriage and had written her at the death of her husband. Her letter at that time could have been summed up into one sentence: "If you had listened to me you would not have been left a widow with one child and no money." But the aunt had not offered to help with her money and Mrs. Maxey had been too proud to ask for help. In fact, she had never answered the letter nor written her in all the ten years, so she was surprised now at this letter which read:

Dear Carol:

I am coming for a visit. Not a very long one as exposure in your drafty house is more than I can stand. I am an old woman now. I used to love you, Carol and I believe I still love you a little, for I find myself wanting to do something for you.

Will see you next Monday afternoon, 4:30 train.

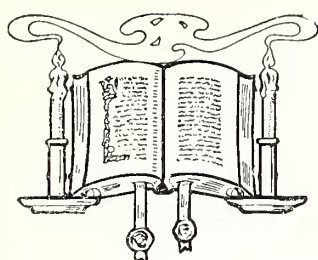
Aunt Julia."

Mrs. Maxey sat for some time staring at the letter, then began to laugh. "Dear old cross Aunt Julia, I imagine it was hard for you to write that note and admit you still love me. I wonder what it is you want to do for me. I hope you will give us a little of the money you do not need." Dropping to her knees she prayed that the Lord would direct her aunt as to what He would have her do. She also prayed that she would not be too proud to accept whatever her aunt offered if it was according to the Lord's will.

Caroline was all excited when she heard the news of her great aunt's arrival. She had been told some things

(Continued on page 343)





# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE

## INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by **ERNEST E. LOTT**  
Illustrations by **ALBERT MYGATT**

Questions by **C. REUBEN LINDQUIST**  
Children's Talks by **ANNA BENTHIEN**

Fourth Quarter, Lesson 10

Sunday, December 6, 1936

### PAUL'S PARTING COUNSEL

Lesson Text: **I Timothy 6:3-21; II Timothy 4**  
Devotional Reading: **Psalms 121**

#### Golden Text:

**"I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).**

The great apostle Paul became one of the martyrs of the first century. His death, however, was preceded by several years in a Roman prison. There is some question as to whether he suffered two imprisonments or one. In any event, the first letter to Timothy, part of which forms the basis for today's lesson, was written while Paul was out of prison either before going to prison or during the interval between two imprisonments, dependent upon which position is taken. However, the second letter was written shortly before his martyrdom in Rome. The two passages selected represent his parting counsel to his beloved son, Timothy. We divide the lesson as follows: (I) Paul's Last Warning (I Tim. 6:3-10); (II) Paul's Final Charge (I Tim. 6:11-21; II Tim. 4:5); (III) Paul's Parting Testimony (II Tim. 4:6-22).

#### I. PAUL'S LAST WARNING

Paul, at the age of sixty, trained to be a Pharisee and separated unto the Gospel of Jesus Christ, was a man of no mean ability. Not only was he endowed with natural intellectual gifts but he had been especially blessed of God through the Holy Spirit Who added much to these gifts. As the Apostle to this dispensation his was the job of organizing new churches in heathen countries and training young pastors to finish the work which he had begun. He had done a splendid job of beginning these various works, and until the day of his death he was still recognized as having God's authority. His word was respected and obeyed. His epistles in the New Testament represent his admonition to the various churches and young preachers, exhorting them and instructing them as to how they should walk. Paul may even have thought that his work was not sufficiently completed for him to leave this life. At least he felt the need of giving special parting admonition and counsel to the one who was the closest to his heart. As an older man, he knew the dangers along the way and sought to protect his friend, Timothy, so that the younger man might profit by the experiences of the older.

If any think that false teaching is something new and peculiar to the twentieth century they had better change their minds, because Paul was confronted with so much false teaching that he felt it needful to make special mention of their dangers. Paul brands false teachers as those that teach unwholesome words which are contrary to the words of the Lord Jesus Christ. Those who hold such ungodly doctrine, he calls proud, ignorant, and lovers of envy, strife, railing, and evil surmising. In II Timothy 4: 3 and 4 false teachers are described as those who teach unsound doctrines and fables. In another passage, Paul brands them as those "which cause divisions and offenses contrary to the doctrine which ye have learned" (Rom. 16:17).

The next sin which the apostle Paul warns Timothy against is that of believing that gain and possessions are indications or guarantees of godliness. He observes, "We brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content" (vss. 7 and 8). It is really pathetic to see the way men will spend themselves in order to acquire filthy lucre (Tit. 1:11). They are, as the Scripture indicates, "greedy dogs" (Isa. 56:11). Like Simon, the sorcerer, they would buy spiritual power (Acts 8: 18-20). They have the silly notion that money will solve all the problems in this life, but, like the rich young fool, some night their soul will be required and the question which can be appropriately asked then is, "Whose will all those things be which you have spent your life gathering together?" Money in itself is a good thing, for it will buy the necessities of life. It is the coveting and love of it that is the root of all evil (vs. 10). The real trouble with loving money is that it interferes with a man's faith, thus keeping God from having the preeminent place in his life. It is far better to die a pauper's death and love God than to be a modern Croesus and forget the Lord of glory.

#### II. PAUL'S FINAL CHARGE

Paul opens his plea to Timothy with these words, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (vs. 11). Timothy, no longer a babe in Christ, is now addressed as a man of God. He has so grown in grace that Paul was willing to give him the church at Ephesus. It is not surprising that Timothy had grown to this point, for he lived under the influence of the Body Dispensation's greatest Christian and Bible teacher. Timothy was a graduate of a one-man Bible Institute. There are three phases to Paul's appeal: the first one is separation.

Separation does not alone mean that we are to absent ourselves from moving picture shows, beer gardens, dance halls, pool halls, gambling dens, etc.; it has a wider scope. It includes separation from those who teach false doctrines and also those who insist upon putting material, temporal gain ahead of the Lord Jesus Christ. Paul warns Timothy in verse eleven to flee from the things which he has just listed. In another Scripture, he enjoins him to depart from iniquity (II Tim. 2:18-21), and the Psalmist exhorts, not only Paul, but all of us to "depart from evil" (Psalm 34:14).

The second phase of his appeal is one to follow. Christians are symbolized by sheep. Many a good lesson can be learned from this well-known animal. The outstanding thing about a sheep is its helplessness and its need of following its shepherd. No obedient sheep ever goes ahead of the shepherd, but rather follows along behind. Paul tells Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." These things are attributes of God within the reach of the willing Christian. The goal of the early patriarch is not too lofty for us—"follow on to know the Lord."



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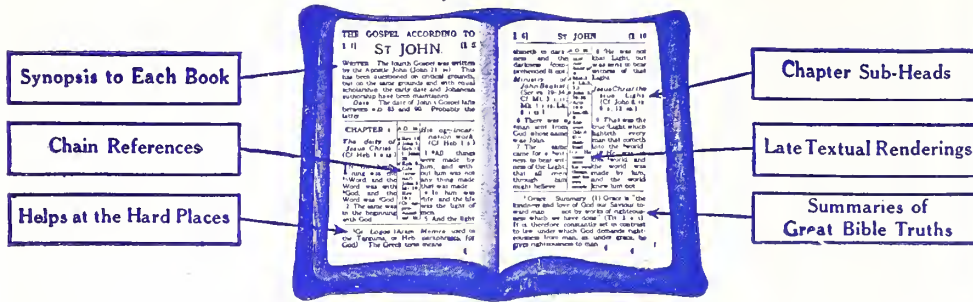
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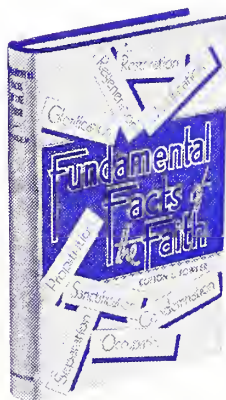
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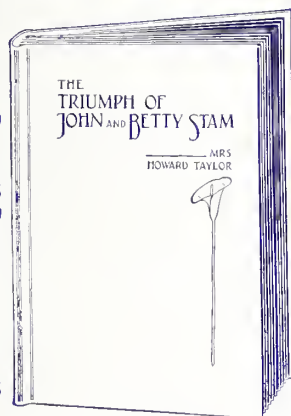
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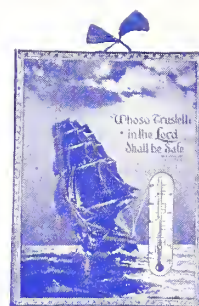
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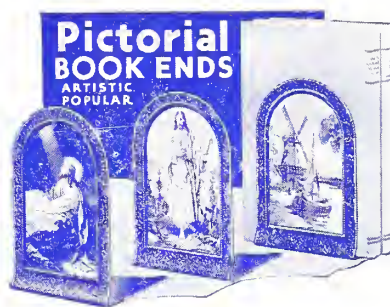
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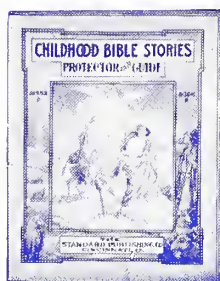
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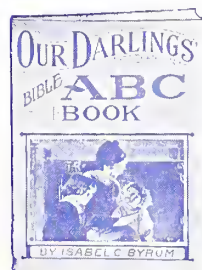
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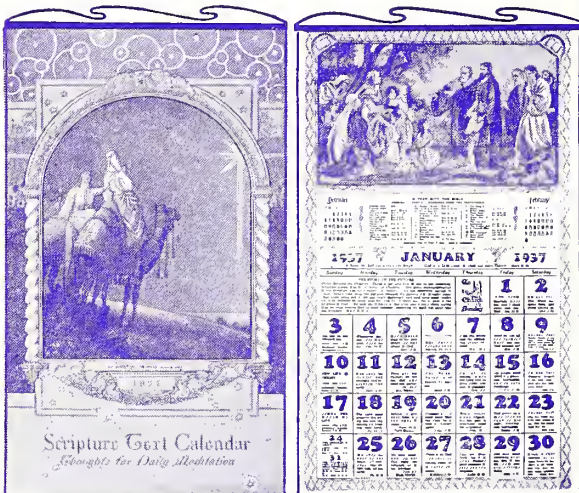
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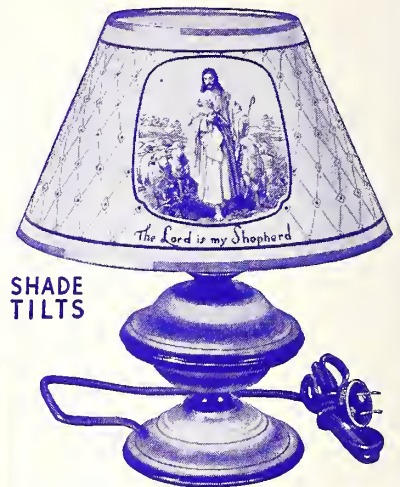
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The third part of Paul's appeal is an exhortation to fight. Some idea of what Paul means by fighting may be gathered from his words to the Ephesians (Ephesians 6: 10-18). In this well-known soldier passage, he tells the soldier what kind of armor to use, what kind of weapons, and defines the enemy. Paul also makes it clear in another passage that we are not fighting imaginary foes (I Cor. 9:25-26), not a fight in thin air. Our enemy is a real one, his work is in evidence on every hand—the false religions, the greedy, the heady, the high-minded, and the worldling. When one fights he may be on the defensive, but the implication is more likely to be that of the offensive. This is truly the Christian's job to carry the warfare of Jesus Christ into the enemy's camp. We cannot wait for the unbeliever to come to the Christian's camp, the gospel message and battle must be taken to him. In connection with the exhortation to fight the good fight of faith, Paul pays Timothy an especially fine compliment; he says, thou "hast professed a good profession before many witnesses" (vs. 12). Timothy's testimony as a good Christian was a commendable one before all who knew him. In the next two verses, verses thirteen and fourteen, Paul lays still further emphasis on the exhortation to fight the good fight of faith and lay hold on eternal life. He says, "I give thee charge in the sight of God, . . . that thou keep this commandment without spot." As far as we can tell, the commandment referred to is that of fighting the fight of faith. Some fight what they call the "fight of faith," but mix with it Fanaticism and Modernism and Spiritism in varying degrees. This is not true Christianity. A Modernist can preach Fundamentalism and still be a Modernist, but a Fundamentalist cannot preach Modernism and retain his Fundamental standing. Fundamental Christianity must be spotless.

Paul drops a few more words at this point concerning the rich. Riches have always been the source of much evil, but after all, they are a very frivolous thing, they are here today and gone tomorrow. Those who play the stock markets have had the experience of being a millionaire one day and a poor man the next. There must have been a stock market back in the days of Solomon because he observed the thing that we have been speaking of (Prov. 23:5): "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly as an eagle toward heaven." And in Ecclesiastes 5:10 he says that silver does not satisfy. The rich had better get something more substantial to trust in than their earthly possessions. To such we would say, "Set your affections on things above and not on things on the earth." Store up for yourselves riches in heaven where moth and rust doth not corrupt. Now is the day of salvation, not the day to hoard riches. "Believe on the Lord Jesus Christ, and thou shalt be saved." "In all thy ways acknowledge Him and He shall direct thy paths."

Now we turn to II Timothy, the fourth chapter. In the opening verses of this chapter, we have one of the most outstanding and singular exhortations to be found anywhere in the Bible. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Men are standing in pulpits, all around us every Sunday, preaching: some against war—advocating world peace, others defending the imaginary merits of Communism, still others a social gospel. Yet the injunction of II Timothy 4:2 stands as it has for nearly two thousand years: "Preach the Word."

Paul ends his final charge to Timothy with an appeal for steadfastness. He says to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (vs. 5). Watch—endure—work—testify. What a sweeping charge to any man. God help us to obey it.

### III. PAUL'S PARTING TESTIMONY

Paul must have known that the end was near, for he said: "I am now ready to be offered, and the time of my departure is at hand" (vs. 6). We do not believe that Paul was afraid to die, but rather that he took pleasure in the thought of being so near to the time when he would see his Lord face to face. We see the debate that went on in his soul in Philipians 1:23-24: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you." We cannot blame the Apostle for reminiscing a little bit. Looking back over his life, he says, "I have fought a good fight." Yes, Paul

did a good deal of fighting when those Judaisers came to the Antioch church and sought to introduce works into his grace message, and there were other battles in which Alexander the coppersmith figured, as well as Demetrius, the leader of the silversmith union at Ephesus. Then there was the time when Paul felt it necessary to uphold the grace message in the face of Peter's mistake when he refused to eat with the Gentiles. And we could not forget Paul's long list of defenses in his fight for Christian liberty before Felix, Festus, the Sanhedrin, Agrippa, then last of all, Nero. Do we mean by a good fight that Paul won every time? No. What we mean by a good fight is that Paul was fighting for that which was right, and God's Word will never return void, so Paul did not lose.

In his next expression, "I have finished my course" (vs. 7), we hear the declaration of a man who has been in a race. The race has not been easy. Turning to II Corinthians, the eleventh chapter, we see some of the hardships, pitfalls, handicaps, rough places, and barriers that he had to cross before reaching the coveted goal. He says: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; . . . In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (vs. 24-27). And then as one who is in a relay race, he, Paul, having finished his part of the race, now hands the torch to the next in line, who happens to be Timothy, and it is his job to carry the torch on to the next generation. What a beautiful picture: a man who can lay his weary head down on a martyr's bed and say, "I have finished my course."

Paul also says that he has "kept the faith." Paul means by this expression that he never flinched from the path of the grace of God—no detours from the truth of the Gospel. He kept the faith to the best of his ability.

In view of this, we believe, that there is going to be reward for him, and not for him only, but for all others who live righteously and love the appearing of the Lord Jesus. Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing" (vs. 8).

He closes his epistle with an appeal to Timothy to come to him quickly. There is a real hint here of loneliness in the Apostle's heart. He says that Demas hath forsaken him, "having loved this present world," and then speaks of other disciples who had not forsaken him but rather had moved to other places to preach. Apparently he was uncomfortable in the prison where he lived, for he asked Timothy, in verse thirteen, to bring his cloak which he had left at Troas and also part of his library. He mentions that in his first appeal before Nero he was forced to stand alone (vs. 16). However, he reminds Timothy that he did not really stand alone because "the Lord stood with me."

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Charles Alexander and French E. Oliver spent two weeks together years ago in fellowship, Bible study, and song writing. On New Year's eve they decided on a year-text for the following year, and took II Timothy 2:15. They would call out that reference instead of "Good morning" or "Good night." Finally the time came for them to part, and Alexander went to the train to see Oliver off. Many people were on the platform. Mr. Oliver stood on the rear platform of the train, and instead of calling out "Good-bye," Mr. Alexander called out "Second Timothy two-fifteen." "Second Timothy two-fifteen!" came back the response. The train drew out. "Second Timothy two-fifteen!" Alexander shouted, and the same words came back. The train was getting clear of the depot: again Alexander shouted for all he was worth, "Second Timothy two-fifteen," and the same answer faintly came back. They both shouted it after they were out of hearing, and could only see the fluttering of the handkerchief. For the whole of the year they stuck to that text, putting it into every letter they wrote.

Twelve months later Alexander was back there again conducting some young peoples' services, and was speaking of the great advantage of having a year-text. He was asking them to adopt the one he had started on, when a



young fellow got up. "I'm glad Mr. Alexander ever took Second Timothy two-fifteen for his year-text," he said. "A year ago I was down at the depot seeing some people. When I heard a fellow shouting for all he was worth, 'Second Timothy two-fifteen,' to a man on the end of the outgoing train, who was shouting back, 'Second Timothy two-fifteen.' 'Well,' I thought, 'what is this Second Timothy two-fifteen, anyway?' So I made a bee-line for home, and looked it up in my Bible. I wasn't a Christian then, but the first words of that text just fairly hit me between the eyes: 'Study to show thyself approved unto God.' Then I went on and read the rest: 'A workman that needeth not to be ashamed, rightly dividing the Word of Truth.' I asked God to forgive me my sins and help me to show myself 'approved', and thank God, He has done it." Another man then got up and said, "I have never seen Mr. Alexander before tonight, but the first Sunday I spent in this town, that man who has just spoken came to me and pointed me to Christ. He was saved through hearing Mr. Alexander calling out 'Second Timothy two-fifteen,' and I was saved through his having heard it."

—Abridged and adapted from "Charles M. Alexander," by his wife

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Was Paul qualified to counsel younger ministers of the Gospel? (II Tim. 4:7-8; II Cor. 6:3-10)
2. What was Paul's opinion of false teachers? (I Tim. 6:3-5; Tit. 1:9-11)
3. Did Paul believe in fellowshiping with those who pervert the truth? (I Tim. 6:5; II Tim. 3:5; Rom. 16:17)
4. What is true gain? (I Tim. 6:6, 8, 17-19; II Tim. 4:8; Luke 12:16-34; I Cor. 3:11-15; James 2:5)
5. What befalls those who make money their god? (I Tim. 6:9-10; Tit. 1:10-11; Matt. 6:19-24; James 5:1-5)
6. When does money bring blessing? (I Tim. 6:18; Heb. 6:10; II Cor. 8:1-2; 9:6; Acts 20:35)
7. What special appeals did Paul make to ministers of the Gospel? (I Tim. 6:11-14; II Tim. 4:1-2, 5)
8. Was Paul a premillennialist? (I Tim. 6:14; II Tim. 4:1, 8; I Thess. 4:16-17; Phil. 3:20-21; Tit. 2:11-13)
9. How may we fight the fight of faith and finish our course victoriously? (Heb. 12:1-3; Prov. 3:5-6; Phil. 4:13; Eph. 6:10-18; Josh. 1:8)
10. Is the Word of God too antiquated to preach in the twentieth century? (Ps. 119:89; I Pet. 1:23-25; II Tim. 3:16-17; 4:1-2; Rom. 10:13-17)

Fourth Quarter, Lesson 11

## JOHN'S VISION ON PATMOS

Lesson Text: Revelation 1:5-8  
Devotional Reading: I Cor. 15:35-44

### Golden Text:

"I am the First and the Last: I am He that liveth" (Rev. 1:17-18)

The lesson committee has been a little too generous in the amount of text offered for this lesson. That which was assigned was the first three chapters of Revelation. Instead of using all that they have given, we will confine our study to the few verses indicated in the first chapter. From this portion we present seven facts concerning our blessed Lord Jesus: (I) The Lord Jesus Is "the Faithful Witness" (Rev. 1:5); (II) The Lord Jesus Is "the First-begotten from the Dead" (Rev. 1:5); (III) The Lord Jesus Is "the Prince of the Kings of the Earth" (Rev. 1:5); (IV) The Lord Jesus Is the One Who "Loved Us, and Washed Us from Our Sins in His Own Blood" (Rev. 1:5); (V) The Lord Jesus Is the One Who "Cometh with Clouds" (Rev. 1:7); (VI) The Lord Jesus is the One Who Is Declared to Be "the Beginning and the Ending" (Rev. 1:8); (VII) The Lord Jesus Is Declared to Be "the Almighty" (Rev. 1:8).

## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Paul had been making many missionary journeys through the land. During his absence Timothy was left to care for the church at Ephesus. Paul kept in touch with Timothy by letter, and our lesson today takes up what Paul wrote to Timothy on one occasion. His words to Timothy, as well as to us, are words of comfort, for they cause us to see the power of the Lord Jesus our Saviour in these lives of ours no matter what testing may come our way.

In I Timothy 6:6-16 Paul is telling Timothy that he needs to be content with what the Lord has brought to him. There is a tendency to look upon the wealth of others and wish we had it. Paul says to him, "Godliness with contentment is great gain." That was quite a statement to make. To be content with what we have and what comes to us depends upon our attitude toward the Lord. We can either be thinking of all the blessings that we have because of the Lord, or we can be thinking of what others have and be discontented with our lot. It is all a matter of what our occupation is. What are you thinking of today? Do you continually wish you had what others have, or are you so happy and contented with the blessings the Lord has given you that your heart goes out in praise to Him? If the latter is your case, then you are finding your joy and contentment in the Lord and not in circumstances.

Did you know that people who have money are not always happy? Those who have great possessions many times forget there is a Lord, and just go on spending their money and looking for something to satisfy them. Many times money itself becomes a god to them. They worship what they have. They live only for what they get out of life. Money in itself is not an evil, but you will notice what the Scripture says about money: "The love of money is the root of all evil" (I Tim. 6:10). It is not the money, but the LOVE OF MONEY which is the root of evil. That is just another way of saying "money is your god." You get so you love money so much that it becomes a god to you.

We do not need money to make us happy. All we need for true happiness is the Lord Jesus. If we have Him, then the soul is contented, no matter what the circumstance may be. There is real peace and joy which no one can take away from you. If you are rich and have the Saviour, there is contentment. If you are poor and have the Saviour, then you are just as happy and satisfied as the one who has lots of money.

If you have the Saviour, you have all there is to have. He is enough for anyone.

Yours in the One Who satisfies,  
Aunt Anna

Sunday, December 13, 1936



## II. THE LORD JESUS IS "THE FIRST BEGOTTEN OF THE DEAD"

This speaks to us of the resurrection of Jesus Christ. Although some have had the boldness to challenge our Lord's resurrection they have not done so with any degree of success. The apostle Paul answers all of their arguments in his masterly discourse in I Corinthians fifteen. Paul says, "He rose again the third day according to the Scriptures: and . . . was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once" (I Cor. 15:4-6). The reality of this resurrection is a very important matter indeed: Paul says, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). We are told that he was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). If Christ had not risen from the dead, then neither could we rise, and the substitutionary death on Calvary would have been to no avail. But we do not have to be concerned, for we know that Jesus is risen and is on the right hand of the throne of God. We are told that He was "the firstborn from the dead" (Col. 1:18). And in I Corinthians fifteen we see Him as "the first-fruits of them that slept" (vs. 20). These two verses along with the one in our text, Revelation 1:5, teach us the blessed truth that Jesus Christ was the first One to rise from the dead, thereby making resurrection possible and insuring our safe delivery in glory.

## III. THE LORD JESUS IS "THE PRINCE OF THE KINGS OF THE EARTH"

The Lord Jesus, as we have already discussed above, also holds the position of kingship. This kingship is to be the fulfilment of the Davidic promises in regard to the coming kingdom. The Psalmist makes mention of this fact in the eighty-ninth Psalm: "I have made a covenant with My chosen, I have sworn unto David My Servant, Thy seed will I establish forever, and build up Thy throne to all generations" (vs. 3, 4). The One Who is to sit upon this throne of David is Jesus Himself, "The Lord is our defence; and the Holy One of Israel is our king" (vs. 18). And then in verse twenty-seven we see Him exalted above all the kings of the earth: "Also I will make Him my first-born, higher than the kings of the earth." This is in line with the text of our lesson that He shall be the Prince of the kings of the earth, yea, more than that—He shall be "King of kings, and Lord of lords" (Rev. 19:16). Another one of the Old Testament prophecies of His universal reign is given in these words: "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one" (Zech. 14:9).

## IV. THE LORD JESUS IS THE ONE WHO "LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD"

The only time that the Lord performed His atoning work was at Calvary. He does not need, as the priests in the old tabernacle, to offer continually a sacrifice, year in and year out, for the same sins, "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). His work on Calvary was so complete, (He said Himself, "It is finished") that He does not need to do it over again. His death was one that met the demands of a Holy God. God demanded the shedding of blood to cover sin (Heb. 9:22). This requirement was met by His only begotten Son and therefore we have "redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). Like the multitude that stood before the throne in the seventh of the Revelation we must cry, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen" (vs. 12). We can never thank Him enough for His grace.

## V. THE LORD JESUS IS THE ONE WHO "COMETH WITH CLOUDS"

This advent in the clouds does not refer to the First Advent, for then he came in a manger in Bethlehem. This advent is the second. There are several passages which identify His Second Coming with clouds; one of them is found in Matthew: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). Another one is found in Acts 1:9 and 11. We shall not attempt to investigate all the passages referring to the Second Coming, but we shall take one from the Old Testament and three

from the New. We do this to show the universal belief and testimony to this Second Advent. The prophet Zechariah says, "His feet shall stand in that day upon the mount of Olives" (Zech. 14:4). This is his testimony of the day when the Lord Jesus shall vanquish His enemies before Jerusalem and restore the nation Israel. We turn now to the testimony of the angels to the disciples at the ascension of Jesus Christ: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). We also have the testimony of Jesus Himself: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:32). And then we have the testimony of the apostle Paul: "Looking for that blessed hope and the glorious appearing of the Great God and our Saviour, Jesus Christ" (Tit. 2:13). Is there any doubt about the Second Coming of Jesus Christ? There can be none. The only thing that God has not revealed to us is the day and the hour. "But of that day and hour knoweth no man, no, not the angels in heaven" (Matt. 24:36).

## VI. THE LORD JESUS IS THE ONE WHO IS DECLARED TO BE "THE BEGINNING AND THE ENDING"

This attribute of our Lord is sometimes referred to as His being the First and the Last (Rev. 1:17 and Rev. 22:13). It especially speaks to us of His omnipresence, as One Who is the First and the Last, the Beginning and the Ending, the One Who was and is, and is to come. We can only say that He lives in all time at the same time. He was with God in the beginning: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1-2). This speaks to us of His pre-creational work; also God gave Him the job of creation: "It pleased the Father that in Him should all fulness dwell" (Col. 1:19). "For by Him were all things created, that are in heaven, and that are in earth" (vs. 16). In our finite way we refer to the Lord Jesus as being in the beginning and also in the ending. Strictly speaking, this is not true because God always has been and always will be. The Scriptures just quoted show the Lord in His preeminence in the past and now we see Him as the Lord of the future forever and ever: "And so shall we ever be with the Lord" (I Thess. 4:17). The Holy Spirit really means by the expression "beginning and ending," "Alpha and Omega," and "first and last" that there is none before Him or above Him, and none after Him. He is all and in all.

## VII. THE LORD JESUS IS DECLARED TO BE "THE ALMIGHTY"

In looking up the literal Greek translation for the word "Almighty" we find that it means "all ruling," "absolute," "universal sovereign," and "omnipotence." This speaks, it seems to us, of the Deity of the Lord. We see the same expression used by the prophet Isaiah: "His name shall be called Wonderful, Counsellor, the MIGHTY GOD, the Everlasting Father, the Prince of Peace" (Isa. 9:6).

We cannot see how one could study these seven blessed facts concerning the Lord Jesus Christ without having a new sense of appreciation for the One Who has given us everything. The realization, after studying the seven facts listed above, of how much it cost the Lord Jesus to take our place on Calvary overwhelms us.

## VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The glory-days of the past are but types of the glory-days to be. The first of these will be when Christ appears in the clouds with power and great glory, "when He shall come to be glorified in His saints, and to be admired in all them that believe." The second will be "when He shall have delivered up the Kingdom to God, even the Father," and shall be given "a name which is above every name."

A secret order was having a great convention in Chicago. A gentleman was walking down one of the streets with a boy, when the latter said, "Do you see that long train of cars, sir? They are going after the Sir Knights. My cousin is one of them. I wish I was one." "Why?" asked the man. "Oh, they look so pretty, and they'll have a big time." "Yes," said his companion, "but it is a great



expense, one or two millions, and the interest of the money would support all the poor of the city." "I never thought of that," said the boy, "and we are poor, too." "Do you go to church and Sunday-school?" asked the gentleman. "Yes." "Did you ever hear of Jesus?" "Yes, indeed." "Do you know He will come again, come in glory, with all the angels, with all the prophets, kings, martyrs, holy men, and children, and all the babies that have ever died?" "W-e-l-l," said the boy thoughtfully, "I don't think this procession, big as it is, will be a flea-bite to that one, do you, sir?" "No, indeed," said the man, "and remember also, that when He comes in glory He will give places to every one who has been faithful to Him; even a boy may shine in that great company." "Well, sir," said the boy, "I will tell you what I think. I had rather be at the very end of Jesus' procession than to be at the head of this one."

—"Arnold's Commentary"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Will the prophecies of Jesus, the faithful Witness, be fulfilled? (Rev. 1:5a; Luke 24:6-8; II Pet. 3:9; Hab. 2:2-3; Matt. 24:34-35; 28:6)
2. What is the work at the present time of Jesus, the first begotten of the dead? (Rev. 1:5b; Heb. 4:14-16; 7:24-26; 8:1-2; Rom. 8:34; John 12:32; Phil. 2:13; Eph. 3:20)
3. Who will some day be proclaimed Prince of the kings of the earth? (Rev. 1:5c; 11:15; 19:11, 16; 17:14; I Tim. 6:14-15)
4. Is it possible to be cleansed from sin without faith in the shed blood of Christ? (Rev. 1:5d; Heb. 9:22; Lev. 17:11; Rom. 3:24-25)
5. When will the nation Israel be known as a kingdom of priests? ((Rev. 1:6a; Isa. 61:1-6; Rev. 5:5-10; 20:1-6)
6. When will the Lord Jesus receive the worship of all the nations of the world? (Rev. 1:6b; Ps. 72:1-19; Dan. 4:34; Rev. 5:11-13; 20:1-6; Ps. 22:27-28)
7. When will every eye see Jesus coming in the clouds? (Rev. 1:7a; Matt. 24:27-30; Acts 1:9-11; Luke 21:25-27)
8. Why will all kindreds of the earth wait at the Second Coming of the Lord? (Rev. 1:7b; 19:11-16; 14:14-20; II Thess. 1:7-9)
9. What does the eternality of Jesus prove? (Rev. 1:8a; John 1:1-2; Ps. 90:2; John 8:58 with John 10:30)
10. Is Jesus almighty? (Rev. 1:8b; Isa. 9:6; John 10:18; 17:1-2; Matt. 9:6; 28:18)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Throughout the Bible there are names used for the Lord which bring a lesson to us. In the lesson today when

John speaks of the Saviour, he speaks of Him as the "First and the Last." The Lord Himself as the First and the Last, speaks peace to the hearts of those who put their trust in Him. Jesus our Saviour has no beginning or end. As we read in the Book of Genesis we find there the beginning of the worlds and all of God's creation, but notice this statement in the very first verse of the Bible: "In the beginning God created the heaven and the earth." "In the beginning" God was there. He had no beginning, so that when we read that first verse, we cannot say God began to exist, but God, Who always existed, began to create things in this world. Notice the power of the Lord in creation. All He needed to do was speak, and things came into being. This same God, Who is so powerful in creation, came to this world in the form of man and became the Saviour of the world. Then as we take Him as our Saviour, we take into our hearts this One Who has power to speak and things begin to be. In our hearts He speaks and changes the life into one which will bring glory to His name. Old things pass away, and all things become new.

The Lord, Who had no beginning, has no end. Men and women are born into this world. Some live a long time, while others only a short time. Those who have trusted in Jesus go to be with the Saviour. The promises of the Word are that they shall never perish. Just what does that mean to you? When they believe in Jesus they have the promise of eternal life. Think upon these promises. One says they shall never perish, and the other says they shall have eternal life. That is because God Himself has no end, and He gives to poor, weak human beings the same kind of life He has Himself. God has no end, and the Christian shall live forever with the Lord Who has no end of life. How long is eternal life? To live for eternity is to live on, and on, and on, and on. We could keep on saying that and never come to a period. There is no end to eternity because there is no end to God.

It is hard to think along these lines without realizing that all of these truths which concern our Lord and Saviour also concern us since we have taken Jesus as our Saviour. Now as you think of the name of the Lord as being "the First and the Last," remember that this wonderful Saviour Who has no beginning or end has given to you the same eternal life which shall have no end. We do have a beginning, but we have no end. What a wonderful thought to think that we shall live forever with Him in heaven. May we live for Him here on earth so that others shall see Christ in us, and accept Him as their Saviour.

Yours in a wonderful Saviour,  
Aunt Anna

Fourth Quarter, Lesson 12

Sunday, December 20, 1936

## THE SUPREME GIFT OF LOVE

Devotional Reading: John 15:12-17

Lesson Text: I John 4:7-19

Golden Text:

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

We have again arrived at that season in the year so sacred to the Christian: the time when we celebrate the birth of the Lord Jesus Christ. It matters little as we observe December twenty-fifth whether we are celebrating the correct day of the year or not. That which is important is that we should set aside a common time when we should pay homage to the Babe Who was born in Bethlehem. We fear that, as a whole, man has lost the true aspect of Christmas. The perpetuation of the Santa Claus myth by believers and unbelievers alike is perhaps the clearest indication of the world's rebellion against worshipping Christ. The Santa Claus myth is more than a fairy tale, it is really heresy. Santa Claus' immediate predecessor was St. Nicholas, his predecessor was Poseidon, and Poseidon came from Nimrod who was a mighty hunter against God. (See "Santa Claus and Christmas" by Fowler; may be had for \$30 postpaid, The Institute Book Nook, 2047 Glenarm Place) Still another appalling custom

is that of the use of Christmas greetings which have no Scripture text. We would call such greeting cards Xmas cards because they leave Christ out of Christmas. Christians may not be awake to the sin of this custom, but we feel that the only legitimate Christmas card for a Christian to use is the kind with Bible verses on them. The world, as a whole, thinks little or nothing of the Christ at Christmas time. They indulge in revelry, sensuality, and drunkenness. They even exchange gifts, but care nothing for the gift of the Son of God on that memorable day. Let us, as informed Christians, rise above such things and regard Christmas in the light of true spiritual verities. We can continue to give gifts to our friends and by these gifts demonstrate our faith in the Supreme Gift which was given to all men. In studying the passages in I John four, we shall use a very simple outline: (I) The Giver (I John 4:7-8); (II) The Gift (I John 4:9-14); (III) The Recipient (I John 4:15-19).

### I. THE GIVER

The two phrases that especially speak to us of God's love in these two verses (I John 4:7-8) are "love is of



God" and "God is love." We see from this that God not only has love but that He is very Love Himself. It is interesting to note how many times God's love is referred to in the text set aside for this lesson. Such reference is made in verses seven, eight, nine, ten, eleven, twelve, sixteen, and nineteen. It seems as though the Holy Spirit were conscious of the fact that our feeble intellects might miss the message, and so by using the Overlapping Principle, He reiterates His statement eight times in these several verses. This is not a principle peculiar to this passage, for the Holy Spirit often uses this method of "precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28:10).

God's love grows out of His attribute of grace. He could not love the unlovely, nor could He cause His Son to make any supreme sacrifice if it were not for grace. God loved us while we were yet sinners ("God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8). The reason the Holy Spirit speaks of God's love as He does in Romans 5:8 is to prove to us that God's love is so big that it can reach to a sin-drenched, hell-deserving sinner in his natural state. God's love is still further testified to in the well-known passage of John 3:16. Here we are told that "God so loved the world that He gave." God's love was not a little love, it was tremendous. Paul says of His love, "His great love wherewith He loved us" (Eph. 2:4). His love was too great to be measured, and so all John the Apostle can do is tell us that it was big enough to cover the needs of the whole world.

Having seen the extent and all-sufficiency of God's love, we now want to find out when it originated. Was it after the days of Adam, or before? This question is answered by the apostle Paul: "According as He hath chosen us in Him before the foundation of the world" (Eph. 1:4). Paul does not use the word love in this passage, but the choosing of us by God before the foundation of the world was the expression of His love which we have been considering. It is the same love which we see a little later in connection with the children of Israel. Moses said to Israel, after the exodus, "the Lord loved you" (Deut. 7:8). It is identical with God's love as revealed in I John 4.

## II. THE GIFT

The key phrase of this portion is found in verse ten: "sent His Son." The gift that was planned by the love of God was that Jesus Christ, His Son, should be born of a human mother and suffer a substitutionary death upon a cross whereby our sins are paid for by Him and we are set free. That this One, Who was born of the virgin Mary, was the Son of God there can be no doubt. Note what the angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the SON OF GOD" (Luke 1:35). His deity or sonship was re-affirmed by God Himself on the day of the transfiguration. The voice that came out of the clouds said, "This is My beloved SON: hear Him" (Luke 9:35). And Jesus, Himself, in the face of opposition reiterated the claim of Deity: "I am the SON OF GOD" (John 10:36). This is the same Son that is referred to in I John 4:9: "In this was manifested the love of God toward us, because that God sent His only begotten SON into the world, that we might live through Him."

Jesus was more than the Son of God, He was also the Son of man. However, Jesus was not a physical man in the sense that other men are. He did not have a human father. As a Son of Mary alone, He did not lose His deity, and therefore was still eligible to be our Substitute. To remove the virgin birth of Jesus Christ is to rob us of Calvary. In the plan formulated by God before the foundation of the world, it was necessary for Jesus to be born of human flesh. Jesus "was made FLESH, and dwelt among us" (John 1:14). Paul also makes mention of this fact: "God was manifest in the FLESH" (I Tim. 3:16). It was therefore God manifest in human flesh Who was born in that Bethlehem manger, Who received the adoration of the shepherds and the gifts of the wise men.

The gift of Jesus Christ in the manger was not sufficient to save man from death in hell. In order to make the gift efficacious, there must be the shedding of blood that God's demand might be met. Such false teachers as Mrs. Mary Baker Glover Patterson Eddy do not agree with this. Says she: "The material blood of Jesus was no

more efficacious to cleanse from sin when it was shed on the accursed tree than when it was flowing in His veins" ("Science and Health," 74th edition, page 330). However, we do not take "Science and Health" as our authority, we turn to the Bible. Hebrews 9:22 and 28: "Without shedding of blood is no remission . . . So Christ was once offered to bear the sins of many." Jesus Christ was more than a Son of God and more than a Son of man, He was the Saviour of the world. Now we can say, "God so loved the world that He gave His only begotten Son" (John 3:16); and in our text, verse ten, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

## III. THE RECIPIENT

The key phrase for this concluding point is found in verse fifteen: "Whosoever shall confess." Of course, there had to be a reason for God's love being manifested toward man and for the gift of His Son, Jesus Christ. The reason for this extensive program to redeem mankind was because man had sinned and couldn't help himself: "All we like sheep have gone astray" (Isa. 53:6). Man had become alienated from God through the sin of Adam in the garden of Eden. This sin had brought about an irreparable breach between God and man which man could not bridge. God could bridge the gap, however, and this He did in the provision of His Son on Calvary.

The purpose of His incarnation in human flesh was given on the day of the promise of the virgin birth. The angel of God appeared to Joseph and said these words: "She shall bring forth a Son, and thou shalt call His name Jesus: for HE SHALL SAVE HIS PEOPLE FROM THEIR SINS" (Matt. 1:21). The recipients of this divine act of God were the Jewish people, for they are the only people who have a right to be called His. They alone are the chosen nation. In the gospel of John we are told "He came unto His own, and His own received Him not" (John 1:11). But this salvation was not confined to the Jews only, it was for the whole world (John 3:16; II Cor. 5:19-21). The provision is for everyone, none are left out, but the possession of the salvation provided depends upon the individual decision of every soul (Acts 16:31). In the very passage just quoted, John 1:11, the Holy Spirit makes it clear that the Jews' rejection of the Lord Jesus did not rob other men of the privilege to accept Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (vs. 12). This same truth of putting the possession of salvation on the basis of the human will is attested to by Paul in Romans 1:16: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation TO EVERY ONE THAT BELIEVETH." The last chapter in the Bible continues to ring out this truth: "Whosoever will, let him take the water of life freely" (Rev. 22:17).

Such love should cause us to rearrange our lives. "We love Him, because He first loved us" (vs. 19). "If God so loved us, we ought also to love one another" (vs. 11). To be content to receive God's love and not reciprocate is robbery. "Will a man rob God?" (Mal. 3:8).

## VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A gentleman of some wealth and social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained of it to one of the brethren. This man replied, "When I leave you I shall go to my home, and the first thing I expect to do is to place my baby on my knee and look down into her sweet eyes and listen to her prattle. Tired as I am, her presence will rest me, for I love that child with unutterable tenderness."

"But the fact is, she loves me little. If my heart were breaking, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play. If I were dead, she would be amused in watching my pale face and closed eyes. If friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her father. Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it—



does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick man, while the tears ran down his cheeks. "I see it clearly. It is not my love to God, but God's love to me I should be thinking about. And I do love Him now, as I never loved Him before!" "Herein is love, not that we loved God, but that He loved us."  
—The "Gospel Herald"

### POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. With whom is love resident? (I John 4:7-8)
2. Who are the recipients of God's love? (I John 4:9, 10; John 3:16; Rom. 5:8; Eph. 2:4-5; Tit. 3:4)
3. Do men by nature love God? (I John 4:7-8, 19; Eph. 2:1-3; Rom. 1:30; 3:11, 13-18; John 7:7; 15:18, 24)
4. How did God manifest His love for mankind? (I John 4:9, 10; John 3:16; Rom. 5:8; 8:3, 32)
5. For what purpose was Jesus incarnated in human flesh? (I John 4:9-10, 14; I Tim. 1:15; John 3:16; Matt. 1:21; 20:28; Rom. 3:25)
6. Was Jesus divine? (I John 4:15; Luke 1:35; 9:35; John 10:24, 30; I Tim. 3:16; Rom. 1:3-4)
7. How may God's provision for eternal salvation be appropriated? (I John 4:15; John 1:12; 3:16, 18, 36; 5:24; Rom. 3:25; 1:16; Acts 16:31)
8. Why will believers have boldness in the day of judgment? (I John 4:17; 1:7; 2:2; I Pet. 1:18-19; 2:24; Heb. 10:10-14; 7:25-28; II Cor. 5:21)
9. What should be our response to God's love? (I John 4:11, 19; II Cor. 5:14-15)
10. How may we show our love to God? (Rom. 12:1-2)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

As we come to the Christmas season, we think of the love we have for our mothers and fathers and for our friends, and we want to show that love by giving them

something. God loved this old world, even though it was full of sin, and the way He showed His love was by sending the Lord Jesus into this world as the Saviour of mankind. All of the gifts which we could give to one another could never compare with this gift from heaven which God sent in love.

What a wonderful gift God has offered to this world! Have you received Him as your own? If you have, you possess one of the most precious gifts you could ever receive. It is a gift which will never change. It is a gift which shall not only last here on earth, but throughout all eternity. There is no gift which you could receive from others which holds the value of the precious gift of the Lord Jesus. May you continually praise and thank the Lord for the gift of Himself. The Christmas season will hold a special blessing for you as you think upon the Saviour's birth. This little Babe of Bethlehem is yours. The One Who died on the cross of Calvary is yours. The One Who is coming again in glory is yours. Nothing can take Him away from you. He is yours for all eternity.

As we come to the close of this lesson, let us just stop to pray, and to thank the Saviour for all He is to us. Let each heart speak out to Him the thoughts which express to Him your love for all that He has done for you.

"Dear Lord, we come to thank Thee for loving us and for dying in our place. We thank Thee for the gift of eternal life which Thou hast given to us because we have taken Thee as our Saviour. We thank Thee for life, and for the privilege of living our lives for Thee while here on earth. May we always be found faithful in living for Thee before those who watch our lives. Give us a love for others that we in turn may be used of Thee to bring them to know Thee as their Saviour. We pray for our mothers and daddys, and for our sisters and brothers. If there are those who are not Christians, wilt Thou lead them to Thyself. We pray for our playmates, too, dear Lord, that we may win them for Jesus. Make us little missionaries for Thee, and we will give Thee all the praise. For Jesus' sake, Amen."

May the Lord bless you each and every one as you speak to others of your Saviour.

Yours in the Saviour's love,  
Aunt Anna

### Fourth Quarter, Lesson 13

Sunday, December 27, 1936

## Review: the Spread of Christianity in Southern Europe

Devotional Reading: Isaiah 11:10-11

### Golden Text:

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

### I.

#### THE MACEDONIAN CALL

Lesson Text: Acts 16:1-15

Golden Text: Matthew 28:19, "Go ye therefore, and teach all nations."

### II.

#### BECOMING A CHRISTIAN

Lesson Text: Acts 16:22-34; Phil. 3:7-14

Golden Text: Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved."

### III.

#### THE SPOKEN AND THE WRITTEN WORD

Lesson Text: Acts 17:1-15; I Thess. 2:1-12

Golden Text: Hebrews 4:12, "For the Word of God is quick, and powerful, and sharper than any twoedged sword."

### IV.

#### CHRISTIANITY AS LOVE

Lesson Text: Acts 18:1-17; I Cor. 13:1-13

Golden Text: I Corinthians 13:13, "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

### V.

#### LAW, LOVE, AND TEMPERANCE

Lesson Text: Romans 13:1-14

Golden Text: Romans 14:21, "It is good neither to eat

flesh, nor to drink wine, nor anything whereby thy brother stumbleth."

### VI.

#### THE CHRISTIAN WARFARE

Lesson Text: Acts 19:8-12, 18-20; Eph. 6:10-20

Golden Text: Ephesians 6:10, "Be strong in the Lord, and in the power of His might."

### VII.

#### THE HEROISM OF CHRISTIAN FAITH

Lesson Text: Acts 21:14-23:30

Golden Text: John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

### VIII.

#### AN AMBASSADOR IN CHAINS

Lesson Text: Acts 24, 25, 26, 27, and 28

Golden Text: Philippians 4:13, "I can do all things through Christ Which strengtheneth me."

### IX.

#### CHRISTIAN BROTHERHOOD

Lesson Text: Philemon 4-20

Golden Text: Galatians 3:28, "There can be neither bond nor free . . . for ye are all one man in Christ Jesus."

### X.

#### PAUL'S PARTING COUNSEL

Lesson Text: I Timothy 6:3-21; II Timothy 4

Golden Text: II Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith."

## XI.

**JOHN'S VISION ON PATMOS**

Lesson Text: Revelation 1:5-8

Golden Text: Revelation 1:17-18, "I am the First and the Last: I am He that liveth."

## XII.

**THE SUPREME GIFT OF LOVE**

Lesson Text: I John 4:7-19

Golden Text: Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men."

**CHARACTER STUDY PLAN**

In this type of review we have rearranged the lessons so that they classify according to characters. This makes a good review for the adult classes.

**I. PAUL—THE MAN**

The following lessons center around Paul's personal experiences.

Lesson 1

Lesson 7

Lesson 8

**II. PAUL—THE PREACHER**

These two lessons demonstrate Paul's loving ministry to others.

Lesson 2

Lesson 9

**III. PAUL—THE PASTOR**

The next five lessons reveal Paul's Christian admonition to his churches and friends.

Lesson 3

Lesson 4

Lesson 5

Lesson 6

Lesson 10

**IV. JOHN—THE REVELATOR**

The last two lessons deal with John's testimony concerning the Lord Jesus.

Lesson 11

Lesson 12

**POINTED QUESTION PLAN**

This Review plan requires diligent study on the part of the pupils. Each one should be given a copy of the questions and the Scripture answers, a week in advance. Then on Review Sunday, the teacher will ask two or three representative questions from each lesson, the pupils giving the answer. This plan will work very well for the Intermediate classes.

**GOLDEN TEXT REVIEW**

We used this plan last quarter but the memorization possibilities so appeal to us that we feel we ought to use it again. Assign each pupil a Golden Text to be recited before the class. The teacher should be prepared to give a sparkling application after each recitation. This plan ought to appeal to the Junior division. Don't let Review Sunday be a dead one. Put lots of life and interest into it.

**VITAL-TRUTH ILLUSTRATION**

By Albert Mygatt

Dr. Pentecost once met a freethinker who twitted him for putting any faith in the Bible, seeing that the authorship of some of its parts was so uncertain and the subject of such debate. "Look here," said Dr. Pentecost, "who wrote the multiplication table?" "I don't know," confessed the skeptic. "What a man you are!" said Dr. Pentecost. "You believe it, and you use it, and yet you don't know who wrote it!" This placed the caviller in some difficulty, but thinking he saw a way out of it, said, "But the multiplication table works!" "Doubtless," was the triumphant retort of the preacher, "and so does the Bible."

—"Religious Telescope"

This will apply also to the verbally preached Gospel; it worked in the days of the great Apostle, and it works today.

**AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON**

By Anna Benthien

Dear boys and girls:

As we come to the close of the year, we look back over the weeks and months in which we have been studying the Bible, and we see that in each lesson there is one outstanding thought and that is of turning our hearts and minds toward those things which speak to us of Jesus our Saviour. As Paul went about preaching, he did not preach about what he had done or what others had done, but he continually spoke of what Jesus had done for him, and what He was willing to do for others. The message of the Book is a message from God. It tells us of One Who loves sinners. It tells us that we are sinners and that we need a Saviour. It tells us how to live. It has a plan for every life.

Looking over the past year, have we been living for the Saviour as we should? Can we say that every moment was lived for Him? Even though we may have failed Him in the past, we can look forward to the coming year with joy in knowing that we have the privilege of telling others of the Saviour. Let us be giving out the message of Jesus and His love to every one who comes our way. He has done so much for us that the least we can do is serve Him. Let us be faithful in this task, for we want to show Him our love because of what He has done for us.

May the words of this chorus be the prayer of our hearts this coming year:

Living for Jesus, a life that is true,  
Striving to please Him in all that I do;  
Yielding allegiance, glad-hearted, and true,  
This is the pathway of blessing for you.

May the coming year be one of blessing to each boy and girl. Look back over the past year and thank Him for all of His blessings, and look ahead, trusting Him to bring the blessings that you need for the coming year.

Yours in the joy of the Lord,

Aunt Anna

**The Days of Youth***(Continued from page 335)*

about her aunt; had seen her picture, and was a little awed at the coming of so dignified looking a person.

Monday finally came, and the Maxey home was thoroughly cleaned. Nothing new had been purchased because no money could be spared. Mrs. Maxey had borrowed a cot from a neighbor on which she and Caroline could sleep in the kitchen. She had planned to take it down in the mornings and put it in the old woodshed before Aunt Julia awakened.

On the station platform, mother and daughter were calm and composed outside, but inside they were excited and full of doubts. Mrs. Maxey could not help but wonder how her aristocratic aunt would get along in her meager surrounding with just the necessities of life. She wished she could afford better, but she could not, so she had decided not to worry but just to trust the Lord to work all things out.

"Mother," said Caroline, "will Aunt Julia wear diamonds and fine clothes?"

"I imagine so, dear. She used to, but remember, the Lord does not look at the clothes but into the heart."

"I know, mother, but it would be nice to have pretty things, just once, wouldn't it? Is Aunt Julia a Christian?"

"I do not know, dear. If she is she never lets anyone know it. Here comes the train now, let's get a little closer. Oh, there she is," said Mrs. Maxey as she smiled, but with a trace of fear which her daughter noticed.

Caroline looked at the lady who had just gotten off the train and whom her mother was now greeting, and she seemed to shrivel inside. Then she found herself shaking hands sedately with her aunt, when she had planned to give her a big hug. But she saw that one didn't give hugs to people like Aunt Julia.

They were back in the tiny house at last, and were all seated in the parlor. Aunt Julia was trying hard not to let her niece see her dislike and dismay at the bareness of the little house. She sat gingerly upon the worn settee,



and decided before she had been in the house five minutes that she could not stay overnight. She would take the next train out. So when her niece left to prepare the supper meal, Aunt Julia said, "You'll have to hurry, Carol, as my train leaves in fifty minutes."

"Your train!! You don't mean you are not going to stay at least tonight, Aunt Julia?" said Mrs. Maxey in consternation.

"I didn't say in my letter I was coming here to camp, Carol. I have to leave on the very next train." Then as though there were no more to be said on the subject, she continued, "Caroline looks much like you, Carol, only I fancy she will make a better looking woman than you are. How old is she?" asked the aunt as she gazed at the little girl.

"She is ten," said Mrs. Maxey, lifelessly. She did not mind being told she had lost her attractiveness, although many of her friends would have denied it, but she had hoped that her aunt had changed. How well she remembered the fondness her aunt possessed for making others feel uncomfortable by her cutting remarks. As Mrs. Maxey prepared the evening meal, now somewhat glad Aunt Julia was leaving immediately, she wondered why her relative had come and what had she meant by her letter in which she had suggested doing something for her. She had hoped—but then, she should have known better than to hope for anything good from Aunt Julia.

During the evening meal she could not help noticing how much attention her aunt was paying to Caroline, and something within her seemed to give warning of trouble. So she was somewhat prepared for the remarks which her aunt made after supper as she was putting on her wrap in preparation for leaving.

"Carol, I wrote that I wanted to do something for you. I do. I didn't quite know what I should do before I came, but it is clear to me now. I am coming back in a week and will stop off between trains. I will be on my way home. Have Caroline ready and I will take her to live with me until she is through high school and college. I will give her a good education and will also give her a permanent allowance so she will not have to worry the rest of her life. I have taken a fancy to her. This should be quite a boost for you and lift a burden from your shoulders. Goodbye now, dear. Be sure and have everything ready when I return a week from today."

WITH that she was gone, leaving Mrs. Maxey and Caroline so astonished that they could not speak. They stood for a moment looking at the closed door out of which had sailed their relative with all her finery and dignity. Then Mrs. Maxey looked at Caroline and began to laugh. "Aunt Julia has not changed one whit. She always loved to make theatrical exits. I should have known she would save her offer until the last."

This relieved the strain, and Caroline, smiling, but still shocked with surprise by her Great Aunt's offer, put her arm around her mother's neck and said, "Mother, you won't send me away with her, will you?"

"You do not wish to go, Caroline?" asked Mrs. Maxey with a relieved feeling.

"No! No, never!" cried the child as she clasped her mother tighter.

"But Caroline, it would mean a life of ease and plenty for you. You could have a better education than I could give you."

"No, mother, I won't go. What do I care for pretty clothes?" she hesitated. "Of course, I do like pretty clothes, but mother, I would rather wear patches all over my clothes and be with you than to have the most beautiful dresses and live with Aunt Julia."

"Bless your heart, dear, I do not want you to go, but Aunt Julia's offer is a good one and must not be turned down lightly. I have wanted you to have nice things and a good education. Aunt Julia is kinder than she used to be even to make that offer. She means well. The Lord will show us what He wants us to do," said Mrs. Maxey, who had learned not to make decisions quickly without asking her Saviour to guide her in judgment.

The next day after Caroline had gone to school Mrs. Maxey once more sat down with her Bible. How often she had found comfort in its wonderful promises. Through its pages she had come to know her Lord, to love Him,

and to trustfully obey His will. Today as she was reading in the twelfth chapter of Romans, the conviction began to form and grow that she should accept her aunt's offer. It seemed that as she viewed the whole thing she could not let her only child go. Caroline was her whole life and her whole earthly joy rested in this child. But the quiet conviction remained. She must accept the offer. So as she closed her Bible she knew what the Lord would have her do, and with a heart trusting her Saviour, yet heavy with the natural sorrow of the coming separation, she went about her household tasks.

She laid all of Caroline's clothes out on the bed and decided that one dress needed a new collar, another needed mending, another required a pocket to cover up a burned place. All day she kept busy, and as the hours passed she marvelled at the calmness with which she viewed her child's departure. But somehow she could not see into the future nor plan how she would get along alone. All that was a blank and she decided not to think about it until after her daughter had gone with the aunt. She dreaded the time when Caroline would come home from school and she would have to tell her what she knew the Lord wanted her to do. She knew it would be hard on the child, but she need not to have worried, for Caroline had such confidence in her mother and in the Lord that after a few tears she calmly accepted the decision and began to enter into the plans.

The afternoon of the aunt's arrival came. They met the train and tried to hide from each other the sadness of parting. Bravely Mrs. Maxey joked and laughed over trifling incidents. She was almost gay in Caroline's presence, but her swollen eyes told of the break in her mother's heart. Caroline also sought to be happy, all the while hugging in her heart a secret which even her mother did not know. No one knew that every night after the tired mother dropped to sleep that Caroline had slipped quietly out of bed and tiptoed into the other room. Clad in her little white night gown, her thick braids of golden hair hanging down her back, blue eyes shut tight in her earnestness, she had bowed her head and fervently asked the Lord Jesus not to let her go to her aunt's to live.

So when the train pulled in and Aunt Julia did not come, both Mrs. Maxey and Caroline gave a sigh of relief. With light hearts they again entered their home. How good it looked to them. How dear the old settee seemed to Caroline as she lovingly rubbed her hand over the threadbare seat. Both were thinking that at least they had a little while longer to be together. Caroline, looking at her mother, thought that she had never looked so beautiful before. "Mother," she said, going up to her, "I can't leave you." Burying her head on her shoulder she cried as though her heart would break.

Mrs. Maxey could no longer hide her grief from her child, so together they cried. "Dearest," said her mother, "I don't know why Aunt Julia did not come, but I know that the Lord directed us in accepting her offer. We can still trust our Saviour, Caroline. He never fails and perhaps even now He is working things out for us."

Silently they ate their supper that night, hoping against hope that Aunt Julia would not come at all. They went to bed early and again Caroline waited until the sound of regular breathing assured her that her mother was sleeping soundly. Slowly and quietly she lifted the covers, slipped onto the bare floor and tiptoed into the other room. Tonight she thought she would get her Bible and see if she could read a little by the light of the base burner. Being more familiar with the twenty-third Psalm than any other portion, she turned to it and started reading. Then she happened to glance across the page and saw the verse Psalm 22:11. Somehow it seemed to say the very thing she wanted to voice, and with a feeling of satisfaction she read, "Be not far from me, for trouble is near, for there is none to help." Placing her open Bible on the floor in front of her she clasped her hands together and with the light of the dying embers reflected upon her childish face she began to pray softly, so as not to awaken her mother.

"Dear Jesus" . . . (She did not see a face appear at the corner window, which her mother always left open at night for ventilation. Her eyes were closed tight and her child-heart was once more lifted to the Saviour she loved.) In her sweet voice she continued, "I have just read in the



Bible the words, 'Be not far from me for trouble is near'—I am afraid, Jesus; afraid my aunt will yet come and take me. I don't want to leave mother. Lord, I am all she has. Mother says aunty is kind to offer to take me, but, Lord Jesus, I think she is horrid not to take mother too. Please, Jesus, make her see this. Do not let her take me, Lord, for I need my mother. She loves me, and Aunt Julia looks like she doesn't know how to love anybody."

(The face at the window was still there, fascinated, staring, and thoughtful.)

"Lord Jesus, I have prayed every night since mother said it was your will for us to accept Aunt Julia's offer. Will you hear my prayer, dear Jesus, even though I am just a little girl, and not let my aunt come? If she comes, I suppose I will have to go, so keep her away, Lord. Let her—let her get into an accident, but not be hurt, not hurt much, anyway, Lord—just enough to keep her away so I can be with my mother. In Jesus name, Amen."

The face at the window withdrew. The curtain separating the room in which the child was praying from the bedroom swayed just a little as Mrs. Maxey quietly but quickly got back into bed.

As Caroline pulled the covers gently over herself and with a sigh settled down to sleep, she little realized that her mother was awake.

The next morning while the two were at breakfast a loud rap was heard at the door. When Mrs. Maxey opened it a telegram was placed in her hand. Quickly she tore the envelope open and read:

"Dear Carol:

Very unusual accident has occurred. I am not hurt much—just enough to keep me away. Have changed my mind about taking Caroline. Sending money instead. Love, Julia."

Mrs. Maxey, having seen the face at the window the night before, looked at the place from which the telegram was sent and was not surprised to find it was sent from the very town in which they lived, but she did not tell this to her daughter, and Caroline never ceased to wonder at the way the Lord had answered prayer, even causing her aunt to use the very words in her telegram that she had used in her prayer.

"Oh, mother! how wonderful. You know the Lord must have wanted us to be willing to accept Aunt Julia's offer, never planning for me to go," said Caroline, smiling from behind a big slice of toast.

"Isn't that just like the Lord," said Mrs. Maxey, understanding now why she had such calmness in getting Caroline's things ready to go. "I think you are right, dear. The Lord often tests us to see if we are willing to do His will."

"I hope—" said Caroline thoughtfully, remembering her prayer, "I hope Aunt Julia didn't get hurt very much."

"She said, 'not much, just enough to keep me away,'" said the mother with a knowing smile.

## Fundamental Facts of the Faith

(Continued from page 329)

only been willing to make a few concessions. He might still be having the benefit of Satan's superior advice and the fine cooperation of the fallen angels.

God's early organization of the radiant host which surrounded His throne in glory was a centralized authority. It met with violence when Satan and his followers rebelled, but God simply continued along the old lines. The rebels are out and the organization of heaven is still a centralized authority.

We further consider,

### II. THE ORGANIZATION OF ISRAEL IN THE DAYS OF MOSES

THE passage bearing upon this subject occurs in Exodus 18:13:

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

As Israel grew larger, the task of judging among the people became too big for Moses to take care of by

himself. At Jethro's suggestion, he appointed a group of assistants. Observe, they did not hold an election and fill these positions by a vote of the people. The record says clearly, **MOSES CHOSE MEN**. This is centralized authority with a vengeance. It is evident that when Moses calls men to his side to aid in bearing the burdens of government he **DELEGATES** authority. He does not distribute it. His assistants were still answerable to Moses. They were not independent.

Thus we see that in those wilderness days of ancient Israel, Moses organized the nation, using the centralized authority idea as the basis of the organization.

Let us now consider,

### III. THE ORGANIZATION OF GOD'S PEOPLE IN THE JUDGES PERIOD

AS THE people of Israel entered the Judges period they had the example of Moses, that great leader who has so clearly led the way into centralized authority, fresh in their memory. But, alas, they had evidently failed to catch the message, for centralized authority began to disappear. Joshua's leadership was much less aggressive than Moses'. Before Joshua's death the evidences of the breakdown of centralized authority were everywhere. Organization became practically defunct. The marks of disintegration were startlingly apparent.

As the Judges period wore on, every kind of sin began to make its appearance among the tribes of Israel. Dishonesty, impurity, adultery, idolatry, violence, ruthlessness, and bloodshed. Some of the tribes fell into the hands of enemies. Others of the tribes went to fighting among themselves. Some of the tribes deteriorated to such an extent as to nearly pass out of existence. Judges would rise for a period, having influence of a more or less limited sort. Criticism and bickering were rampant. Out of the splendidly organized nation which had come with Moses out of the wilderness to the border of the promised land, had emerged this discouraged, demoralized, disorganized, disintegrating mass of stumbling, groping, staggering men and women.

What is the secret of this awful change? The answer is found in the last verse of the book of Judges. The verse is the Holy Spirit's own analysis of the horrible down-grade which had taken hold on Israel. The passage reads:

In those days there was no king in Israel: every man did that which was right in his own eyes.

The secret of Israel's awful backsliding is out. She had no king! She had no leader! She had lost the truth of centralized authority, and the heart-breaking outgrowth was that every man did that which was right in his own eyes. In other words, every man was independent. May God deliver us from the man or the institution that is independent. Independence leads to chaos. The need of the hour is organization, cooperation, and a recognition of a centralized leadership and authority which is led and controlled by the Holy Spirit of God.

The organization of God's people in the Judges period went to pieces and the disastrous results were incalculably evil.

We consider,

### IV. ORGANIZATION IN THE KINGS PERIOD

AS SOON as Israel returned to national organization her condition began to improve. It took David nearly twenty years and several civil wars to bring the confused and battling tribes back into national unification. But he succeeded under the blessing of God and the nation began to prosper in a marvelous way. Centralized authority was restored, the evidence of divine approval was everywhere seen.

The attitude of the Holy Spirit toward the king and his authority is clearly revealed in several Proverbs passages. Proverbs 20:26 says,

A wise king scattereth the wicked, and bringeth the wheel over them.

Here is centralized authority indeed, and highly commended by the Holy Spirit at that. The king who behaves himself correctly, scatters evil doers unhesitatingly. If this practice were followed by kings and rulers in this day



and age. Communism would be quickly and effectively stamped out.

Proverbs 24:21 says,

My son, fear thou the Lord and the king: and meddle not with them that are given to change.

This interesting passage endorses centralized authority, but adds a warning to God's people to have nothing to do with those who are given to change, that is to say, meddle not with those who would drag your soul into a "new deal."

And Proverbs 30:29-31 says,

There be three things which go well (that is to say, are comely in their bearing) . . . a lion, which is strongest among beasts, and turneth not away for any; a greyhound; a he-goat also; and a king, against whom there is no rising up.

Four things named in this passage which are especially comely, and the fourth is a king against whom there is nobody interfering with his authority. Thus we find that in the Kings period of Israel's history the biblical testimony in favor of centralized authority was delightfully clear and plain.

Finally, we consider,

### V. ORGANIZATION IN THE CHURCH

**T**HE teaching of the apostle Paul on this subject is crystal-clear in its beauty and plainness. Romans 12:8 says, in speaking of spiritual gifts,

He that giveth, let him do it with simplicity;  
He that ruleth, with diligence.

Thus we see that one of the gifts of the Holy Spirit, given as God sees fit to distribute, is the gift of RULER-SHIP.

Hebrews 13:17 says,

Obeys them that have the RULE over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you.

In one passage Paul says that there are those who have the gift of rulership. In another passage Paul says that the saints are to obey them that have the rule. He is teaching centralized authority so plainly that it needs no elucidation.

And in Titus 1:5 Paul instructs Titus to go to the cities of Crete and ordain elders. Thus Titus exercises delegated authority and Paul exercises centralized authority. But some one will say, "That was Paul. He could exercise authority." But friend, you have forgotten that the gift of rulership continues throughout the age of the Body. The death of Paul put an end to HIS exercising centralized authority on earth, but it did not put an end to the gift of rulership.

Centralized authority is God's method of governing. All other methods are taboo. The spiritual blessing and discipline in centralized authority is unquestionable. To the governed, the blessing is in learning the lesson of submissiveness and obedience. To the one who wields the authority the blessing is in the discipline of learning to govern unselfishly, altruistically, benevolently, lovingly. The training is as great for the ruler as for the ruled.

There are those who say that when we endorse centralized authority we are advocating dictatorship. This accusation is false. Dictatorship is a satanic plagiarization of centralized authority. There is a vast difference between biblical centralized authority and the horrid tyranny we find represented in human dictatorships, whether political or ecclesiastical.

The purpose of a dictatorship is selfish and destructive.

The products of a dictatorship are persecution, suffering, and factions.

The prerequisites to the proper functioning of a dictatorship are adroit showmanship and the backing of the politicians.

But the purpose of biblical centralized authority is benevolent and protective.

The products of biblical centralized authority are peace and unity.

The prerequisites to the proper functioning of biblical centralized authority are love and loyalty.

But the marvelous demonstration of Scripture, that God endorses centralized authority, is to be revealed in the future. God has shown that He is an Advocate of centralized authority by His organization of the universe, by His organization of His nation Israel, and by His organization of the Church. But in the coming age He will demonstrate His position on centralized authority by His organization of the Kingdom. Christ shall be supreme. He shall rule and reign as King of kings, and Lord of lords.

The chief way for us Christians to show our confidence in centralized authority is to yield our lives to our blessed Lord to transform us, to use us, to send us where He will, and to teach us to say with Paul—that in all things Christ shall have the preeminence.

## Sunday School Worker's Lesson

(Continued from page 327)

Christ as your Saviour?" He replied, "My teacher asked me to go to the park one afternoon, and we went alone. While we were walking in the park she began to talk to me about my coming to Christ, and told me how anxious she was that I should be a Christian. Right there, sir, I gave my heart to Jesus, I couldn't help it."

That is the compulsive power; that is the saving force of a personal relation. I recall one teacher for whom I did not have the greatest admiration until accidentally I found her after Sunday-school hour with four of her boys on their knees, and all of them bathed in tears and all converted to Christ. Admiration is a lost idea in my thought of her now; it is the profoundest appreciation.

To read the biography of Helen Keller is to be taught with unparalleled emphasis this great lesson of life. The girl escaped from the darkness and silence of her dungeon by the wisdom and sacrifice and personal relation of a noble teacher. Her spirit was imprisoned until the hand of love was laid upon the doors and she was set free. Her signals had never been answered. Her agony and mystery no one can imagine. The unique power and tender love of her teacher must stand as one of the marvels of science and religion. It was the life of another that touched her, literally touched her and told her what water was, what an orange was, what the sun and summer were, what rain was, that revealed her world to her. When she had fallen and hurt herself, through these fingers of another came the message, "I love you," and with her fingers on her throat the child spelled out, "And I love you." This is wonderful, but is not a greater work given to the teacher in relation to the immortal soul and spiritual things? This same personal power will accomplish the wonder of salvation and open blind eyes to visions of God, and deaf ears to the forgiveness of Christ, and teach dumb lips to make the music of heaven. This is the greatest of all works and lies within the power of every Sunday-school teacher. This is the hour most golden in its possibilities among the young. The teacher holds the key to their hearts, it is the key of personal love and contact.

## Methods of Evangelism

(Continued from page 328)

the past several years of mystery object lessons. These things afford a marvelous opportunity to preach the Gospel to an attentive audience and at the same time, reveal the fraud of professional tricksters, without divulging the mysterious element in the object lesson. It should be remembered, however, that our mission is to preach the Gospel, lead the lost to Christ, and teach the Word—not to entertain. The writer is always a little skeptical and somewhat displeased when someone wants to see a certain object lesson out of the service where the Word is preached, or wants to have a special number played for some friend on the writer's mystery musical instrument, the Victor Theremin. Not always, but usually, the motive is to hear or see without being subjected to the preaching of God's Word.

One other thing should be mentioned concerning getting and holding a crowd, and methods of evangelism,



and that is advertising. Just what is the best method of advertising? The papers are good, but if extensive advertising is done through this channel, the cost is prohibitive. Handbills, cards, etc., are of some value, but the best possible advertising is personal contact of each individual. This can be done by offering a worthwhile prize to the one who brings the greatest number to the services during a given time. Care should be taken, however, to see that everyone who works is rewarded, and that no one's feelings are hurt. There are some who object to this method, saying that there is a selfish motive behind the work of those who thus help gather the crowd, and not a spiritual motive. To those I would answer, God has offered rewards to every child of His that earnestly labors in His service.

THE most important thing in every evangelistic meeting, or in every church, is earnest prayer. Not prating about prayer, but a definite group of people praying. This usually is not the church itself, although there are always those praying Christians in the church, but it is usually a group somewhere holding up the evangelist and the meetings before the Throne of Grace. Organized prayer groups where a meeting is to be held are always good, but much more can be accomplished in a shorter length of time if there are several spiritual groups besieging the Throne of Grace for the revival of the saved and the salvation of the lost. If prayer is neglected, and the preaching of the Word of God is left out, all the methods in the world will never bring about a revival.

## Personal Evangelism

(Continued from page 326)

not speak to him about his soul for fear that it might frighten him. I was simply to go talk in a general way, winning his confidence, and to lead him to Christ at a subsequent time. I can still remember his white face on the pillow, and I can still feel the touch of his cold hand as I said good-bye and went away. The next morning I came to see him, only to have the information that he was dead, that he had died shortly after I was in his room, unwarned and lost so far as his friends knew, and yet I had looked into his eyes and held his hand in mine and had not won him.

As to the manner in which we go aside from being natural, let it be remembered that first of all we must be kindly. As a rule we need not go with an argument, for not many people are won that way. Men do not think their way into the Kingdom of God, they may think their way to the boundary line of the Kingdom, but the step into life is a step taken by faith.

Second: We must be very solemn about it, for while it is a joyous thing to be a Christian, yet at the same time it is an exceedingly solemn errand upon which we have come to tell them that they are hopeless without Christ.

One of the officers of my church once drove four miles through a blinding snowstorm, on such a mission. He was an old man and could not well leave his comfortable home, but when he stood in the blacksmith shop of a young man, who was amazed to see him there on a stormy day, he said to him, "I promised your old father that I would look after you spiritually and I have never spoken to you. Oh, my friend!" he said, "I am concerned for your soul." He turned away and went to his home, thinking he had made a dismal failure of it, was ill for days, and did not come again to the meetings but that very night the young man came to the church to say that he never had been moved either by a sermon or a song in his life, but the solemn word of that old faithful Christian had stirred him through and through, and he rose that night to make his confession of his Saviour.

Third: If it is possible, pray with them and for them. I have for years known intimately a gentleman who was one of seven sons, six of them were Christians but one of them was far away from Christ. He had almost broken his mother's heart, who was wearying for him as the Scotch people say. One of her old neighbors came in and said, "Mrs. M., why don't you give John up? You have six boys for Christ, rejoice in them and let him go." "My old mother," said my friend, "rose to her feet and taking hold of the chair for support, said, 'I will never give him up. I gave him to God before he was born, I

carried him to the church as soon as I could walk and placed him upon the altar; he is God's child and He will have him if He turns the world over to get him,' and she lived long enough" said my friend, "to see her boy a Christian, a judge of one of the highest courts in America, and an officer in the church."

But when all these suggestions have been made and the rules of men have been studied, this one thing must constantly be remembered: there must be the deepest sort of concern. Without this, preaching becomes professional and our effort mechanical, our evangelism is not the sort that takes hold upon the hearts of lost people, and one of the most encouraging signs of the times is that there seems to be a deepening concern on the part of men and women in the church that the lost should know Christ.

In an Eastern town a series of meetings was in progress. The ministers were preaching night after night and one night the Baptist minister was asked to preach and invite the lost to take a stand for Christ. He stood pleading with those to come to the front who desired to know Him as a Saviour, and at last one of his brother ministers said to him, "Doctor, it is useless to wait longer, they have all come for tonight," and yet he waited. "Will not another one come?" he said, and finally in the audience a young man started to the front. The minister met him halfway down the aisle, threw his arms around him as he said, "Oh, my son, my son, you have come, you have come," and then he went back to the platform to say, "I think I should have died if he had not taken a stand for Christ tonight," and one who sat with him on the platform said that he believed that he was almost nearer dead than alive as he stood waiting and pleading.

Such concern always has weight with the unsaved, for it may be set down as a rule that the lost people of our homes and communities are never more concerned for themselves than we are concerned for them.

## In the Book Nook

(Continued from page 330)

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—A. E. B.

## As the Editor Sees It

(Continued from page 325)

punctuality, the self-subordination and control, the habit of obedience to the leader, and the teamwork which comes from military training are surely attributes which are of great use in business life.

Special notice should be given to the phrase "the habit of obedience to the leader." This is exactly in accord with the teaching of the Word of God, which says,

OBEY them that have the rule over you,  
Children, OBEY your parents,  
To OBEY is better than sacrifice.

That which is fundamental in a military unit is just as necessary in the Gospel Army. Good soldiers of Jesus Christ will give allegiance to their human leaders in acknowledgment of that Divine leadership to Whom all human leaders are subordinate.

—E. E. L.

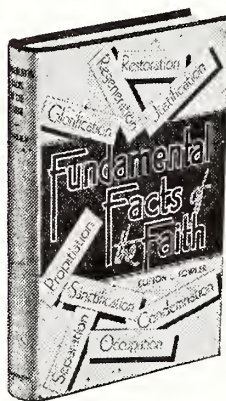


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- The gift of a truck load of meat and vegetables, which, together with the prospect of other such gifts, will greatly aid in the replenishing of our depleted larder.

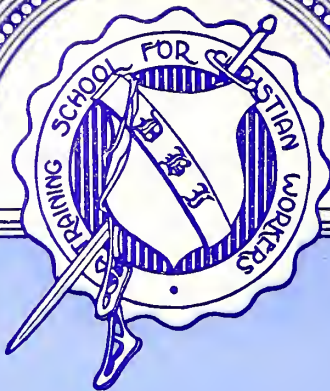
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- Daily provision for food, fuel, lights, and transportation.
- The clearing of the entire deficit.
- Our need of additional equipment and repairs.
- A new dormitory for our men.

“LET US OFFER THE SACRIFICE OF praise to God continually, that is, the fruit of our lips, giving thanks in His Name. But to do good and to communicate forget not; for with such sacrifices God is well pleased” (Heb. 13:15-16).

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*He that  
winneeth souls  
is wise.*

*Prov. 11:30*





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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job. 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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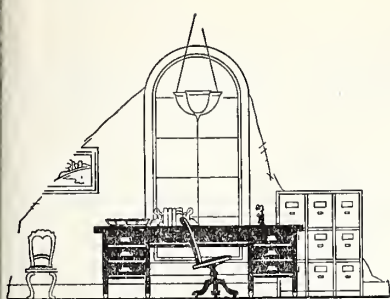
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## AS THE EDITOR ♦ ♦ ♦ SEES IT

### *The World Peace Number*

**P**EACE, peace is the cry of every human heart. No one loves strife, dissension, and war. More and more every day one hears and reads the anti-war propaganda. Men really want peace but do not know how to obtain it. As someone has jestingly put it, "Men want peace so badly they are willing to fight for it." There is a solution to this difficult problem and the personal, visible return of Jesus Christ is that solution. The Christmas season reminds us of that Babe in the manger Who shall some day be *KING OF KINGS AND LORD OF LORDS*.

### *Sunday Afternoon Bible Class*

**O**N NOVEMBER 15 President Fowler resumed his Sunday Afternoon Bible Class which, in the years gone by, had become an integral part of the testimony of the Denver Bible Institute. This class was discontinued some three years ago due to the heavy program which the many Sunday activities involved.

Repeated requests on the part of friends throughout the city of Denver led to the re-opening of this Bible class.

At the opening session a fine company greeted President Fowler as he presented the first in a series of studies on the book of the Revelation. Many of the old friends from far and near who formerly attended the class, together with a host of new ones, were present with Bible and notebooks, eager and desirous to learn more of God's precious Word.

Inspiring music under the able leadership of Rev. Jesse R. Jones, Director of Music at the Institute, assisted by a twenty-piece orchestra and a chorus choir, consisting of the day school students at the Institute, made the old gospel hymns live anew. Already the blessing and interest manifested has vindicated God's dealing in the resumption of this city-wide testimony.

—C. R. L.

### *Work for the Negro*

**G**OD continues His blessing upon the work of the Dallas Colored Bible Institute, Dallas, Texas of which Mr. E. H. Ironside is founder and superintendent.

The work has come to the place where it stands in need of a new building. Mr. Ironside is appealing for \$30,000.00 to pay for a suitable piece of real estate and an adequate structure for the work being done at

the Institute. The colored people of America are so sadly neglected when it comes to distinctly fundamental testimony that this splendid Christian service should appeal to fundamental believers everywhere. A school paper is also being planned. We bespeak for this worthy work the prayers and, as God leads, the loving gifts of the "Grace and Truth" family.

### *Whiskey*

**A** FEW days ago a boy of eighteen in Detroit drank a pint of whiskey on a dare and a few minutes later lay dead. Not many days later, in the city of Denver, a man in his thirties drank a goodly



### *Peace*

*We hear the words of love,  
We gaze upon the blood,  
We see the mighty sacrifice,  
And we have peace with God.*

*'Tis everlasting 'peace!  
Sure as Jehovah's name;  
'Tis stable as His stedfast throne,  
For evermore the same.*

*Our love is oftentimes low,  
Our joy still ebbs and flows;  
But peace with Him remains the same,  
No change Jehovah knows.*

*We change—He changes not;  
Our Christ can never die:  
His love, not ours, the resting-place,  
We on His truth rely.*

*The cross still stands unchanged,  
Though heav'n is now His home;  
The mighty stone is rolled away,  
But yonder is His tomb!*

*And yonder is our peace,  
The grave of all our woes;  
We know the Son of God has come,  
We know He died and rose.*

*We know He liveth now  
At God's right hand above;  
We know the throne on which He sits,  
We know His truth and love.*

—Edward Dennett



quantity of whiskey on a bet and became a corpse in short order. These are merely samples of the awful thing which was foisted upon our country when repeal destroyed prohibition. These were bad enough, but the terrible part of the liquor tide which is overwhelming the nation is the destructive power it exerts in the realm of spirituality and morality. The souls of men are reduced to indescribable corruption, women are debauched, children are influenced into delinquency, and the public conscience on spiritual things is mutilated and destroyed. Well spake the inspired writer when he said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 20:1).

### *Born from Above*

**T**HE awful manifestations of man's total depravity which have been "cropping out" in the last few months have caused certain thoughtful but Christless newspaper writers to cast about for a solution to the sin problem. One writer, greatly perturbed, and waxing eloquent, says,

You cannot change men by legislation . . .  
you must change men from the inside.

We think he meant well, but we must earnestly disagree. For if the change comes *FROM* the inside of man, then there is something good in man, and the Bible says, "In me . . . dwelleth no good thing." Any change attempted from the inside of man is doomed to failure. Jesus told Nicodemus where the change had to come from in John 3:7,

YE MUST BE BORN FROM ABOVE (R.V.  
Margin).

The change which must come to man cannot be superinduced by legislation. It cannot be wrought by reform. It will not come "*from the inside*," for man does not have a divine spark. The mighty power which will bring the change so sorely needed in the life of every man comes from God, and God alone—

Ye must be born from above.

### *The Nature of Man*

**T**HE Holy Spirit, many years ago, in describing the depravity of man, made that depravity graphic by this startling expression: "Their feet are swift to shed blood" (Rom. 3:15 and Isa. 59:7). It has taken some of the incidents of the Spanish Civil War, now going on, to give this awful photograph of what man is by nature its touch of realism. Although the declaration of man's bloodthirsty nature was made ages back, the Holy Spirit was not mistaken.

Prince Ludovic Pignatelli D'Aragnon, an officer of the so called "insurgent" army which is seeking to drive Communism out of Spain, tells the following incident of the war, to illustrate Communistic ruthlessness. It just as thoroughly illustrates the brutal depths of wickedness in every human nature.

A detachment of men, under the command of

Prince D'Aragnon approached the beautiful convent of Santa Maria Silvela. The Communistic army from Madrid—the so called loyalists—had already been there and worked their awful atrocities.

When the Prince and his men entered the inner court yard of the convent, they were halted by the horror of the sight which greeted them. Hats came off involuntarily. At first all was silent. Then some prayed, some went to cursing under their breath, others broke out in unrestrained oaths and threats to make the Reds pay for their dastardly acts. For before them was a gigantic smouldering fire which had been built on the bodies of 100 young nuns and 300 girl students. These four hundred young women had been attacked, some stabbed, and some disembowled. Then stacked in hideous funeral pyre and burned with the convent furniture. When the Prince and his men arrived some of the young women were still writhing in their death agonies.

Another illustration of man's utter depravity is furnished us by Brisbane:

An unfortunate priest was led into one of the numerous bull rings, in which Spain has carefully nurtured and preserved her original brutality. He was compelled to go on all-fours, imitating the movements of a tortured bull, while young Spanish men AND GIRLS amused themselves hurling into his flesh the small, sharp darts, bandilleros.

Finally, when in spite of the torture, he refused to obey the order to utter blasphemous words, he was horribly mutilated, then butchered.

No wonder the Holy Spirit cried out, "Their feet are swift to shed blood."

So terrible, so rabid, so pitiless, so wicked and filthy is the nature of man that there is no healing balm that can do man any good whatsoever except the blood of Jesus Christ our Lord.

The same Holy Spirit Who reveals the envenomed corruption of the nature of man also reveals the way out: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

### *Jesus Never Fails*

**A** BEAUTIFUL testimony of our Lord's un-failing resourcefulness is given by the apostle John in the words,

He Himself knew what He would do (John 6:6).

These words were written in connection with the memorable feast of the five thousand. On that occasion our Lord and His disciples found themselves confronted with the colossal task of feeding five thousand men in addition to the women and children that were with them. The multitude had followed the Lord Jesus into the wilderness because of His healing powers, and now they were hungry.

The bewildered disciples could not cope with the problem. One of them remarked that even two hundred pennyworth of bread would be insufficient to feed so huge a crowd. Another explained how futile to

(Continued on page 380)

# The Wondrous Hour when World Peace Arrives

By RICHARD S. BEAL

*I AM very pleased to have this opportunity of dealing with a theme of more than passing importance. It is an issue which cannot be ignored in a day when many foolish and strange demands are being made upon our government.*

*I am reminded of the teacher who asked her class if anyone could tell her the shape of the earth. One chap shot up his hand high in the air, indicating that he could answer the question. "Perhaps Ferdinand can tell us the shape of the earth," remarked the teacher. "All I know is what my father learned about it in the newspaper," replied the lad. "Why, what is that?" "He says it is in a mighty bad shape just now."*

*As I present this theme of sword-government I shall deal with it from four standpoints. First, from the standpoint of prophecy; second, from the standpoint of human nature; then from the standpoint of the devil, taking a look behind the scenes, as it were, in so doing; and from the standpoint of the Divine principle in government. —R. S. B.*

EVERY issue of life, whether it involves the individual, the nation, or the world, should be faced from the standpoint of Scripture. The Bible has been given to man for the purpose of shedding light upon those problems which vex his mind. I am among those who believe that the Scriptures are the inspired Word of God; that they give to us His mind upon the vital issues of life, and reveal His plan for the nations of earth.

The American Legion's continual plea for national defense is the voice of common sense. It is more, because it is the function of government to furnish adequate protection for its citizens against enemies that may approach from without or arise from within. It is even more than these, because it is the principle laid down by God in the face of unseen and subtle demoniacal forces which are ever at work inciting to war the covetous nature of man.

A lot of sentimental twaddle about peace is being passed around today as though it were gospel truth, but it is as far from Scripture as evolution is from reason and fact. Men are crying peace, peace, when there is no peace, and when by the nature of the case, there can be none. So long as man lives in rebellion against God and refuses to repent, it is impossible for him to produce peace. The testimony of history, the logic of reason, and the revelation of God unite to confirm the truth of this proposition. Do not misunderstand me. Peace is desired. Only a fool wants war. But man-made peace is not worth the paper on which its terms are written. God is not the author of war, though He has used war all through the centuries as a means of judgment upon ungodly deeds and rebellious ways of nations. Against the idolatrous practices and the wicked unbelief of His people Israel, time and again God hurled the armed forces of pagan empires to chasten them and bring them to their senses.

The present crop of Pacifists seem to be woefully ignorant of their Bibles, the lessons of history, and the elementary traits of human nature. Their hopes are

illusions and their efforts vain. Men at war with God in heaven cannot produce peace for Him on earth.

One starry night in far away Bethlehem when our Saviour came into the world through the portals of a woman's life, angelic hosts cried out, "Glory to God in the highest, and on earth peace." Yes, this is exactly what they heralded. But to whom does this peace belong? How simple the answer and how direct: "Among men in whom He is well pleased." Those in whom He is well pleased are those who have received the Lord Jesus Christ as Saviour and Lord. Apart from this there can be no peace for any man.

So many have said to me that it is not Christian for a man to be a soldier and train to kill men, and these people are amazed to find that I am not in accord with that unpatriotic and unscriptural practice of getting college students to sign a pledge that they will never again bear arms no matter what the circumstances! A Japanese "red" by the name of Kagawa who is visiting in America is sweeping multitudes off their feet by his empty talk on community cooperatives and his impassioned plea for world peace. If Kagawa knew the first thing about the Word of God he would never open his mouth to support the highly colored bubble of better pay, a better day, and a better world produced by Communism or human ingenuity of any sort even in the name of God.

Perhaps it might be well for us to pause for a moment for the consideration of a vital principle which runs through the divine Word, and observe the clear distinction which God makes between individual killings and governmental killings. God has not given to the individual the right to take life, for the Law said, "Thou shalt not kill." But this prerogative was placed in the hands of government for defense, for protection, and for order.

To Peter, when he cut off the ear of the soldier who was numbered among those who were about to lay hold of Jesus, the Master said, "Put up thy sword."

(Continued on page 375)



# How Can We Have World Peace?

By ERNEST E. LOTT

*L*OTT gives the one and only answer to the world-peace question. In an hour when the din of conflicting voices and opinions tends to becloud the mind, it is a joy to come back to the simple teaching of God's Word. There is no solution of the war problem except the one given by Mr. Lott in this article.

*T*HERE has been a host of answers to this question. Many have been theoretical and some have actually been tried, but none have proven successful. The World Court and League of Nations with their "disarmament" and "sanctions" skeletons died a natural death.

It is very evident that since all of the attempts at world peace have failed there must be a reason. The real difficulty is that man has been trying to correct the effect instead of the cause. He has tried to take away the bullets, guns, and battleships instead of the desire to use them. If man's desire can be changed disarmament will be a natural consequence and world peace will follow automatically.

In answer to the problem of changing a man's pugnacious desires, we would say that three existing conditions must be revolutionized. First, the curse on the mineral, vegetable, animal, and human kingdoms must be removed. Secondly, the devil's powers must be greatly curtailed. And thirdly, human government must be replaced by one which is incapable of making mistakes. Let these three conditions be changed and world peace will no longer be a dream, but a reality.

Our task is to ascertain how the above changes may be accomplished.

## I. WORLD PEACE WILL COME WHEN THE CURSE IS REMOVED FROM THE WORLD

*E*VER since the day that Adam was expelled from the beautiful garden of Eden, the ground and all that depends upon it has been under a curse.

Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return (Gen. 3:17-19).

That the curse is still present one cannot deny. It brings us drought, dust storms, grasshopper plagues, bug and worm pestilences, and every imaginable hindrance to the normal productivity of the earth. As in the days of Joseph, famine may hold sway in one part

of the world while the other is overburdened with plenty.

The tiller of the ground is not the only one who meets with such reverses, for the livestock keeper has his problems, too. Disease, sickness, wild animals, bad weather, and poor grazing contribute their share toward the stockman's headaches.

The miner who would wrench from the earth's grasp her gold, silver, and coal finds that at best his job is a difficult one, and that with all the modern methods of high explosives, drills, elevators, etc. He who would take gas and oil from earth's storehouses must spend great sums of money drilling and testing, and after all may have a dry hole as the reward of his labors.

You say, What has this to do with interfering with world peace? Man is a creature of greed and avarice. He, like a wild animal, looks to greener pastures and decides to satisfy his acquisitive impulse. He uses the sword and cannon to force his neighbor to yield. It becomes, using a phrase which has been spoiled by the Evolutionist, "the survival of the fittest." World peace is an impossibility with men flying at each other's throats on the pretense of "more room for colonization," or "a need of more extensive natural resources," or other reasons equally as plausible.

The Word of God holds forth a promise for a future Utopia that has no room for the curse. It shall be a time when the earth, as in the days of the garden of Eden, shall give forth her increase unhindered by a handicap.

Our land shall yield her increase (Ps. 85:12).

The desert shall rejoice, and blossom as the rose (Isa. 35:1).

It shall blossom abundantly (Isa. 35:2).

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree (Isa. 55:13).

Although this is poetic language, yet it is to be fully accepted as a declaration of literal changes that shall take place in the coming Kingdom age. One might  
(Continued on page 378)

*P*EACE has come to be counted an essential to a stabilized society.

Yet the cry for peace is all too largely superficial, short-circuiting the far more needful question of a personal, deeply experienced, and highly satisfying possession of peace in the soul.

—Norman B. Harrison

# The Comings of the Prince of Peace

by THE EDITOR

**T**HE old world needs peace; yea, the poor old war-ridden earth cries out for that which does not come—blessed, glorious peace. But there can be no peace while sin is in the saddle. And we are forced to admit that sin is rampant everywhere.

For centuries, yea, and to the present day, the face of the earth has been and is a bloody welter of multiplied wars. The history of the past is a staggering kaleidoscope of furious armies rushing at one another in battle. The history being made today is an awful pageant of destruction of life as civil war works its death-dealing havoc in one section of the world-field, predatory nations seize vast territories by the edge of the sword and horrid bloodshed in another section, and ruthless Communism plots world revolution everywhere. Mighty nations rise and fall as the world resolves itself into a vast battlefield.

But God has promised peace. Unfortunately many men view the promises of God lightly. But in spite of the inherent skepticism in the hearts of men, the promises of God are "yea and amen in Christ Jesus." When God pledges His Word that peace shall yet come to this old blood-drenched earth, it may be set down as an absolute and inescapable fact that *peace is on the way*. It may seem to linger, it may seem to be delayed, but the "Word of God cannot be broken." World peace shall yet arrive.

But the coming of world peace shall *not* be brought about by any of the many methods—political, military, financial, religious—which man is today so vigorously advocating. The coming of world peace is utterly and entirely dependent upon the coming back to this earth of Him Who, when He was here, came unto His own and His own received Him not.

The promises of the peace which God, through Jesus Christ, purposes to bring about upon the earth, occur frequently in Scripture. The thirty-seventh Psalm contains one of these promises. The Psalm is a prophetic Psalm and describes the terrible condition which shall prevail on the earth in the Great Tribula-

**O**UR editor deals with a familiar and yet appropriate subject for the Christmas season. Christ's coming is truly a necessity if we would have universal peace.  
—E. E. L.

tion. The Second Coming is just at hand and the saints are exhorted to be waiting and watching. Verse seven says, "Rest in the Lord, and wait patiently for Him." The admonition which follows evidently speaks definitely of the Antichrist. The words are "Fret not thyself because of him who prospereth in the way, because of the man who bringeth wicked devices to pass." The Antichrist is the sinful dictator who shall bring "evil devices to pass" and who for a little season shall "prosper in the way." Having set forth the woe-filled condition which shall prevail in that future appalling tribulational hour, the Psalmist, directed by the Holy Spirit, now throws in a most heartening prophecy.

For yet a little while, and the Wicked One (another reference to the Antichrist) shall not be; yea, thou shalt diligently consider his place, and it shall not be.

But the meek (the Lord's people) shall inherit the earth; and shall delight themselves in the abundance of PEACE (Ps. 37:10-11).

Here is one of the prophecies of coming peace on the earth. But the time indicated must be most carefully noted. This prophecy clearly shows that peace shall come at the climax of the Tribulation and the opening of the Kingdom. The specific exhortation to "wait patiently" for the Lord, standing as it does in the immediate context, says just one thing: the end of the Tribulation, the doing away with the Antichrist, the coming of the Lord, and the opening of the Kingdom are events that meet—they *synchronize*; they are as one event. They represent the apex moment in prophecy. It is that moment, the moment of the coming back of the King, which shall at last bring peace to the war-torn earth.

The Scriptures indicate that the political center from which world peace is to be administered is the city of Jerusalem itself. When this fact is recognized the admonition of the Psalmist to "pray for the peace of Jerusalem" becomes outstandingly significant. The day of the peace of Jerusalem is the day of world-wide peace. Thus, when we read the prophet Isaiah, speaking of the coming day of the peace of Jerusalem with an air of absolute assurance, we realize that that day is a day which may be relied upon. It is not a figment of the imagination, it is a divine prediction, the fulfillment of which is to be confidently expected.

**H**OW different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God.

—Fenelon



Rejoice ye with Jerusalem, and be glad with her . . . For thus saith the Lord, Behold, I will extend PEACE to her like a river, and the glory of the Gentiles like a flowing stream (Isa. 66:10-12).

Amazing prophecy! Peace is ahead. Jerusalem, the city of the Jews, yea, and the city of the great King, the City of Peace, is to be the center of that peace. And the particular feature which God is specially careful to accent is the fact that this wondrous future peace includes the glory of the Gentiles flowing "like a stream" to Jerusalem. What a picture! The Gentile nations of the earth pouring forth their glory upon Jerusalem, the Jewish capital. This is the divine definition and delineation of peace. When the Gentile nations become willing to bestow their honor and prestige and glory on Israel, then there shall be peace. But, today, the Gentile is making the Jew to be the very offscouring of the earth. So long as this condition continues there shall be no peace—there shall be naught but war. And this condition is doomed to continue until our Lord and Saviour Jesus Christ comes back from heaven to put a stop to it.

In studying the two comings of the Prince of Peace, we first discuss,

### I. THE FIRST COMING OF THE PRINCE OF PEACE

**T**HE midnight sky of Judaea rang with the angelic announcement,

On earth PEACE, good will toward men (Luke 2:14).

These thrilling words were the climax of the message of the angels concerning the Child that had just been born, and were uttered not by a single angel, but by a multitude of the heavenly host (Luke 2:13). When these momentous words had brought that miraculous proclamation to its end, the heavenly visitors who had brought the message returned at once to heaven. The very apex and culmination of their message was that the Babe, of Whom they spake, should bring to the old earth, so racked and rocked by sin, woe, and war—peace!

Something less than two thousand years have gone by, and the peace which the Babe was to bring has not come. The Babe came, but *peace* has stayed away.

In fact, when the Babe, Whose birth was attended by the marvel of this spectacular angelic announcement, grew up, He made a declaration concerning His mission and work which is rather astonishing, in view of the angels' words, "on earth peace." His declaration was,

Think not that I am come to send peace on earth: I came not to send peace, but a sword (Matt. 10:34).

There be those who would instantly say, "This is a contradiction in the Bible." But such is not the case. When the angels announced His advent to the shepherds, they took the far view and cried out as they told of His arrival, "On earth, peace." The angelic utterance was distinctly dispensational in its outlook, and pointed directly to the Kingdom over which our Lord will ultimately reign.

When the Lord Jesus so definitely declared that He came not to bring peace, He was speaking of the very hour in which He lived. That He did not bring peace is known to all men. All that is needed to understand the seemingly contradictory passages is to "rightly divide the Word of Truth" (II Tim. 2:15). The Lord spake to His day and generation; the angels spake of a coming day. And with all our hearts we still fully believe that the Lord Jesus shall yet bring to the earth—peace.

When the prophet Isaiah prophesies of the Saviour's first coming, he tells of His birth, and then adds five glorious titles which belong to the Messiah. The fifth of these titles is the one which bears upon this discussion.

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, the ever-

lasting Father, The Prince of Peace (Isa. 9:6).

Thus we see, the child that was born is none other than "The Prince of Peace." But His power to bring peace is not to be manifested until that wondrous Age has come in which "the government shall be upon His shoulder." When He takes the reins of power, He will stand forth before the nations as the Peace-bringer. Then will be fulfilled the word spoken into the midnight stillness by the angelic voice—"on earth, peace."

### II. THE HOME-GOING OF THE PRINCE OF PEACE

**T**HE Prince of Peace went back to His home in glory because the Jews rejected Him.

Our Lord Jesus puts this sad fact into parabolic form in Luke's Gospel. He is telling the story of a certain nobleman who went into a far country to receive a kingdom. The nobleman is the Lord Jesus Himself. The far country is heaven. The Kingdom should have been given Him by His citizens; but, alas, they refuse and He is forced to go back to the far coun-

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**U**N<sup>T</sup>IL He does come, wars and sorrows and the darkness of sin will continue. All the legislation of man and all the leagues of nations will utterly fail to establish permanent peace. In spite of the best endeavors of all the merely moral forces in the earth there is nothing can keep this system called the world from going on the rocks. Only the hand of God's Christ can break the bands of iniquity, quiet earth's fevered pulses, and put down all authority, bringing in the peace that never can be broken.

—I. M. Haldeman

# The Present Day Peace Movement

By RALPH E. OBITTS

**I**N SAYING, "Blessed are the peacemakers" (Matt. 5:9), God's Word endorses any sincere and wisely directed effort for peace. But not all efforts made seemingly toward peace, are sincere. This was illustrated recently in the Spanish civil war during the attack on Madrid. A Red battalion of women soldiers, pretending to surrender, advanced until close to their opponents, and then opened fire!

And not all efforts toward peace are directed wisely; some are misguided. The pacifist efforts toward disarmament are misguided according to the view of two great Americans of the past. George Washington advised maintaining a strong national defense at all times. And Theodore Roosevelt wisely said, "The best guarantee of peace is preparedness."

The present day peace movement is not small. Much time and much money is being devoted every day to the furtherance of world peace. Recently a great peace conference was in session in South America, with the President of the United States participating. And for many years the League of Nations has been endeavoring to solve the problems of international peace, and find some satisfactory plan to avert armed conflict.

Communism, while it aims at world-wide revolution, is interested in Pacifism. This was evidenced at the end of 1927 in connection with the League of Nations, by Soviet Russia's flamboyant proposals for complete, immediate, universal, simultaneous disarmament. But peace-loving advocates of disarmament should know that the Communist program calls for disarmament (and revolution) for every country except Soviet Russia; while M. Litvinoff was crying disarmament to the League of Nations, the war plans of Soviet Russia were being carried out, even to the training of the entire membership of the Komosol (Young Communists) in machine gun operation. Clara Zetkin's case proves the same thing. She is credited with the slogan, "War on war and make way for peace"; she convened a conference at Berne, Switzerland in 1915, in the international movement for peace and disarmament. But Clara Zetkin, a Communist member of the German Reichstag in 1932, evidently believed in disarmament and "war on war" for every nation except Soviet Russia, for at the Fourth Congress of the Communist International she said, "The creation of the Red Army is the greatest deed of the Soviet Power."

*BY THE presentation of a well chosen group of demonstrable facts Obitts snatches the mask from Communism, revealing its trickery, its treachery, its perfidy, and its hypocrisy—and it is from this well-spring that present day peace movements arise.*

A maxim of Lenin's was, "We must know how to build Communism with non-Communist hands." Ultra-Pacifism and Internationalism are the "non-Communist hands." (Socialism is more than that: it is the brother of Communism. The way that Pacifism and Internationalism help prepare the way for Communism is by making its path easier. They weaken the defense of Communism's foes. Disarmament of other nations, for example, weakens them against Soviet attack. And Pacifist anti-military propaganda undermines the strength of national armies, preparing many officers and soldiers to refuse to fight. This resulted in Russia: when Communism overthrew the old Russian government, the loyalty of the government army had been undermined. It is to Communism's advantage to foster anything that breaks down national defense, kills patriotism, and causes men to refuse to protect their country.

In the November, 1935, issue of the *National Republic* magazine, appeared an article from which we quote. "For a number of years an epidemic known as 'International Pacifism' has swept over the world. It brought in its wake many suggestions supposed to 'preserve world peace.' Any patriot believing that a nation must defend itself is called a . . . 'Fascist,' . . . a tool of the great and vicious munitions trusts." Maxim Litvinoff, Commissar of Foreign Affairs of

Russia, on one day sits at the head of the conference table of the 'Proletarian League of Nations' (the Communist International), promoting world revolutions between non-Communist nations, the next day occupies a seat at the head of the conference table of the (pacifist) League of Nations at Geneva. . . . troops were sent by Soviet Russia, a country considered by Pacifist theorists as a great disciple of peace, to attack defenseless Manchuria. . . . When Russia began attacking, international Pacifists sat idly by and looked on with at least mild approval."

Mention of Communism's relation to the present day peace movement was made in the magazine, *The World Tomorrow*, issue of March 1, 1934, as follows: "The 'united front' established between Communists and Pacifists in the League Against War and Fascism—the League is committed against all imperialistic wars and in support of the foreign policy of the Soviet Union, which is described by it as a 'peace policy.'"

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# Fundamental Facts of the Faith

## No. 24--Dispensations

By THE EDITOR

*HERE is a pertinent discussion, containing valuable information on this controversial subject. It is difficult to appraise the essential need of such a discussion, but, read it for yourself and discover the necessity of your distinguishing between the things of Scripture that are different.* —H. J. J.

THE study of dispensational truth is one of the most important fields of investigation in the Word of God, because it leads us to obey the injunction to rightly divide the Word of Truth, and to see, through scriptural glasses, that most interesting theme, the premillennial return of our Lord and Saviour Jesus Christ, and the wondrous age which follows His return—the age of Kingdom bliss and blessedness in which our Lord shall reign as King, and in which the saints of all preceding ages shall reign with Him.

The biblical authority for recognizing the Dispensation is found in such a passage as Philippians 1:9-10. In the Authorized Version this passage reads,

And this I pray, that your love may abound yet more and more, in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ.

Here is one of Paul's inspired prayers. When we pray, our praying is so weak that the Holy Spirit has to make intercession for us with groanings which cannot be uttered. But when Paul records his prayers in his epistles they are inspired prayers, coming from the very heart of God. He prayed that their love might abound in knowledge and judgment. This word judgment is variously rendered by the authorities: "sense," "moral tact," "moral discernment," and "perceptiveness." But the most important and most definitely needed modification in the translation is in verse ten. Dean Alford renders the first part of this verse,

With a view to your distinguishing things that are different.

Recognizing these alterations we find our passage reads thus:

I pray that your love may abound yet more and more in knowledge and perceptiveness with a view to your distinguishing the things that are different.

And this is the thing which is so sorely needed in all Bible study, yes, and in all Christian living—sense enough to distinguish between the things that are different.

When we let our Lord give us sense enough to be distinguishing between the things that are different, all doubt and cavilling concerning the Dispensations will disappear. For there are those who decline to accept dispensational truth, but not even the most stubborn and obdurate will refuse to believe in the Dispensations as God has set them forth in the Scriptures, if they would

but let God teach them to have enough sense to distinguish between the things that are different.

The Dispensations are sufficiently different and distinct from one another that it does not take very unusual or exacting study to discover what they are and where they begin and end.

The nature of the Dispensations is distinctive. They stand connected with the national and governmental dealings of God with earth. Since Israel is God's nation, several of the Dispensations are built upon the changes in Israel's history. In most simple expression, the Dispensations are seven periods of time during which God tests out seven of man's theories of government. The test is always made under conditions which are ideal for the theory being tested, but the result of each test is to show up the valuelessness of man's governmental theories. A scripturally efficient government is one which leads its subjects to the Lord in a wholesale national fashion. Measured by this standard, our present day governments are all worse than failures.

The first Dispensation was of short duration. Adam and Eve were placed in the garden of Eden under circumstances the ideality of which was incomparable. Their own condition was a condition of complete innocence, both of the existence of evil and the committal of any evil whatsoever. The Dispensation takes its name from this fact, hence it is called the Dispensation of *Innocence*. But as we have said, it was of short duration. Adam and Eve disobeyed God, listened to the Serpent, partook of the forbidden fruit, and were driven from the garden.

God has tested out the purely human idea that if we could only be as innocent as children, then there would be an end to man's sin and failure. But this theory for the successful management of the race is now exploded, for God has tested out in Eden and found that it does not work. And He tested it under conditions which were all in favor of the theory being tested.

The moment man enters the new Dispensation, the demonstrations of the dispensational changes are everywhere present. In the first Dispensation man did not have to work. In the second he must gain his living by the sweat of his brow. In the first Dispensation he was in a garden planted by God. In the second Dispensation, if he wants a garden, he will have to plant it himself. In the first Dispensation man was on a constant footing of fellowship with God. In the second Dispensation man cannot find fellowship with God except on the ground of slaying and shedding the blood of an innocent victim presented as an offering. In the first Dispensation there was no curse. In the second Dispensation the curse of God had fallen, and all of man's living conditions began to reflect the awful re-

sults of the displeasure of God and of man's own fallen state. In the second Dispensation man is no longer innocent. He knows the difference between good and evil. The second Dispensation takes its name from that fact and is consequently called the Dispensation of *Conscience*.

Its duration covers something like a millennium and a half, and as the period is drawing to a close its manifestation of sin, wickedness, and corruption is such as to bring declarations of displeasure and anger from God. God finally expresses His indignation in a special way by sending the flood upon the whole earth and putting an end to the Dispensation.

In this, the second Dispensation, God has tested out the popular notion which we so frequently hear expressed, that if men only knew just what was right and wrong they would do the right thing; that man's wrong-doing is chiefly the result of ignorance. And God takes this familiar fallacy, and tests it out. Man is given a chance to show what he will do under Conscience. He has partaken of the tree of the knowledge of good and evil. He is singularly ready for this particular divine test. The outcome is appalling. The idea that a government based on man's discrimination between good and evil could be successfully put over, is proved to be an utter absurdity and impossibility, and another one of man's theories of government is demonstrated by God to be worthless.

As soon as the flood is over and the remnant of the human family has landed from the ark on Mt. Ararat the new Dispensation begins, and the dispensational changes are observable in the second Dispensation. God opposed capital punishment, but in the new Dispensation (the third) He endorses capital punishment. In the second Dispensation God had commanded man to eat vegetables only. In the third Dispensation meat-eating begins under the full permission of God. Under the second Dispensation there had been no manifestation of God centralizing authority. But under the third Dispensation God centralizes authority in Noah. From this last fact the Dispensation takes its name and is called the Dispensation of *Authority*. But, alas, the authority exercised was purely human and was consequently doomed to failure, and, furthermore, man was still fallen, and so long as there are depraved men upon the earth, even divine authority would not produce fully satisfactory results. Under human authority man again sinks into complete rebellion against God and His commands, and after only a few centuries God puts an end to the third Dispensation by confusing the tongues of the race and scattering them over the face of the earth.

As soon as the new Dispensation opens (it is the fourth) the dispensational changes begin to show up. In the first three Dispensations God has been dealing with the race of men as a whole. In the fourth Dispensation God introduces the radical change of dealing with and through a chosen nation—the nation which sprang from the loins of Abraham. In the first three Dispensations God had not localized Himself anywhere. In the fourth Dispensation He declares a certain land is

His—the land of Palestine, He declares a certain city is His—Jerusalem, and He declares a certain mountain is His—Mt. Zion. Furthermore, He declares Mt. Zion in Jerusalem to be *holy*, and that it is the place of His abode.

In the first three Dispensations God's method of communicating His wondrous truth to man was by means of the thrilling symbolism of the stars, God's first revelation, the starry Bible. But in the fourth Dispensation God began the method He has since continued, the method of giving an inspired revelation which is placed in writing for the instruction of succeeding generations. The first revelation given in writing God wrote Himself with His own finger. It was the Ten Commandments which He wrote, and from this fact has come the name of this Dispensation, the *Law Dispensation*.

Under this (the fourth) Dispensation, God tests out man's familiar theory that if you will only furnish man with sufficient clearly defined *legislation* all will be well and government will prosper. The Dispensation closes by the nation to which God entrusted His Law being scattered over the face of the earth because of their sin, and finally, the central group representing that nation reject their heaven-sent King, spurn His loving offers of grace, and crucify the Lord of glory. God had furnished His own chosen nation with divinely inspired legislation, and sent His own Son to administer justice under the divinely inspired Law, but the nation perverted God's Law and sent word back to heaven, "We will not have this Man to reign over us."

The fourth Dispensation ends in tragic failure and man's theory that government can be maintained by perfect legislation is proved to be abortive.

As soon as the fifth Dispensation opens, the outstanding dispensational change is revealed. God declares through the special messenger to the fifth Dispensation, the apostle Paul, that He is starting a new thing which has never before been revealed. The new thing is the mystical *Body of Christ*, the Church. This new thing is a mighty heaven-directed fraternity of those who believe on Jesus Christ as a personal Saviour. The fraternity has headquarters in heaven. Christ is the Head and we are the members. In it there is neither Jew nor Gentile, bond nor free, male nor female, Barbarian nor Scythian, for we are all one in Christ Jesus. By means of this marvelous new thing, the Body of Christ, God is testing out in this Dispensation the human theory that if men could be brought together in a great secret brotherhood the problems of successful government should be solved. The Body of Christ, made up of all believers, is God's perfect provision whereby the test may be made. We of today live in the closing days of the fifth Dispensation. The Body of Christ, the mystical Church, is an admitted failure. The professing believers are split by factions, divisions, and schisms until as we come to the close of the Age we find ourselves under the horrid darkness of the *Confusion of Religions*. A myriad of voices are claiming to tell us which is the right way. And while the great spiritual fraternity is in a crushing state of

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# IN THE HARVEST FIELD

Conducted by RALPH E. OBITTS

A letter has come in the last few days from Lester Lehmuth, a former student at D. B. I. He says, "I am no longer in Tangier. It was a great disappointment to me to have to leave Tangier, but it is good to believe Romans 8:28. And the Lord makes NO mistakes. I feel my time spent there was very profitable to me in many ways, and I am sure He has a plan and a purpose in leading me on. God wants us to follow Him as He leads step by step, just as the children of Israel followed in the wilderness. Last spring the doctor advised me to leave Tangier because it was too damp for me on the coast. But I did not want to be in a hurry to move until I was sure the Lord was leading. Then in August I had fever, and very narrowly escaped pneumonia. Again the doctor advised me to come to Meknes (Medina, Morocco, North Africa). So, feeling the Lord was leading me in that direction, I decided to come here. I arrived here in Meknes on September 23rd. I have rented a small native house and am settled once more, and have begun my difficult task of learning the Arabic language. Please pray for me at D. B. I. in this matter, for it is a very difficult language to learn to speak properly. But the Lord is able for this too. Praise His name." Let us be faithful in prayer for this fellow-worker and all others in the harvest field who have so urgently asked us to bear them before the throne of grace.

Mrs. Lera. B. Friedemann, widow of Brother E. K. Friedemann who is now with the Lord, is making her home in Boulder, Colorado. She writes that the work in Czechoslovakia is progressing. She says that Brother Eder, an Austrian missionary who has been working in C. S. R. for several years and who has the oversight of all the German missions there, writes that there have been several baptisms, and that he is much encouraged over the outlook of the work. Mrs. Friedemann has asked our prayers for Brother Eder, as he is about to be forced out of the country on account of his governmental vise. And she has also asked our prayers for herself as she leaves for the East, taking openings wherever she can get them, in the interests of dark Europe. She is eager that the people of the U. S. A. shall have a new missionary vision.

Dr. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, reports a bountiful harvest of souls in the revival campaign which has just closed. Seventy-seven souls professed Christ as Saviour, and many young people yielded their lives for Christian service. Rev. Homer W. Grimes, pastor of the First Baptist Church of Bisbee, who is also a talented pianist and composer, was the evangelist in this campaign.

Rev. Jesse Roy Jones, our beloved Music Director, has returned from Amarillo, Texas, where he has been assisting Evangelist Carl C. Harwood in an evangelistic meeting at the Church of the Open Bible, of which Rev. H. A. Somerville is pastor. Mr. Jones reports a full program, beginning daily with the radio broadcast of Mr. Somerville (The Sky Pilot) at six A.M. over station KGNC, continuing with the morning Bible class at ten o'clock, the Children's Gospel Melody Hour at four o'clock, and closing with the evangelistic service each evening. Seventy-seven souls definitely received Jesus Christ as their Saviour, and a number of restorations and yielded lives were among the fruitages of this campaign. We surely praise God for such results.

Mr. Paul Whaley, '36, is assisting Rev. H. A. Somerville with the young people's work in the church at Amarillo.

## WHERE IS THE CLASS OF '21?

*Grace (Cochran) Brynoff*  
*Pastor's wife, Max, Nebraska*  
*Harry A. Sprague*  
*Upland, California*  
*Selma Sprague*  
*Upland, California*

Rev. Ivan E. Olsen, '36, who has been engaged in work in the mountain communities in Colorado for the past year, has accepted a call to the pastorate of the Berean Fundamental Church of North Platte, Nebraska. Our prayers follow him as he steps into this new place of service. President Fowler spent a few days recently in special meetings at the North Platte church, and at Brady, Nebraska, with the Rev. and Mrs. Max Kronquest.

Mrs. Hannah Roach, '30, a returned missionary from Peru, writes that she is much stronger but is still under the doctor's care. Continue to pray for her complete recovery.

Rev. Pat Clifford, '33, pastor in North Adams, Michigan, is having special meetings in his church. The Fundamental Conference, with Rev. W. S. Hottel as speaker, will meet in Mr. Clifford's church December 14.

Rev. Norman S. McPherson, who was a student at D. B. I. in 1921, is now connected with the Manila Bible Institute, Philippine Islands.

Miss Grace Edmonson, '31, has been appointed director of the Mexican Christian Center, Tucson, Arizona, by the American Baptist Home Mission Society. May the Lord bless Miss Edmonson in her new responsibilities.

## CAMPUS NEWS-FLASHES

Twice in the last part of October the Lord made a substantial provision of food for D. B. I. First, the season being open to hunt deer, three of our men went hunting with some friends on the Western Slope. Rev. Ivan Olsen, Rev. Ivan Pulis, and James Wood were those who went; and the Lord prospered them. They brought back a venison and an elk, which provided delicious meat at several meals for the entire Institute family. And later, Mr. Olsen and Mr. Pulis drove our truck to the community where Mr. Olsen has been pastor for the past year, and where some good friends very generously donated the school a beef, and many sacks of potatoes, and squash, turnips, pumpkins, etc. until the truck brought home all it would hold. These consignments of food have indeed been answers to prayer.

At the regular weekly Inspiration hour, October twenty-fourth, Rev. P. O. Jensen, pastor of the Mount Hermon Baptist Church, Denver, brought to the student body a fine address about the blood of Christ.

After the close of the first quarter's school work, Dean and Mrs. Lindquist motored in their '36 Chevrolet with Mrs. A. G. Lindquist, Mr. Glen Lindquist, and Miss Violet Anderson, to Pine Bluffs, Wyoming, to spend a couple of days with the J. R. Nelson family, relatives of Dean Lindquist.

Rev. Paul Metzler of the Mid-African Mission spoke to the student body November tenth, and the next evening he showed stereopticon slides at the mid-week prayer meeting of the Berean Fundamental Church. His messages brought unusual missionary appeal, and gave us a greater burden for Africa and its gospel-hungry natives.

Miss Ruth Carter, one of our first year students, is recovering from an appendicitis operation; she is attending classes again.

Mr. and Mrs. Laurel Inabnit and little son, Elden, returned December third from Montana, where they had

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# The BEREAN AFRICAN MISSION

*The Foreign Missions Department of the Denver Bible Institute*

IRVING LINDQUIST, *Secretary*



## OFF FOR BELGIUM!

The Board of Directors of the Berean African Mission in a recent meeting approved the proposal of its president, Clifton L. Fowler, to set the sailing date of Mrs. Amie and Miss Johnson for Belgium on Monday, November thirtieth, which was the date of departure of the Belgian Line steamer "Jean Jadot." Their departure was conditioned on their securing thirty pledges each of one dollar per month for the General Fund; also that there must be a surplus of one hundred dollars or more in this fund. The Board agreed that the launching forth of these two women on even the first stage of their journey to the Congo with only their individual support assured and little, if any, provision made for the initial expenditures and maintenance of a mission station would not only be unwise, but utterly foolhardy. Mrs. Amie and Miss Johnson report that their testimonies were well received on their recent short tour of communities adjacent to New York and that their pleas for General Fund support bore much fruit, and consequently, as we write this, they are on the high seas bound for Antwerp, Belgium.

Our readers will be interested to know that the carry-all automobile was taken with them on the boat at a very nominal cost, as the machine did not have to be crated when taken on the same ship as the owners or those in charge of it. Through the efforts of the General Motors officials in New York and the cooperation of Mr. Nash of the steamship company, the otherwise prohibitive cost of auto shipment was lessened to a point well within the means of our missionaries. These men were also very kind in attending to many other necessary details incident to sailing, such as storing of freight which included the personal belongings of the missionaries, as well as much crated supplies. We register our thanks to these men.

As the long-planned and once-postponed departure of our first missionaries is now a fact, we earnestly put forth the call to everyone interested in this work to rally to the support of these missionaries, as well as to those of us who, the Lord willing, will set sail for the same goal one year hence. In the meantime, there is much for us to do individually, as well as collectively, much that we are entirely unable to accomplish in our own strength, but we are allied with One with Whom there are no impossibilities, no, not even discouragements when we steadfastly look to Him, not counting on our puny selves to try to do all things.

In the past two weeks our hearts have been built up in the faith, and our resolve to go on with the Lord strengthened by two inspiring illustrated lectures by two veteran missionaries from Africa. On Sunday evening, November eighth, Rev. Sterrett of the Sudan Interior Mission, reaffirmed the need of a people who are hungry to know the Truth but for whom there are not nearly enough messengers to carry the Gospel of the saving power of Jesus Christ. Then on Wednesday evening following, the Rev. Metzler, representing the Mid-continent Mission work, gave us a message which should sink deep into the hearts of all who heard. These talks were both replete with incidents

showing the gratitude of these simple people for the loyalty to the Word of missionaries who go into the work knowing that there will be trying experiences, but also realizing that through all and over all are the everlasting arms. The work with which Mr. Sterret is connected is in Nigeria. Mr. Metzler's work is in French Equatorial Africa. Both are quite distant from the territory which will be occupied, the Lord willing, by the Berean African Mission.

## WORD FROM THE MISSIONARIES

We present herewith the latest word from our missionaries who sailed from New York on the morning of December third:

Mrs. Amie

Truly this week in New York has been a busy one. One does not realize the many "last minute" details that come up in getting ready to sail. In the first place, New York is so large that it takes a great amount of "going" to get anywhere. Ofttimes one wants something at Eighth Street off Broadway and the next errand may be at Fifty-seventh Street off Broadway, away uptown on the west side. Then the Steamship office of the J. A. Nash Co. is at 10 Pearl Street away down town just off Wall Street, so that in doing two or three errands one can use the greater part of the day. Then, the docks from which our boat, the "Jean Jadot," is to sail is way over in Brooklyn. So really, one doesn't find much time on one's hands these last few days.

As this is Thanksgiving week, we are delayed somewhat by the fact that the stores and offices are all closed. We had dinner Thanksgiving day at a lovely restaurant. Then the next evening we spent the dinner hour and the evening at the New York home of the Emory Ross family who are connected with mission work in the Congo. We had a wonderful visit; the topic of conversation being Mission work in the Congo of course!

Today, the last day before going on board ship, has been full of errands for many things, and tomorrow morning we pack and at one o'clock we go on board. The U.S. maritime strike has increased the shipment of freight on foreign steamers, consequently, our boat will be heavily cargoesd which will help her to ride the waves more steadily.

Miss Johnson

We are sailing for Belgium! How we praise the Lord for all His goodness! He has brought about our sailing through the gifts and prayers of many who love the Lord and His work in the Congo. How we do want to thank all those whose gifts and prayers have made it possible. We were so happy to find many letters, gifts, and telegrams waiting for us in the cabin when we boarded the "Jean Jadot." It does encourage us to know that so many people are thinking of us and praying for us as we start toward the Congo.

Our prayer is that we may be used of Him according to His plan and purpose over there as we tell of His great love to those who have never heard.

Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			9		11	
	14					
	21					
				31		

Miss Watson						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14					
			23			
			30			

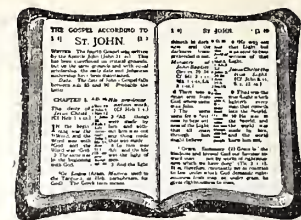
Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

Mr. Parcel						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				



# BIBLE SEED THOUGHTS

Conducted by JOSEPH J. EDWARDS



## MAN'S SETTING AND GOD'S SETTING

### I. MAN'S SETTING

I have set the Lord always before me  
Ps. 16:8  
Phil. 4:4-5

### II. GOD'S SETTING

A. He set my feet on a Rock  
Ps. 40:2  
Ps. 25:15  
B. Thou hast set my feet in a large place  
Ps. 31:8  
I Cor. 15:58  
C. I have set before thee an open door  
John 10:9  
Ps. 118:5

—J. H. J.

## THE MISSION OF CHRIST

Mark 10:45

I. HIS SERVICE WAS VOLUNTARY—He came  
Heb. 5:8  
John 10:17-18

II. HIS SERVICE WAS UNSELFISH—He came to minister  
Heb. 10:7  
Phil. 2:5-8

III. HIS SERVICE WAS SUBSTITUTIONARY—He gave His life a ransom  
Isa. 53:10  
Dan. 9:26  
II Cor. 5:21

IV. HIS SERVICE WAS AN ENSAMPLE—For EVEN the Son of man came  
John 13:14  
II Cor. 8:9

—W. B. R.

## "TALK"

Scripture Reading:

Jas. 3:1-18  
Jas. 1:26  
Ps. 41:5-13

### I. BAD TALK

A. Filthy talk  
Eph. 5:3-4  
B. Character-wrecking talk  
Titus 3:2  
Jas. 4:11  
I Pet. 2:1-2  
C. Mercenary talk  
Titus 2:10-11  
D. Blasphemous talk  
Ps. 59:12  
E. Smooth talk  
Ps. 12:2-3  
Ps. 52:2-4  
F. Discord-sowing talk  
Prov. 6:16-19  
G. Muck-raking talk  
Prov. 16:27  
H. Tale-bearing talk  
Prov. 11:13  
Prov. 17:9  
Prov. 20:19  
Prov. 26:20  
I Tim. 5:13

### II. GOOD TALK

A. Guileless talk  
I Pet. 3:9-10  
B. Godly talk  
Ps. 37:30  
C. Prayerful talk  
Ps. 50:23  
D. Protective talk  
Prov. 17:9  
E. Strengthening talk  
Job 16:5  
Prov. 12:16-18  
F. Kind talk  
Prov. 11:13  
Prov. 15:11  
G. Soul-winning talk  
Prov. 10:11  
Prov. 15:4  
I Pet. 3:15  
Phil. 1:27  
Col. 4:6

Appeal:

Ps. 141:3

—C. L. F.

## THE CHURCH—HIS BODY

I. Its SECRET—"Hid in God"

Eph. 3:9  
Col. 1:26

II. Its SCALE of Calling—"according to His eternal purpose"

Eph. 3:11  
Eph. 1:9

III. Its SPHERE of calling—into "heavenly places"

Eph. 1:3  
Eph. 2:6

IV. Its SERVICE—unto "principalities and powers in heavenly places"

Eph. 3:10  
I Cor. 11:10

V. Its STRIFE—is "against principalities and powers in heavenly places"

Eph. 6:12  
Col. 2:15

VI. Its SCOPE of Ministry—to the "ages to come"

Eph. 2:7  
Eph. 3:9

—W. L. T.

## THE DANGER OF A COURSE OF SIN

I. ITS ENTRANCE—attracts all  
"Wide is the gate"

Ps. 1:1  
Gen. 3:1, 6

II. ITS AGREEABLENESS—accommodates every one's inclinations

"Broad is the way"  
Prov. 16:25  
Luke 12:19

III. ITS POPULARITY—entertains all  
"Many go in thereat"

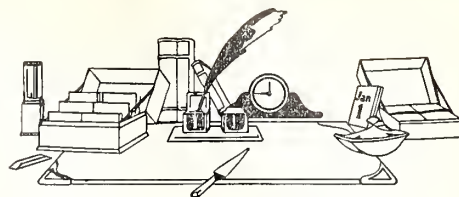
Ps. 14:2-3  
Isa. 53:6  
I Cor. 6:11

IV. ITS CERTAIN ISSUE IN DESTRUCTION—pays all  
"That leadeth to destruction"

Rom. 6:23  
I Tim. 5:6  
Prov. 7:27

—D. P. K.

# THE EDITOR'S MAIL BAG



If there has been any question in the heart of anyone as to whether the missionary gift subscriptions are really accomplishing something for the Lord in the lives of those to whom they are being sent, the following testimony will clear away all question. Moreover, this testimony should be an incentive to God's stewards to send out "Grace and Truth" to those who are so eager to receive it but have not the means with which to subscribe. This testimony comes from a young missionary in India. He has received the magazine for a year and signifies his desire to receive it for another year. He says:

I thank you as well as that member who made it possible by special offering for you to send me "Grace and Truth" as a gift for the past year. It is my earnest desire that the magazine may be continually sent to me, as I have been immensely benefited by the same. It is my privilege to pen the following few lines about the efficacy of the magazine:

1. Every issue deals with a certain subject thoroughly and completely, so that the reader gathers full information and enjoys it very much.

2. The Sunday School Expositions have been bringing special blessing to my soul.

3. Articles on Dispensational Truth have opened my eyes to have a clear understanding of the Bible.

4. I could solve the problem of marriage after reading some of the articles in the Christian Home Number, especially the one entitled "Choosing the Life Partner" dealing with the unequal yoke. After I was enlightened on the subject, I waited upon God for His guidance in the matter. At last I was able to secure the God-ordained person in His own good time as my life partner. She is a devoted lady and agrees with me at every point in my work for God.

In fact, the magazine is bringing manifold blessings to my hungry soul, and I will be always looking forward to receiving it every month.

It contains sound and sane teaching in accordance with the Bible.

If God has used "Grace and Truth" to bring such blessing to one of His children needing further help and instruction along spiritual lines, it is indeed worth the sacrifice made in order to send it. There are FOURTEEN missionary subscriptions expiring this month, all of them going to worthy servants of God gladly giving their very lives in the Harvest Field, and needing the refreshment and spiritual uplift of Christian reading material. What would the Lord have you to do?

This member of the Family speaks of her enjoyment of the Bible Conference Number:

I am sending the money for "Grace and Truth." The Conference Number is so full of good things. It has given me new courage to go on with the Lord at all times. How I would have liked to have been there at the Conference in person. I am surely planning to be present on another year.

These dear friends were in attendance at a few sessions of the Bible Conference and the Bible Conference Number brought many refreshing memories of the happy fellowship enjoyed while at the Conference:

How we did enjoy "Grace and Truth" telling us all about the Bible Conference. It revived so many thoughts and moments that we spent at dear D. B. I. and we lived those days over again, rejoicing in them. What fellowship we did have and how we do thank our Lord for a place where such love is shown for Him Who rightly deserves all of our love.

It is heartbreaking that such conditions as related by this subscriber should exist in this fair land of ours, but it is all too true that many a Christian has to depend entirely on reading material for spiritual help.

"Grace and Truth" continues to come and is a blessing. When we hear so little in the church that builds one up, and find so few who care to talk of the things of the Lord, it is blessed to be able to read our Bibles without censure, and such publications as "Grace and Truth," so we are not left without spiritual encouragement, as it sometimes seems that we are, in our surroundings.

This young woman is deprived of hearing the preaching of the Word because of deafness, but she can read it and gives a word of appreciation for "Grace and Truth."

I enjoy "Grace and Truth" and find it very, very helpful.

A friend, upon becoming acquainted with "Grace and Truth," writes an enthusiastic testimony concerning it:

Please send me by mail two copies of "Grace and Truth" with the Sunday School Lesson and I will be so obliged to you for this wonderful book. It meets my approval so much; I thank you for publishing it, and shall spread the news about this famous work.

From Canada comes this encouraging word about the magazine:

We feel that we must have "Grace and Truth." If we did not have it we would be missing so much that is worth while. Each number can be read over and over again. It is so filled with spiritual food it is surely a feast for the soul.

And South Dakota sends a cheering testimony:

Just a few words of thanks and appreciation for "Grace and Truth." I cannot tell you the blessing and help it has brought to our lives and home.

California also speaks of the value of "Grace and Truth."

The reading matter in the magazine is very fine.

Here is a question along the line of translations which should be of interest to those who love the Word and believe its message for our souls.

I have been reading a Bible of just the Old Testament, published, I suppose, by a Jewish concern for English speaking Jews. I have noticed that their translation differs a great deal from our English in parts that are so important to Christians. Perhaps this concern has not been over careful in the way they have translated these verses, or perhaps it was done to keep the English speaking Jews from knowing the truth, I don't know, but it has been troubling me. In the King James translation Zechariah 12:10 reads:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, and they shall mourn . . ."

In this Bible that I speak of the second phrase of this verse reads:

"And they will look up toward Me (for every one) whom they have thrust through . . ."

This rendition changes the whole meaning of the verse so I would like to know if we have the correct translation from the original Hebrew or whether these translators have it.

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# IN THE BOOK NOOK

Conducted by THE EDITORS



All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

## THE LAST FIRST

This book, like the other writings of Paul Hutchens, has a wonderful appeal for the young people of our day. It is interesting for those who like fiction. It is helpful for those who are facing a similar problem to that of the characters of the book, and it is full of blessing for those who are walking with the Lord, because the whole story is uplifting to the Christian life.

Christians who are eager to start a library or add to one already started, will profit by having this book, as well as the others which Paul Hutchens has written. ("Romance of Fire" came first, then came "This Way Out," and "A Song Forever.")

"THE LAST FIRST," by Paul Hutchens. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, \$1.00. —A. E. B.

## HEBICH OF INDIA

This is an interesting book concerning the life of a German missionary and his labor of love for the Lord. While we cannot indorse all of the methods used by this zealous missionary (from several of his statements we wonder just what he believed concerning some of the doctrines of the Word) yet we thank and praise God for his patience in dealing with souls, his humility of spirit, his unique and apt way of answering scoffers, his passion for the lost souls of both natives and government men of India, and his life of sacrificing service for the Master. Hebich's ardent fervor for sinners, we fear, sometimes led to lack of discretion in dealing with them.

In spite of his objectionable features, the reading of this book will bring blessing to the life of a thoughtful reader.

"HEBICH OF INDIA" by Alfred Mathieson. Published by John Ritchie, Ltd., Kilmarnock, Scotland. Cloth, price, \$75.

## SECRETS AT SIDLEIGH

This is a healthy story with a delightful Christian atmosphere. Sybil and Evelyn, the children of consecrated missionaries in India, are forced to come to their grandparents in England upon the death of their mother. Both little girls had unusual experiences. Sybil had the thrill of being shown the secret at Sidleigh, and, later, little Evelyn had the harrowing experience of being kidnapped. Their burden for the need of the lost in India, and the unique methods they employed to raise funds for the furnishings for a new ward in their father's hospital were not only used to bring a soul to an acceptance of the Saviour, but also to lead their uncle and aunt to give their lives to the Lord for service in India. The leading characters in this story set a good example for our boys and girls to follow. We believe this book to be especially good for a child's library.

"SECRETS AT SIDLEIGH," by M. P. Neill. Pickering & Inglis, 229 Bothwell St., Glasgow. Price, \$65. —R. E.

## THE MISLEADING OF CHRISTENDOM

Here is a revealing setting forth of first, the terrible state of civilization throughout the world, and second, the horrid emptiness of the message of Modernism as it seeks to remedy the world's sickness with its vapid propaganda of welfare and humanitarianism. Not very pleasant reading, but should nevertheless be read by Christians everywhere. Communism is ruthlessly exposed as a movement to bring about a godless world. Get this book and read it carefully and prayerfully.

"THE MISLEADING OF CHRISTENDOM" by Rev. N. A. E. Earle, M.A. LL.B. Published by Thynne & Company, Ltd. 20-30 Whitefriars Street, Fleet Street, London, E. C. 4. Price \$25.

## THE CROSS

A helpful devotional book written from the denominational angle. It contains fifteen lenten meditations on the cross. It is reverent and fundamental.

"THE CROSS," by Edwin C. Munson. Published by Augustana Book Concern, Rock Island, Illinois. Price \$1.00.

## EVOLUTION: THE ROOT OF ALL ISMS

Mr. Gilbert takes the lid off in this short but comprehensive discussion of evolution and her pack of utterly disgraceful children. Mr. Gilbert lines evolution's offspring up for the reader to take a look at, and the "passle of brats" is enough to make any mother blush. To the man who has a lick of horse-sense and a little old-fashioned decency, to say nothing of Christianity, the revelation of the character of evolution is appalling and the indictment against it is both crushing and convincing. A good book for college students.

"EVOLUTION: THE ROOT OF ALL ISMS," by Dan Gilbert. The Danielle Publishers, 5472 Gilbert Drive, San Diego, California. Price \$1.00.

## DAVID AND JONATHAN

An interesting story for boys. Full of action and sparkle. It accents the neglected theme of Christian friendship, and holds aloft a high standard of Christian life and service.

"DAVID AND JONATHAN," by Lucy Laing. Pickering & Inglis, 229 Bothwell St., Glasgow; also London and Edinburgh. Price \$50.

## BOOKLETS AND PAMPHLETS

"Long Suffering Love" by Paul M. Tharp. Published by Fundamental Truth Publishers, Findlay, Ohio. A pleasing presentation of the love of God in Christ Jesus. The persistence of divine love in spite of human unworthiness is set forth in unique fashion. It is a booklet with a comforting and encouraging message. Price \$25.

"Three Unclean Spirits Like Frogs." A clever and interesting booklet. Whether one accepts or rejects Dr. Bauman's interpretation of the "Three Unclean Spirits Like Frogs" they are bound to be delighted by his forthright style, his familiarity with current events, and his whole-hearted faith in the Word of God. Sparkling, thought-provoking, illuminating, arresting. We could wish that there were more clear-cut distinction between foreshadowing and fulfilment of the Bible. Published by Louis S. Bauman, D.D. 1925 E. 5th Street, Long Beach, California. Price \$25.

"Is the Devil in Modern Amusements?" by J. E. Conant, D.D. Dr. Conant does not mince words. He handles the subject of separation from the world with fearless scripturalness and with loving spirit. An exceedingly valuable booklet to place in the hands of Christian young people because it discusses with needed frankness such popular amusements as cards, dancing, the theater, and the movies. It is especially creditable that Dr. Conant openly denounces church pageants, for few Christians are awake to the danger in such presentations. Published by the Bible Institute Colportage Ass'n, 843-45 North Wells Street, Chicago. Price 20 cents.

"A Goodly Heritage," by Rev. Angus Mackay. Reverently presented thoughts on inspiration and the Holy Trinity. Helpful and stimulating. Published by Thynne & Co., Ltd., London. Price 25 cents.

"Fascism," by Alexander Stewart. A brief and illuminating discussion on Fascism. Any student desiring a bird's-eye view of the history of this movement will find this booklet exceedingly satisfying. In his closing pages Mr. Stewart demonstrates the utter incompatibility of

(Continued on page 379)

# THE DAYS OF YOUTH

Conducted by HAZEL N. JOHNSON



## THE CHILD'S NIGHT

"OH! FATHER, can I really go with thee tonight? Really? asked little dark haired Samuel as he clapped his chubby hands and jumped up and down in delight.

"Yes, son. It is not so cold now, and it looks as though it would be a clear night, so get thy wraps on," said Lemuel, his father, as he reached for his staff which was always in its place by his shepherd's cape and cap.

"It seems so wonderful, father. How I will love sitting on the hillside with thee watching the sheep." Turning to his mother he asked, "Mother, may I wear my new gold ring tonight—the beautiful one thou gavest me? It is such a special night for me, and I'd like to have it with me."

"You may, if you will be sure not to lose it," replied mother as she bundled her happy son in a warm cloak and placed a woolly cap on his head.

Both father and son kissed the mother goodby and started off to the flock of sheep feeding on the hillside. They were going to relieve John, the shepherd who had just brought the sheep from the other side of Judaea to the hills of Bethlehem. All was still, and in the quietness of the starlit night the tall shadow of Lemuel and the shorter one of Samuel seemed to blend in with the shadows of the trees in the soft light. Samuel slid his hand into his father's big, rough one, and felt more secure in his happiness. He had been promised for so long that he could go with his father to care for the sheep, and tonight his joy was full.

"Father," he said in a hushed voice, "tonight seems so beautiful, so still, so full of light." He was an alert child, and loved the beautiful things of the world. Many times his keen observation of details astonished his fond parents. He continued, "the shadows seem so dark, father, but how bright and lovely are the light places."

"Yes, child," said the father, who loved his son and sought to train him in the way that he should go. "How like our lives this world is: full of shadows—dark, black places in which we grope our dismal way. Then there are bright, lovely places in which we can walk boldly. The dark places stand for sin and shame, you know."

"Oh," chimed in Samuel, "and the bright places stand for when we are worshipping Jehovah, don't they, father?"

"Yes, son. Jehovah is a God to be worshipped. He has said, 'Thou shalt have no other gods before Me,' said Lemuel, remembering the time he had gone in his discouragement to the high places to worship the heathen idols.

"Father, I wonder if the Messiah will ever come? Oh! how I would love to see Him."

"Yes, He will come, Samuel, and I think it must be soon."

"Isn't it wonderful, father, to think He will come here to Bethlehem?"

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting," quoted the father, as if to himself.

"Thou knowest many of the Scriptures, doest thou not, father?"

"Yes, son, I have memorized them from my youth. It is good to hide God's Word in thy heart. I hope, Samuel, thou art studying the Scriptures with mother."

"I love it, father, and can say several chapters of Genesis. I wish I might have known Samuel for whom I am named. He must have loved Jehovah much," said the boy. Then with delight he cried, "Look, father, the sheep! And there is old John, the shepherd. How I wish I were big so I could be a shepherd and carry a crook. Isn't it beautiful, father? The sheep look so soft and woolly. The stars are so bright tonight, but the shadows are still so black. I wonder if there are wolves in those shadows?"

"I imagine so, son. Wolves lurk in the shadows, just as sin lurks in the dark places in our lives."

"Father, why do you always talk about sin?"

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," quoted the father.

"Hello, John. Father let me come with him tonight."

"Well, well, it's Samuel, isn't it? Hello, Lemuel, glad thou hast come—I need company," said John.

"Company? But we came to relieve thee, John," said Samuel's father.

"No, I am not going home tonight. I want to stay with thee. Never have I seen so wonderful a night, Lemuel. I am a dreamer, thou knowest, and I could not miss all this beauty just to go home to my bed. This is the kind of a night that makes you want to be a better man. God seems real and near tonight. I am staying with thee."

So the three sat on the hillside and watched the sheep, which were asleep. Wolves may have hid in the shadows, but they did not appear that night. All was quiet and serene and peaceful.

Quietly the older men talked, and it seemed to Samuel that his joy was full. How he loved the peaceful scene as he sat quietly listening to his father and John. Far off he could see the lights of the city with its noise and bustle, but here all was quiet. As he watched the shadows of some near-by trees, they seemed to move softly, and he imagined he could see forms of wolves and bears, but he

(Continued on page 377)

## YOUTH TIME

*Child life is the morning,  
Of day which is to come;  
Child life is the pink of glow  
Glimpsed just before the sun.*

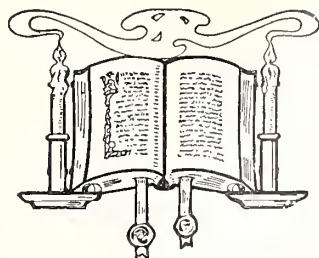
*Childhood is the dew drop  
Caught in the rose's bloom;  
Childhood is the may time,  
Before the summer looms.*

*Childhood is the spring time,  
Of budding grass and tree;  
Childhood is the growth time  
Spent at mother's knee.*

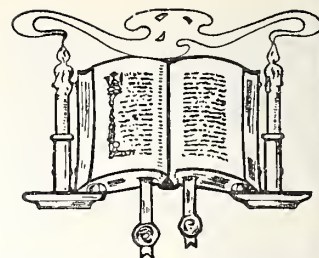
*Youth time is the moulding  
Of thought and life and limb;  
Youth time is the best time  
To bring the child to Him.*

—H. N. J.





# LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT  
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST  
Children's Talks by ANNA BENTHIEN

First Quarter, Lesson 1

Sunday, January 3, 1937

## THE SON OF GOD BECOMES MAN

Lesson Text: John 1:1-51  
Devotional Reading: Philippians 2:1-11

### Golden Text:

"The Word was made flesh, and dwelt among us" (John 1:14).

This entire quarter is to be given over to the study of a series of lessons taken from the book of John. In the book of John our blessed Lord and Saviour Jesus Christ is presented to us from the standpoint of His deity. Without doubt, God has special blessing for us as we pursue the story of the life of our blessed Saviour as given to us in this, the fourth of the Gospels. In studying this lesson, we will employ the first fourteen verses of the assigned passage from the first chapter of John. We will consider these fourteen verses under six headings: (I) Christ Is God (vs. 1); (II) Christ Is Creator (vs. 3); (III) Christ Is Redeemer (vss. 4-9); (IV) Christ Is Man (vss. 10-11); (V) Christ Is Saviour (vss. 12-13); (VI) Christ Is both God and Man (vs. 14).

### I. CHRIST IS GOD

The book of John opens with a pronouncement of major importance, "In the beginning was the Word, and the Word was with God, and the Word was God." There is no doubt that "Word" is the only correct translation of the Greek word "Logos" here employed by the apostle John. We learn also from the first chapter of Genesis that the Heavenly Father brought the world into existence by His Word. And, if we would learn Who this Word is, Revelation 19:13 clearly indicates to us that one of the names of our Lord and Saviour Jesus Christ is "The Word." In view of these facts, a very proper handling of John 1:1, the first verse of our lesson, would be: "In the beginning was the Lord Jesus, and the Lord Jesus was with God, and the Lord Jesus was God." This sweeping declaration of the essential deity of our Lord and Saviour is confirmed throughout the Scriptures. John 10:30 says, "I and My Father are one." While in Isaiah 9:6, the famous prophetic passage concerning the Child Who was born and the Son that was given, the Saviour is called by the astonishing title, "The everlasting Father," showing at once that the Son and the Father are indeed one. In the high priestly prayer of our Lord Jesus, as recorded in the seventeenth chapter of John, there occurs one of the most significant expressions in all the Scriptures. The Saviour prays to the Father concerning believers: "That they may be one, even as We are one" (vs. 22). Thus in the secret fellowship which occurred between the Father in heaven and the Son walking upon the earth, the Son specifically claimed that the Father and He are one. It is in the twelfth of John that our Lord Jesus, in verse forty-five, puts the proof of His deity in rather an unexpected form. He says, "He that seeth Me seeth Him that sent Me." In other words, the identification between Christ and the Father is so evident that to see one is to see the other. It would appear that there could scarcely be a more emphatic or convincing way of declaring the oneness of God with the Son and the oneness of the Son with the Father. It is an inescapable declaration of the deity of Christ. Our Lord puts the truth in almost exactly the same way again in the fourteenth of John, at verse nine, when He

says, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father." The apostle Paul, led by the Spirit, in speaking of Christ, throws this same truth into beautiful expression in Hebrews 1:3, where he says, "Who being the brightness of His glory, and the express image of His person." And again, Paul proclaims it in Colossians 2:9, where he says, concerning the Saviour, that "in Him dwelleth all the fulness of the Godhead bodily."

If Christ is indeed God, this would then presuppose the pre-creational existence of the Lord Jesus. And it is the amazing fact of the pre-existence of Christ which is so plainly stated in the words of our lesson in the next verses: "The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." In these amazing words faith is carried back far beyond the creation of the world, or the creation of man, or the creation of the demons, or the creation of the angels, back, back to where there was none but God. And there stands the simple and sublime declaration—"The same was in the beginning with God." This astonishing truth is placed in very simple language by the great apostle Paul when he says in Colossians 1:17, "He (referring to the Lord Jesus) is before all things." Certainly there can be no doubt as to the teaching of the Word of God on the deity of Christ.

The position held by the Modernist becomes absurd, indeed, for the Modernist tells us that Christ is divine, and then adds quietly, and smugly—and so are all the rest of human beings. We are all divine. The difference being a matter of degree, the Lord Jesus being just a little bit more divine than the rest of us. This wicked and subtle denial of the deity of the Lord Jesus Christ is ignominiously swept aside by the clear-cut teaching of the Holy Spirit in the Word of God. To say that Jesus is divine as the rest of the race is divine is to fling insult into the teeth of our Saviour. Yea, in the light of the Scriptures, we may take our stand without a moment's hesitancy—Jesus is God.

### II. CHRIST IS CREATOR

The heart of the child of God is filled with gladness that the Spirit has not left us in doubt on this point. The truth is not stated dimly. The Spirit of God has not chosen to throw it into a recondite form which challenges our understanding. On the contrary, the statement is so plain that he who runs may read: "All things were made by Him; and without Him was not any thing made that was made" (vs. 3). In Ephesians 3:9 the same truth is reiterated with characteristic Pauline clarity: "God . . . created all things by Jesus Christ." Once more the truth is presented to our hearts in Colossians 1:16-17 where Paul says, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; And He is before all things, and by Him all things consist." Furthermore, when we come to the closing book of the New Testament, the book of the Revelation, we find in



Revelation 4:11 the four and twenty elders fall down before the throne on which are seated God the Father and the Lamb Which had been slain, and before that throne they cry out, "Thou art worthy, O Lord, to receive honor and power: for Thou has created all things, and for Thy pleasure they are and were created."

These passages, and many others in Scripture, not only teach that our Lord and Saviour Jesus Christ participated with the Father in the creation of the world, but they also teach the wickedness and spuriousness of the evolutionary teaching that the world and those that dwell upon the world are a product of evolution. Evolution and creation are ideas which are mutually exclusive each of each. Evolution and creation are ideas which cannot both be logically accepted. The Bible rejects and repudiates evolution and plainly teaches creation.

### III. CHRIST IS REDEEMER

In the portion running from verse four to verse nine, the Lord Jesus is presented as being the personification of life and resultantly the personification of light. The explicit declaration is, "In Him was life; and the life was the light of men." Our Saviour, Jesus Christ, "hath abolished death, and hath brought life and immortality to life through the Gospel" (II Tim. 1:10). It is in Acts 3:15 that He is alluded to as the "Prince of life." And in Colossians 3:4 we are told that "Christ . . . is our life." In first John 5:11-12 the Holy Spirit tells us that "God hath given to us eternal life, and this life is in His Son."

When the Scriptures would reveal to us how this blessed One has brought life and light to the sons of men, we find that the pathway is the pathway of redemption. "That light shineth in darkness; and the darkness comprehended it not" (vs. 5). "That was the true Light, which lighteth every man that cometh into the world" (vs. 9). This amazing statement shows us the tremendous scope of the redemptive work of the Lord Jesus Christ. Our Saviour is the One Who lighteth every man who cometh into the world, that is to say, in His redemptive work, glorious, full, and complete provision was made for all. Consequently, the Scripture is able to say to us that "God so loved the WORLD, that He gave His only begotten Son." And in another place we are told "that He by the grace of God should taste death for EVERY MAN" (Heb. 2:9). Still again, in the second chapter of Philippians the Holy Spirit declares, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

The redemptive work of our Lord and Saviour Jesus Christ, is all-inclusive. He died for all men; not one left out. But, alas, all men will not be saved. Salvation is for whosoever will. It is he that believeth on the Son that hath everlasting life. And the record is very clear that "he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36), in spite of the fact that the redemption of Jesus Christ included everyone. Consequently, at the end of the history of God's dealing with man, every knee shall bow and every tongue shall confess because every knee and every tongue was included in the glorious redemption accomplished by Christ in the shedding of His blood on Calvary. It has been erroneously concluded from this passage that every man would be saved at the time of this admission. This, however, is a gratuitous position and lacking in scriptural warrant. While it is true that every man is included in the potential redemption provided by our blessed Lord through His finished work on Calvary, it is only those who have accepted Him who have redemption through His blood as their personal possession. There is no joy so deep, so full, or so complete as that joy which comes to the man who looks in faith to the blessed One Who hath obtained eternal redemption for us.

### IV. CHRIST IS MAN

The wondrous fact of the humanity of our Lord is set forth in verses ten and eleven of today's lesson. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own." (His own were the people of Israel. He was indeed an Israelite of the Israelites and a member of the tribe of Judah.) "He

came unto His own, and His own received Him not." It was as a man that He came to His own.

The Bible teaches the full and complete humanity of Jesus Christ, our Saviour. There is an indescribable depth of solemnity in the fact here presented: our Lord was willing to take upon Himself the form of a man. It is in Hebrews that the Holy Spirit says to us, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. 2:14). Jesus became flesh and blood, the Logos, the Word, the Son of the living God became flesh and blood. The One Who could say, "I and the Father are One," became flesh and blood. And even after He had ascended on high, the apostle Paul wrote to Timothy that amazing statement recorded in First Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus." Here we see the revelation of the fact that He continues being man even now. Yonder at the right hand, performing His intercessory work, He is still the man Christ Jesus.

Because He has thus taken upon Himself such a full expression of our humanity He has become our Saviour. Because God has found in Him a perfect man, we are brought into the glorious consciousness that we, imperfect human beings, have now a perfect representative at the throne of God. It is in and through Him alone that man may be acceptable to God. Could any expression of divine truth be more marvelous to the Christian heart, than that beautiful little expression found in the closing words of Ephesians 1:6, where the apostle Paul lays down the blessed truth "accepted in the Beloved"? God has found a perfect man, true man, real man in Jesus Christ. We, who have accepted Him, are now hid in Him and He in God.

### V. CHRIST IS SAVIOUR

In verses twelve and thirteen of John one, our souls are brought face to face with the fact that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." There is a way into the divine family. It is through the name of Jesus Christ. He is the Saviour, He is the Redeemer, He is the Justifier.

Verse thirteen has caused considerable discussion among Christians. It reads in our King James Version: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This translation would make the passage appear to be a direct reference to believers in Christ Jesus. At least two of the early church fathers, Tertullian and Irenaeus, believed and taught that the opening words of this verse should be rendered in the singular so the verse would refer to Jesus instead of to believers. The translation would consequently read, "Who was born, not of blood" (the word "blood" is in the plural). "Who was born not of bloods" as though to say He did not have a physical mother and a physical father. He only had a physical mother. "Nor of the will of the flesh," the Lord Jesus was not the product of the union of man and woman, and consequently not the product of the flesh. "Nor of the will of man, but of God." The last expression would be a direct reference to the fact that He did not have a human father. If this is true, and it certainly appears to be not unacceptable, it falls into glorious harmony with the statement of Paul in Galatians 4:4-5 where he declares of the Saviour that He was "made of a woman . . . to redeem . . . that we might receive the adoption of sons." In other words, the only possible way for us to have a Saviour was for Him to be virgin-born. If He was not virgin-born, then He could not redeem.

### VI. CHRIST IS BOTH GOD AND MAN

Verse fourteen brings this truth before us in beautiful expression: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." The Word, that is, the Logos, God Himself, in the expression of the Second Person, the Word was made flesh, made human, made man. And so this section of the book of John, this introductory section is beautifully rounded out by the high water mark of truth which is approached in verse fourteen where the Spirit of God declares to us that the Word is man and the man is the Word. The One Who is the Creator is also Redeemer. The One Who is God became man. The One Who is the Judge is also the



Saviour. In Philippians two, we are told that He "thought it not robbery to be equal with God" (Phil. 2:6), thus revealing that He was indeed God Himself. But in spite of His lofty position He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Yes, this wonderful One Who is declared to be the pre-existent God, this glorious One Who is the Creator, this marvelous One Who is set before us as a Redeemer, and Man, and Saviour, is now presented both from the standpoint of His deity and humanity. Christ is both God and man.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The "New York Independent" states that the discoverer of the North Pole wants the Eskimos to be left in their picturesque savagery, and that Dr. Nansen has expressed a similar wish. The magazine says: "It is peculiar to most explorers and ethnologists that they look on undeveloped tribes as scientific curiosities to be kept as if in a museum preserved for study, and not as human beings to be developed and made the most of. The explorer or ethnologist visits them for his own glory, that he may exploit them as specimens to be described."

The "Missionary Intelligencer" says: "Commander Peary hopes that nothing will be done to civilize the Eskimo. He tells us that he has given them the best material for their weapons, their harpoons and lances; the best of wood for their sledges; the best of cutlery, knives, hatchets, and saws for their work, and the cooking utensils of civilization; he has given them repeating rifles, breech loading shotguns, and an abundance of ammunition. He taught them, so he says, some of the fundamental principles of sanitation, and the simple treatment of wounds, accidents, and diseases. He thinks their civilization should stop there."

Commander Peary gave them all he could; he could not give them what he did not have, and he did not wish any one else to supply what he lacked. It was clearly his opinion that the missionaries would do the will of God if they did not interfere with these people. They are human beings like the wise ethnologist, and the desire to keep them ignorant, savage, degraded, when they might become intelligent, civilized, and Christian, is inhuman and cruel, says the "Independent."

To which we would add, that much of human civilization would not improve them; but God has commanded the Gospel be preached to them, and the Son of God became incarnate in this world to translate all men from darkness to light.

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. For what special reason was the Gospel of John written? (John 20:20-31)
2. Who was Jesus? (John 1:1; 10:30; 14:7-11; Heb. 1:8; Matt. 1:23; Isa. 7:14; 9:6; Tit. 2:13; I Tim. 3:16)
3. Did Jesus exist before His incarnation? (John 1:1-2, 15; 8:23, 58; 6:62; 17:5; Isa. 9:6; Mic. 5:2; Rev. 1:8, 11)
4. What was the special pre-incarnational work of the Son of God? (John 1:3; Heb. 1:2-3, 10-12; Col. 1:16-17; Eph. 3:9; I Cor. 8:6)
5. Why was the Son of God made man? (John 1:29; Matt. 1:21; Gal. 4:4-5; Heb. 2:9, 14-18; Rom. 8:3-4; John 3:16-17)
6. By what means did Jesus take away the sins of the world? (John 1:29; I Pet. 2:24; Matt. 26:28; I Cor. 15:3; Gal. 1:3-4; I Pet. 1:18-19; 3:18; Heb. 9:22, 25-28)

First Quarter, Lesson 2

7. What two classes of people does the true Light reveal? (John 1:9-12; 3:19-21)

8. How may sinners be made the sons of God? (John 1:12; Gal. 3:26)

9. Can we have eternal life apart from faith in Christ? (John 1:4; 3:36; 5:24-26, 39-40; 6:33, 40, 47, 48, 51; 14:6, 17:2-3; 20:31; I John 5:11-12)

10. How many different titles are given to Jesus in the first chapter of John? (John 1:1, 9, 14, 18, 23, 29, 34)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Bible is God's Word. In it God speaks to us, and makes Himself known to us. The Book of John, from which we are going to study today, is filled with proofs that the Lord Jesus is God Himself. We studied the Christmas story which told of the Lord Jesus Christ coming to this world as a little babe. We read in the Bible how that He, Who was God, came to die for the sins of the people. Today, as we turn in God's Word to the first chapter of the Gospel of John, we read that the Saviour came to dwell upon this earth, and to be the Saviour of the world.

You will notice in the first chapter a special name given to the Lord Jesus. His name here is "The Living Word." The opening verse of the chapter says, "In the beginning was the 'Word,' and the 'Word' was with God, and the 'Word' was God." Now let us supply the name that is familiar to us all, the name of "Jesus," and let us read it like this: "In the beginning was Jesus, and Jesus was with God, and Jesus was God." Jesus our Saviour was from the very beginning of time. He was with the Father in heaven, and He is God Himself. Now when we read in the Gospel of John about the "Word" we think of Him as the Living Word. He came as a little babe, and was the Living Word. He has left with us the Bible which is the Written Word. God does not talk with you and me as Jesus talked with the people when He was here on earth, but He speaks to us through His Written Word. As we read our Bibles, we know that God is speaking these words, and He is telling us of His love for us, and of the things which He would have us do. May you cherish your Bibles as you have never cherished them before, and remember that it is God's own Word to you and me.

In the first chapter of John, the seventh verse, we find that it is speaking of the Lord Jesus as the Light. Yes, He is the Light of the World. This little Babe of Bethlehem is the Light of the World. The world is dark with sin, even though in its darkness God has given us the sun to lighten the way. The sun which you and I see will light our path from day to day, and the Lord Jesus Christ is the Light from God which can light up our darkened hearts. When Jesus enters our hearts, the darkness leaves. He promises to be with us throughout eternity, and will be our Guide from day to day. If your heart is still dark and stained with sin, won't you let the Lord Jesus come into your heart? He is the Light which takes away the darkness of sin. The Bible verse I want to leave with you in closing our lesson today is found in John 1:12. It says: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He has given to every one who takes Jesus as his or her Saviour, the privilege of being called a child of God. May every boy and girl reading with us today know that they belong to Jesus. You can know, for He has said, "Come unto Me" and after we have believed on Him as our Saviour, He says, "Him that cometh to Me I will in no wise cast out." Once you come, He promises never to cast you out. Do you belong to Him?

Yours, and a child of His,  
Aunt Anna

## NEW LIFE IN CHRIST

Lesson Text: John 3:1-17

Devotional Reading: Psalm 51:7-13

Golden Text:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

In these seventeen verses we have before us what is, undoubtedly, the richest and most important section of the Bible. The sixteenth verse, alone, contains the whole

Sunday, January 10, 1937



Gospel in a nutshell, or the Bible in miniature, and is worth more than all the wisdom of the world. The central idea of the passage is the New Birth, which implies the total depravity of man and the work of divine grace. We shall direct our thoughts along this line in the following manner: (I) The New Birth Is a Necessity (John 3:1-3); (II) The New Birth Is of the Spirit (John 3:4-6); (III) The New Birth Is from Above (John 3:7-13); (IV) The New Birth Is Christ-Centered (John 3:14-17).

### I. THE NEW BIRTH IS A NECESSITY

The opening verses of this portion of Scripture disclose a visit to Jesus by a ruler of the Jews. This Jewish dignitary's name was Nicodemus and he made his visit by night. The conjecturing as to why Nicodemus chose the night time has been very abundant. If we were to put ourselves in his place, doubtless, we would not condemn him too severely. There is nothing in the passage to indicate that he was ready to accept Jesus as his Saviour, but rather that he was an inquisitive soul. His lofty place, as ruler of the Jews, and one which he was not yet ready to forsake, would be in jeopardy if the Jews knew of his interest in Jesus. If, however, on that night he did accept the new birth which Jesus so clearly taught him, then we would be compelled to say that Nicodemus showed weakness of heart in not making his conversion public. A thoughtful and reverent act by this same man after Jesus' crucifixion would seem to indicate that he was a secret believer (John 19:39). If our supposition be true, then we can rightly condemn him for being ashamed of his Christianity. But as far as his first visit to Jesus by night is concerned, let us give him the benefit of the doubt and say that he was thoughtful and cautious.

The Lord Jesus had the divine faculty of being able to read a man's thoughts and occasionally startling His listeners by answering their unspoken questions. This was the case with Nicodemus. Nicodemus opened the conversation by saying, "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him" (vs. 2). In these remarks, we see the finest kind of courtesy and reverence on the part of Nicodemus, but as yet no inquiry as to how he could inherit eternal life. Jesus immediately answered the anticipated question with these words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (vs. 3). In these words spoken by our Saviour there is no indefiniteness or indecisiveness. He presents no alternative or recourse. He frankly says that there is only one way by which a man may enter heaven and that way is God's way.

The necessity for the new birth grows out of the terrible condition of depravity that man finds himself in. This uncomfortable position of ungodliness and corruption was brought about by the sin of father Adam in the garden of Eden: "By the offense of one judgment came upon all men to condemnation" (Rom. 5:18). The prophet Isaiah says in this connection, "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). And in Ecclesiastes: "For there is not a just man upon the earth, that doeth good, and sinneth not" (Eccles. 7:20). And then that stinging indictment in Romans 3:10: "There is none righteous, no, not one." For those who believe that by nature they are good and have grown bad because of evil surroundings the Scripture again says, "By nature the children of wrath" (Eph. 2:3). The Judge of all the earth looks down upon His created human beings and sees them, not in poverty or riches, proletariat, or aristocrats, servants, or kings, but as to how they measure up to God's divine standard of living and attitude toward Himself outlined in the ten commandments. It is unique that several of the illustrations of earnest inquirers have shown the rich in their need of salvation the same as the poor folks. There is the case of the rich young ruler who came to Jesus asking the question as to how he could inherit the kingdom of God, and upon being told, sorrowfully shook his head and went his way. Again, the rich fool, thinking of the "here and now" more than the "then and there," resolved to build greater barns to store his riches rather than listen to God. The ease of the rich man and Lazarus is also a significant one. The rich man going the way of the unbeliever because he trusted in his riches rather than in God. Riches, social position, political power, etc., do not gain for a man favor with God, these are classed with

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works and "without faith it is impossible to please Him." And so as man finds himself in this helpless, depraved condition, he must face the realization that he is in one difficult scrape that he cannot get himself out of.

As man looks around for help, like a drowning person, he begins to grasp at the driftwood and seaweed and straws as they float by. They may represent human sacrifice as a means for atoning for sin, or the offering of animals upon an altar, doing penance by abstinence from certain pleasures, the paying of filthy lucre to a priest, being a good enough citizen to keep out of jail, or being baptized for the dead. But all these ways are false ways, "the end thereof is the way of death." The Holy Spirit makes it clear that there is only one way to get to heaven and that is the God-way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

This God-way is the way that Jesus outlines to Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (vs. 3). To be born again is to experience a new birth or regeneration. Regeneration has its antithesis in generation. Generation is the impartation of life. Regeneration is the impartation of new life. When a man is born the first time he enters into ordinary life. When a man is born the second time he is regenerated and enters into life more abundant. When a man is born the first time he enters into the human family. When he is born the second time he enters the divine family. When he is born the first time he becomes a member of the race of Adam, and shares Adam's curse. When he is born the second time he enters the family of Christ and is saved forevermore. When he is born the first time he makes no decision, he makes no choice. When he is born the second time he alone makes the decision, he decides whether he will accept or reject the new birth which God offers. When he is born the first time he awakes to find himself under the curse, hellward bound, doomed. When he is born the second time he discovers himself liberated from the curse by the blood of Christ and bound for eternal bliss. Little wonder that the Saviour re-emphasizes the necessity of the new birth by saying in verse seven, "Ye MUST be born again."

### II. THE NEW BIRTH IS OF THE SPIRIT

God has given to the Holy Spirit, the Third Person of the trinity, many different offices. In the Old Testament the Holy Spirit brooded upon the waters at the time of the re-creation as well as ministering to the believers of these former ages. Jesus gave the Holy Spirit as the Comforter to His disciples before going home to heaven. And then there was the baptismal work begun on the day of Pentecost and the infilling work which occurs many times as contrasted to the baptismal work which occurs once in a believer's life. The Holy Spirit also held the office of inspiration, inspiring the sacred writers as to the very words that they should record in the Sacred Canon. And in our lesson text, here in John 3, we find that regeneration also comes through the Holy Spirit. The Saviour says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (vs. 5). The passage will be more easily understood if we correctly translate the Greek word "kai" as "even" instead of "and," thus the passage will read, "Except a man be born of water even of the Spirit." The best of the lexicographers support this change and greatly simplify the explanation of the presence of water in the



Saviour's words. This change makes the word "water" and "spirit" synonymous terms. This is true to the Scripture. "Water" is seen to be symbolical of the Holy Spirit in Ezekiel 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean: . . . a new spirit will I put within you" (Ezek. 36:25-26). In a New Testament passage, we see water, regeneration, and the Holy Spirit linked together, "He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). The work of the Holy Spirit in connection with regeneration is further testified to in I Corinthians 6:11: "And such were some of you: but ye are washed . . . by the Spirit of our God."

We see in this very important work by the Holy Spirit, in connection with the new birth, a striking parallel with His work in the incarnation of Christ. Since Jesus was the Son of God He could not have a human father. It was therefore necessary that He be begotten by the Holy Spirit, "That which is conceived in her is of the Holy Ghost" (Matt. 1:20). These words spoken to Joseph, the husband of Mary, by the angel, indicate to us the divine conception of Jesus Christ, or in other words, His virgin birth. The new birth of a soul is similar to this. Birth into the sinful family of Adam was accomplished by a human mother and a human father. Birth into the spiritual family of God must be divorced from the human element. The Holy Spirit supplies the missing link between earth and glory and inducts the willing soul into everlasting bliss and happiness through the medium of the new birth. In the Lord Jesus we are as sinless and perfect as the One Who was born of the Virgin Mary.

### III. THE NEW BIRTH IS FROM ABOVE

The translation of the phrase "Ye must be born again" (vs. 7) in the King James Version is not as clear as in the Revised Version which is rendered, "ye must be born FROM ABOVE." This rendition not only contrasts the new birth with the original generation but it completely divorces it from anything that savors of God's creation. The expression "from above" means from God the Father. Literally, the new birth is a plan devised by God to save man from punishment in hell. There is nothing to make us believe that God gloated over Adam's fall in the garden of Eden, nor that He prepared hell as a place of punishment for him (Matt. 25:41). On the contrary, God loved His created beings—men. This love is seen in a small degree in His respect and watchcare toward Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, and a whole host of others (Heb. 11). In fact, God loves even the unbelievers: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Further testimony of this is given in Ephesians: "God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:4-5). God's love for mankind is so far-reaching that it began even before the foundation of the world: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4). And we could not forget the best verse of them all—John 3:16: "For God so loved the world, that He gave His only begotten Son."

### IV. THE NEW BIRTH IS CHRIST-CENTERED

True to God's policy of making His Son preeminent in everything (John 1:1-3) He likewise gave His Son the most important part in the new birth. There were several qualifications which the Saviour of the world must meet before regeneration could be provided. Such a substitute must, first of all, be without sin. There was no doubt about the Son of God being able to meet this one for "He knew no sin" (I Cor. 5:21). Another requirement was that the substitute must be apart from creation, that is, neither man, angel, nor demon. Jesus met these requirements because He was the very Son of God (John 10:30). The last requirement was that the substitute must take upon Himself the form of the one whose place He was taking. This Jesus met by being born of a woman and begotten of the Holy Ghost, thus He was God and man at the same time, having a dual personality (Heb. 2:9).

"God so loved the world, that He gave His only begotten Son" (vs. 16). God gave His Son for a purpose, that purpose was that He might bear the sins of the world. "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6). And what Christ did upon the cross does not need

repetition: "By the which will we are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL" (Heb. 10:10).

A remarkable thing is seen here in the doctrine of the New Birth. It is Spirit-bestowed, God-planned, and Son-performed. The Holy Trinity has an unmistakable and indispensable place in the regeneration or new birth.

The sinner is left entirely out of the picture until this point. He enters the scene at "WHOSOEVER believeth in Him should not perish, but have everlasting life" (vs. 16).

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

I have a friend in the city of Glasgow, who, many years ago, found himself in Barlinnie prison because of his sin. He was given to drunkenness, became a sot, and grieved the heart of his godly mother. After serving his term of imprisonment, he found his way back again to the old home; and the mother who loved him pleaded with him to sign the pledge. But like the honest man he was, he said, "No, Mother, I have signed enough pledges to paper the wall; I need something more than a pledge." But she said to him, "Sinclair, perhaps if you sign it this time it may help you," and having a pledge at hand, she urged her wayward boy to sign the paper. But again he said, "No, Mother; I am not going to sign another pledge. I need a power that can make me a sober man and change my life." Growing desperate, his mother took a knife and opened one of her veins, and dipping her pen in the flowing blood, she said, "Sinclair, sign it with your mother's blood, and that may help you." I heard him say one night, before a crowded audience, "What the blood of my mother could not do, the blood of Jesus Christ accomplished." That man tonight is preaching the Gospel of the Redeemer. I have seen too many bleeding hearts restored, to doubt the efficacy of the shed blood of Jesus. And then, as I look at that central cross yet again, I realize that it speaks to me of a life that must be daily lived. It is one thing to believe in a crucified Christ; a different thing altogether to live the crucified life.

—From Sermon on "The Three Crosses," by Herbert Lockyer

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What is the condition of all men by nature? (Eph. 2:1-3; 4:18; Rom. 3:10-18; 5:12; 6:23a)
2. What is the eternal destiny of men without Christ? (John 3:36b; Matt. 25:41, 46a; Mark 9:43-48; Luke 16:23-26; II Thess. 1:8-9)
3. What is God's attitude toward unregenerate men? (John 3:16a; Rom. 5:8; Eph. 2:4; I John 4:9-10)
4. How did God meet the need of every unsaved man? (John 3:14-17; I John 4:9, 10, 14; Rom. 8:3-4, 32; II Cor. 5:21; Isa. 53:5-6)
5. Which member of the Trinity has a special work in connection with regeneration? (John 3:5; Titus 3:5; I Cor. 6:11)
6. What must a sinner do in order to be born again? (John 3:15-16; 5:24; 6:35, 40, 47; 1:12; Eph. 2:8-9)
7. What becomes the destiny of the regenerate man? (I Thess. 4:16-17; John 14:1-3)
8. What assurance does God give to those who are born again? (John 3:15-16, 36a; 5:24; 6:37; 10:28; Rom. 8:38-39; Phil. 1:6)
9. Can reformation be substituted for regeneration? (Isa. 64:6; Eph. 2:9; Tit. 3:5; John 3:18)
10. Why is it impossible for the natural man to understand the truth of regeneration? (John 3:4, 9-10; I Cor. 2:14)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Several Sundays ago we had a lesson about the Lord Jesus in which we found Him spoken of as the "Word" and the "Light." Today we find that our Saviour is spoken of as the "Water of Life."



Let us read the fourth chapter of the Gospel of John. In this chapter you will notice that the story of the Lord Jesus and the woman at the well is the story which gives us the title of our lesson. The woman came to the well to draw water. In the ancient days the water had to be drawn from the wells, and at certain times during the day the women came to the wells to draw water. On this one occasion the Lord Jesus asked the woman for a drink of water. The woman who was drawing water was from Samaria, and the Jewish people had no dealings with the Samaritans. It was unusual for a Jew to ask anything of a Samaritan. That is the reason why, when the Lord Jesus asked this woman for a drink, she was amazed at the fact that a Jew would ask her to draw water for him. But the Lord Jesus did not make any difference in His dealings with men and women. He loved them all,

and He was using this opportunity of telling the woman of the way of life. After the conversation was started about the water, the Saviour turns the conversation to the Water of Life which everyone receives when he accepts Jesus, because Jesus is the Water of Life. If we drink of the Water of Life which He gives us we shall never thirst again because it is everlasting.

How necessary water is to our lives! We need it daily, and many times daily. We also need Jesus, the Water of spiritual life. It is necessary in our spiritual life that we drink freely of that water which He gives. God's Word is food and drink for our souls, and if we read it daily it will make us healthy Christians.

Yours in joyous living for Him,

Aunt Anna

First Quarter, Lesson 3

Sunday, January 17, 1937

## JESUS THE WATER OF LIFE

Lesson Text: John 4:1-42

Devotional Reading: Romans 8:26-32

### Golden Text:

"But whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

The lesson for last Sunday and this one are quite similar in that they reveal the personal work of our Saviour with an individual soul. Last week the subject was a man of high social standing with the Jews. Today the Saviour is dealing with one who is dissolute, licentious, and a reprobate from society. The subject in John four, today's lesson, is a Samaritan woman. The Scriptures given for consideration break quite easily into three divisions; they are: (I) Christ Forgets Jewish Prejudice (John 4:1-9); (II) The Woman Forgets Her Earthen Pitcher (John 4:10-30); (III) Christ Forgets His Earthly Meat (John 4:31-42).

### I. CHRIST FORGETS JEWISH PREJUDICE

After a short ministry in Judaea, the Lord Jesus found it necessary to depart for other fields of labor. This was quite consistent with His entire ministry, for the type of opposition which He met was so violent that it was not best for Him to tarry long in one place. His entire ministry was spent in going back and forth between Judaea and Galilee and in the territory that lay between these two extremes of Palestine. As He started north on this particular journey He informed His disciples that "He must needs go through Samaria" (vs. 4). In going to Galilee He did not have to go through Samaria, although it was the shorter route. He could have followed the Jewish route which was on the other side of the River Jordan. However, we do not have to read very far to find out why He especially had to choose this pathway. There was a willing soul waiting in Samaria and Jesus did not mean to pass by such an one.

From the standpoint of Jewish custom, it would have been much more logical for Jesus to have crossed the River Jordan and avoided touching Samaritan ground. Jesus was a true Jew, being a son of David, and the Jewish prejudice against the Samaritans was a well known fact and law. The animosity grew out of the long series of events which began before the captivity. Samaria, originally, was just a city located in the central part of the territory occupied by the ten tribes. Later on, the surrounding province took on the name Samaria so that all who lived in that region were known as Samaritans. Samaria was the scene of the terrible worship of Baal during the Jewish apostasy. Shalmaneser, the Assyrian king, colonized it about 700 B.C. with heathen (II Kings 17:24). As would be expected, the heathen Gentiles and Jews inter-married so that the resultant offspring were really half-breeds. They were fickle minded people, calling themselves Jews when it was convenient and boasting of their Gentile extraction if that seemed more propitious. Jewish feeling against them was so deep, even in the days of the return from captivity to rebuild the temple and walls at Jerusalem, that they were refused a share in the building program. It was the Samaritans, led by Sanballat and Tobiah, who caused the opposition to the wall building. The Jewish prejudice had grown to such an extent that

they would neither associate with, talk to, or step on land owned by the Samaritans.

The Lord Jesus Christ, fully aware of all this background, throws aside all racial distinction, prejudice, and national pride and goes through the land of the despised Samaritans in order that He might deal with a willing soul. His love knows no creed, position, station, nationality, or caste. Such distinctions are left for carnal man. The invitation that He gives is open to every one; it is, "Whosoever will, let him take of the water of life freely" (Rev. 22:17). When He says, "whosoever," of course He means human beings. The Bible is written to humans; not angels, demons, or animals. Jesus did not taste death for these. He tasted death for every man (Heb. 2:9). Nor did He taste death for part men and part animals as evolution would force us to believe. He died for the souls of men.

As our Lord set aside personal prejudice, national hatred, racial distinction, etc., we may well follow His example and go and do likewise. We must be willing to minister to the black man, or the yellow man, or whatever color he is, be it brown, red, or white. Let us take the Gospel to the drunkard in the gutter and the "Croesus" of Wall Street. All, from the highest to the lowest, have sinned and come short of the glory of God and must believe on the Lord Jesus Christ in order to obtain everlasting life.

### II. THE WOMAN FORGETS HER EARTHEN PITCHER

The Saviour knew where to find the willing soul which was at Jacob's well. As He sat there on the well, wearied from His journey, the woman appeared, carrying a pitcher with which to draw herself some water. He opened a casual conversation with her, saying, "Give Me to drink" (vs. 7). The woman was amazed. She knew that He was a Jew and was aware of their deep hatred. Neither was it customary for a man to ask a woman to do something for him. Women were looked down upon. Jesus did not leave her in her amazement very long for He quickly informed her that no mere man was talking to her and that if she would but ask Him He would give her living water. Her answer to this proves that she did not yet understand that He was talking about spiritual water whereas hers was material. "Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water?" (vs. 11). Jesus was patient and continued to explain, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (vss. 13-14). The light had partly filtered in to this poor woman's soul, but at this point the realization of what was being offered her broke upon her soul, she cried, "Sir, give me this water, that I thirst not, neither come hither to draw" (vs. 13).

In the next few verses Jesus reveals His absolute knowledge by unfolding to the woman her past history. He informed her that she had had five husbands and that even now she was living in adultery. The woman did not attempt to deny her sinful past. One of the requisites for a decision in personal work is to get the one being dealt with to admit



his sinful state. Of course, every man is a sinner by nature, but it is not easy to get a man to see it. Whereas, if certain local sins can be pointed out, the sinner will usually admit his guilt. One of the offices of the Holy Spirit is to convict men of sin (John 16:18). Doubtless the reason that Jesus revealed His Omniscience to the woman was twofold. First, that she might see His divinity; and second, that she might see her own sinfulness.

This incident also reveals to us the nakedness of the human heart. Man may put on a successful veneer before his fellow man, but all things are naked and open before Him Who sits upon the throne. His Word is sharper than any two-edged sword piercing even to the remotest recesses of our hearts. Since my God sees me as I really am it were well that I not try to hide anything from Him, for no man can deceive Him.

The woman showed her faith in and knowledge of the coming Messiah, and she said, "I know that Messiah cometh, Which is called Christ" (vs. 25). This kind of belief would make her a good Jewess, but in order to be a Christian she must believe Jesus' answer to her. He said, "I that speak unto thee am He" (vs. 26). These things were so wonderful to the woman that by this time she had forgotten all about her mission to the well. She came for material water and received the Water of Life. She came to satisfy the needs of her physical body but went away with the needs of her soul fully met. She came with a sinful past and went away with a guaranteed spotless future in Jesus Christ.

When she left the Lord to go back into the city, she did not even take her water pot with her (vs. 28). She was living in another world. Her only thought was to make her way to the city and tell her fellow-men that she had found the Christ. Like the disciples who left their fishing nets to become fishers of men, she left her waterpot for the noble job of giving the water of life to thirsty men.

### III. CHRIST FORGETS HIS EARTHLY MEAT

In this example the Saviour is trying to teach us that while material and temporal needs should be looked after, yet these are secondary to spiritual verities. First things must come first.

We are told in the eighth verse of our lesson that the disciples had gone into the city to buy meat. As they returned with their purchases for the evening meal, the Samaritan woman left them so that they were all to themselves. They prepared the victuals (and doubtless drew water from Jacob's well, for up to this point Jesus had not yet had a drink of material water) and said to Him, "Master, eat" (vs. 31). This was an appropriate invitation for His disciples to give Him, for they had seen Him eat on many occasions, in fact, they had seen Him suffer all of the weaknesses and inconveniences which overtake the human frame. Although fully God, He was nevertheless man. This is the duality of His personality. As God He could read men's minds, perform miracles, and be the Saviour of the world. As man He became wearied from traveling (vs. 6), thirsty because of the heat of the day (vs. 7), and hungry for food (vs. 8). But in spite of all this, notice His answer to His disciples: "I have meat to eat that ye know not of . . . My meat is to do the will of Him that sent Me, and to finish His work" (vs. 32-34). Meat in the Scripture symbolizes teaching (1 Cor. 3:2). The Saviour was trying to teach the disciples that when the destiny of souls was at stake, nothing was more important than to lead them into a knowledge of the truth. On another occasion He said to them, "Seek ye first the kingdom of God" (Matt. 6:33). There is even a rebuke in His words, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (vs. 35). In essence, He is saying to them, "Don't be so materialistic that you forget the fields of souls that are white unto harvest." He then reveals that there are rewards for those who sow and for those who reap (vs. 36; 1 Cor. 3:8).

As Christ forgot His earthly meat, and as He sought to divorce the disciples from their materialism, let us, too, put spiritual obligations ahead of everything else.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Illustrating the contrast in verses 13 and 14: There is said to be a strange plant in South America which finds a moist place and rests there for a while, sending its roots

down and becoming green. When this bit of earth dries up, the plant draws itself together and is blown along by the wind until it finds another moist spot, where it repeats the same story. On and on it rolls, stopping wherever it finds a little water and staying until the water is exhausted. But after all its journeyings it is nothing but a bundle of dead roots and leaves. The life of this plant tells the story of those who drink only at this world's springs. They go on from spring to spring, and at last, at the end of the longest life, they are nothing but bundles of unsatisfied desires and burning thirsts.

—From J. R. Miller in "Devotional Hours"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. How did Jesus manifest His deity? (John 4:16-19, 28-29, 39; 2:24-25; Heb. 4:13; Acts 1:24; Ps. 139:1-4)
2. How was His humanity revealed? (John 4:6; Isa. 40:28)
3. Why was it needful for the Saviour to go through Samaria? (John 4:4, 6-7; 7:17)
4. What point of contact did Jesus use in opening the conversation with the Samaritan woman? (John 4:6-10)
5. What is the symbolic meaning of "water" in the Scripture? (John 4:14; 7:37-39)
6. How did Jesus awaken the Samaritan woman to her need of the water of life? (John 4:16-18, 29)
7. What special feature of the water of life did the Saviour emphasize? (John 4:13, 14; 3:15; 5:24; 10:28; 6:35, 37)
8. In what did the Saviour find special joy and satisfaction? (John 4:34; Ps. 40:8; Heb. 10:7)
9. What did the Saviour say about the urgency of the need of laborers in His service? (John 4:35; Matt. 9:36-38)
10. What blessings are promised to zealous personal workers? (John 4:36; 1 Tim. 4:7-8; Dan. 12:3; 1 Cor. 3:14; 1 Thess. 2:19-20; Ps. 126:6)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

While the Lord Jesus was here on earth He not only gave to man the way to be saved, but did some wonderful miracles for them. In the sixth chapter of John we read of a miracle which Jesus performed. Let me tell you the story.

The Lord Jesus was out by the sea of Galilee. A great group of people followed the Lord. Not because they had believed on Him, but because they saw some of the miracles which He had done, and wanted to see what else He would do. No doubt there were some in the crowd who really wanted to know the way of eternal life, but the majority of them were curiosity seekers.

A little boy who had no doubt left home for the day, had with him a basket of lunch. In his lunch he had five loaves and two fishes. Today if you were to go on a picnic you would probably take a few sandwiches, but this little fellow had five small barley cakes and two fishes. The boy was among the group who followed Jesus.

When Jesus saw the great crowds of people, He told His disciples who were with Him to take the five barley loaves and the two fishes, and He would serve them to the crowd. It seemed foolish to even think of feeding this crowd with the lunch which the boy had for himself. Yes, it did look impossible, and perhaps foolish to some, but when the Saviour does a thing He never makes a mistake.

Now what if the little boy had been unwilling to give up his lunch? Then what would the people have done for food? Well, if the little boy had been unwilling to give up his lunch to the Saviour, the Saviour would have had another way of taking care of their needs. But the boy was not unwilling to give it up. He gladly gave it to the Saviour, for we read that the Lord gave thanks for the bread and broke it up, and asked the disciples to pass it around to the people. That was the miracle. As the Lord took the five small loaves and distributed them



to the people, He multiplied them and everyone had bread to eat. We are told that they ate until they were filled, and then the Lord had the disciples gather up all that was left over. Five loaves to start with, and the Lord fed five thousand people, and then had twelve baskets of food left over. That was the miracle, and only the Lord could have done it. The little boy may have been willing to share his lunch, but it would never have helped very many. But he gave it to the Lord, and the Lord multiplied it so that everyone present had plenty to eat, and much left over.

Just so the Lord blesses us as His children. When we give Him these lives of ours to use to be a blessing to others, He works in and through us, so that the blessings

can reach much farther than they ever could if we were seeking to do it ourselves.

The miracle of feeding these people was an outstanding miracle, but no greater than the miracle which the Lord wrought when He gave us salvation. We were lost in sin, and by simple faith we took Jesus as our Saviour, and the miracle which God performed was in making us, who were sinful, to be children of God, and heaven our promised home. The life was changed, the destination changed, and blessings became ours instead of cursings. This, too, was one of God's greatest miracles.

Yours for the cause of Christ,

Aunt Anna

First Quarter, Lesson 4

Sunday, January 24, 1937

## THREE MIRACLES OF MERCY

Lesson Text: John 5 and 6

Devotional Reading: Colossians 1:9-18

### Golden Text:

**"The same works, that I do, bear witness of Me, that the Father hath sent Me" (John 5:36).**

The type of lesson that we are studying today is always fraught with blessing for the teacher and pupil alike. The special reason for this is because not only the narrative or story of the miracles is discussed but the prophetic type or picture is elucidated with lots of Scripture used to support the explanation. The outline followed will be: (I) Three Miracles (John 5 and 6), A. Jesus' Power Over Disease (John 5:1-14); B. Jesus' Dominion Over Matter (John 6:1-14); C. Jesus' Mastery Over the Elements (John 6:15-21); (II) Three Pictures, A. Kingdom Restoration (Isa. 61:4-6); B. Tribulational Evangelism (Matt. 10:1-7); C. Messianic Supremacy (Rev. 19:15-16).

### I. THREE MIRACLES

#### A. JESUS' POWER OVER DISEASE

The first miracle that we see in the fifth chapter of John's Gospel is the miracle of Jesus healing the man with the infirmity of a thirty-eight year duration. The place that this miracle was performed was at the pool of Bethesda. The name, "Bethesda," has been a very popular one with Christians, being aptly applied as a name to sanatoriums and hospitals. The pool was located somewhere in Jerusalem at a place called the sheep market. According to the popular superstition, the pool, which was used by bathers, was supposed to have miraculous healing power. Verse four of our text indicates this credulity regarding the occult. However, as it reads in the King James' Version, one might suppose that John, the Apostle, believed these cery tales, but, as a matter of fact, Greek scholars of good repute tell us that verse four was injected into the manuscripts by some careless copyist. We would like to accept their observation because we do not believe that John was a party to superstitious belief. However, verse four furnishes us with material which we shall use later. It is quite possible that the angels, who troubled the water, were demons who deceived people into believing such fanaticism.

When the Saviour came to the pool He had compassion upon the infirm man and said, "Wilt thou be made whole?" (vs. 6). The man indicated that he would like to be made whole, but had no one who could put him into the healing waters of the pool. Of course, the man missed the point, but Jesus was patient and without asking him any more questions, commanded him to rise, take up his bed, and walk. Whenever Jesus healed anyone there was no need for convalescence, for He always healed instantaneously. We are told, "immediately the man was made whole" (vs. 9). This was true when Jesus healed the withered hand of another man (Matt. 12:9-14). The reason that we here emphasize this fact is because of the fanatical healing claims of modern Pentecostalism. If one of their number is run over by an automobile, is taken to the hospital, put in a cast, and otherwise ministered to, and at the end of six or seven months is able to be around again, they claim it to be a healing, just like Jesus did when He was on earth. Evidently, such do not read their Bibles carefully, for when Jesus healed, He healed in less time than it takes to snap our fingers.

Another characteristic about Jesus' healing of the body was that He also healed sin; here, too, modern Pentecostalism fails again. In verse fourteen we see Jesus exhorting the man whom He healed, to sin no more, for his disease was a result of former sin.

#### B. JESUS' DOMINION OVER MATTER

One of the most impressive of Jesus' miracles was the feeding of the five thousand in the desert place. Other miracles were no less a demonstration of His power but it seems to be the proportions in this one that impress most people. It is even more astounding when we see that there were no less than five thousand people. We are told in Matthew 14:21 that the five thousand represented only men; the women and children were over and above this number.

It is very evident why the multitude followed Jesus. They followed Him because of the miracles of healing which He did (John 6:2). Although Jesus knew of their shallowness He would not send them away hungry; they had brought no picnic lunch and yet it was time to eat. Turning to Philip, one of the disciples, He said, "Whence shall we buy bread, that these may eat?" (vs. 5). This is the only time, on record, that Jesus asked advice from any man before performing a miracle. Note, however, that John is careful to reveal Jesus' mind; he says, "This He said to prove him; for He Himself knew what He would do" (vs. 6). Philip's answer was a faithless one, for he indicated that they could not be fed. Another disciple, Andrew, informed Jesus that he had found a lad who had five barley loaves and two small fishes. But Andrew's faith failed too, for he said, "What are they among so many?" (vs. 9). Such perplexity would have been right if mere men were to take on such a colossal job, but it was entirely out of place in the presence of the Son of man.

Jesus took the loaves and the fishes and after He had given thanks told His twelve disciples to take the loaves and fishes, dividing them among themselves, and feed the multitude. We are told that they fed the multitude, all having had plenty, and that after they had finished there were enough fragments left to fill the twelve baskets. What a stupendous manifestation of the power of God over matter. But it is not so amazing when we realize that "all things were made by Him; and without Him was not anything made that was made" (John 1:3). Since Jesus was the Author of creation, it was no more difficult for Him to increase the five loaves and two fishes to the proportion of being sufficient to feed over five thousand people than it was for Him to speak and create the solar system.

#### C. JESUS' MASTERY OVER THE ELEMENTS

The display of His power over the weather in this miracle is a trifle different from that recorded in Luke 8:22-25. In that portion of Scripture we are told that He spoke and the winds and waves obeyed Him and were calmed. In that miracle He is not recorded as speaking to the elements but rather as walking upon the waters and completely assuaging their turbulency. The disciples had taken a trip across the lake at His request, but a storm arose and they were in danger of losing their lives. Jesus knew all this and when they were at the most criti-



cal part of the storm He came to them walking upon the sea. At first they were afraid, but at His words, "It is I: be not afraid" (vs. 20), tranquility replaced anxiety.

## II. THREE PICTURES

### A. KINGDOM RESTORATION

This picture of Kingdom restoration is seen in the miracle of Jesus healing the infirm man at the pool of Bethesda. In each one of these three miracles we shall set forth the symbology first:

1. Sick man—Israel—Isa. 1:4-6; Exod. 15:26
2. Angels—Evil Spirits—Luke 8:27
3. Jesus heals the infirm man—Jesus heals and restores Israel—Jer. 3:22; Hosea 6:1
4. Bethesda, or House of Mercy—Beginning of Kingdom—Zech. 14:9-21

Israel is seen as having been sick for a very long time, and although she lies at the very door of the Kingdom, has not been able to receive healing. The reason for this being that she has been seeking the devil's way—the pool, rather than the Lord's way. Finally, she becomes willing to forsake the evil spirits' way and believe on Him Whom she has formerly rejected (John 1:11; Rom. 11:26). Not only is she healed of her sickness but also of her sins.

What a beautiful picture this becomes of the wholesale restoration of the children of Israel to their promised land which they have rejected on so many former occasions. A nation shall truly be saved in a day.

### B. TRIBULATIONAL EVANGELISM

Again we review the symbols, of which there are ten, in connection with the miracle of the feeding of the five thousand.

1. The desert place—The Great Tribulation—Matt. 4:1; Rev. 17:3
2. The multitude—Nations—Isaiah 17:12
3. The twelve disciples—The elect remnant, or the 144,000 preachers—Rev. 7:4-8
4. The twelve baskets—The preachers of Israel—Rev. 7:4-8
5. The barley loaves—The bread of life, or the nourishment—John 6:48
6. Five—Grace—Five books in the Pentateuch. The wall of white linen around the tabernacle was five cubits above the ground, and the standards supporting it were five cubits apart. David used five stones with which to slay Goliath.
7. Two—Second Person of the Trinity—Jesus—I John 5:7
8. Fishes—Men—Matt. 4:19
9. Fragments of bread and fish—Abundant grace—Rom. 5:20
10. Companies of Fifty—Grace in the midst of testings—Rev. 2:10; Dan. 1

Although some would have us believe that the Holy Spirit is removed from the Great Tribulation, thus eliminating the possibility of anyone being saved, we must say that this is not true and that there is going to be a tremendous evangelistic campaign in the coming Great Tribulation. The preachers of that campaign will be the 144,000, or remnant of Israel, who, commissioned by their Master, the Lord Jesus, shall speak the words that are given them by Him (Mark 13:11). These words will be of the Gospel of grace—the bread of life. It will be a message concerning the Second Person of the trinity, the God-man Who tasted death that every man might be saved, subject to their acceptance of the provision (Heb. 2:9). The nations shall not be so willing to accept this message of grace and will later persecute the preachers of that age. The message of grace is so abundant that there is enough for all the people in the Great Tribulation and enough left over to fill twelve baskets. Twelve is God manifest in human affairs. The multitude, being seated in companies of fifty each, five times ten, shows us grace in the midst of testing in the Great Tribulation.

The miracle of feeding the five thousand in no wise attempts to reveal how many accepted this message of grace, but does reveal how abundant and miraculous it was, and demonstrates the fairness and faithfulness of God in giving all men a fair chance to accept His provision for their sins.

### C. MESSIANIC SUPREMACY

The miracle, being interpreted here, is the one of Jesus walking upon the sea. The symbols are as follows:

1. Evening—Great Tribulation—I Thess. 5:1-8
2. Storm—Turmoil of the nations—Joel 3; Dan. 11—12:1; Isa. 17:12
3. Sea—Nations—Rev. 17:15; Isa. 5:30
4. Jesus walks on the water—Jesus tramples the nations under foot—Rev. 14:20; Rev. 19:15; Isa. 63
5. Land—Kingdom, Jewish supremacy—Deut. 28:13

As Jesus looks down upon the turbulent sea and perceives the little boat of Israel, in terrible tribulation, being tossed about almost meeting with destruction, He comes to rescue her as He had promised (Zech. 14:3). The nations are subdued and vanquished as He, the King of kings and Lord of lords, treads the winepress of the wrath of God. He tramples them under His feet. After rescuing Israel from her predicament, He takes her safely to the land of the Kingdom. It is significant that the place at which the boat lands, Capernaum, is, by interpretation, "the village of consolation." For the Jew, the Kingdom will be a time of unparalleled consolation, exuberance, and joy. Prophetic photographs like these are given in advance so that we might be edified thereby.

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Thirty-five years ago Madame Curie discovered one of the most remarkable types of Christ now known to man in the natural world—radium. It sends out its power, or radio-activity, in an amazing way, continuously, with healing. The cost of radium salts, \$80 a milligram, is so prohibitive that radium banks have been established in Paris, London, and New York. For an average operation about fifty milligrams are required, costing some \$4,000; the London bank lends one hundred milligrams at \$200 for one day's use. Contrast this marvelous continuous activity and curative power of radium with its enormous cost, and the continually outgoing and healing power of Jesus, without money and without price.

—"The Sunday School Times"

An old Christian, sitting in a store, was arguing with a skeptic about the matter of the miracles, and the skeptic, who was whittling away, said that the reign of law prevented miracles. The Christian argued that personality was higher than law, and a man could do these things because he was a person. The skeptic said, "I can demonstrate. You hold in your hand the best proof in the world that law reigns. If you let go of the knife you are holding, no power can suspend the law of gravitation. It will fall down." The old Christian answered, "Now watch this jack-knife," and he flipped it up and it stuck in the ceiling. He said, "I let go of it and it did not fall down." Said the skeptic, "Oh, but you did something to it!" "Yes," said the Christian, "and that is what God does." The whole philosophy of the supernatural and miraculous is in that, the will of man and the will of God. That is what diverts and changes the ongoing of nature; and God can come into His world whenever He chooses.

—"The Moody Monthly"

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What did Jesus seek to demonstrate by His miracles? (John 5:36; 6:14; 7:31; 9:16-17, 30-33; Acts 2:22)
2. Are miracles guaranteed to lead men to faith in Christ? (John 4:48; 5:14-16, 18, 36, 40; 6:25-26, 34-35, 41-43, 52, 66; 7:1; Luke 16:31; Matt. 12:38-39; 13:58)
3. Why are there no miracles being performed today? (II Cor. 5:7; II Tim. 3:16-17; I Cor. 13:1-3, 8-10)
4. What miracle greater than the healing of the body will Jesus someday perform? (John 5:20-21, 25-26, 28-29; 6:39-40, 44; Phil. 3:20-21; I Cor. 15:51-53)
5. What did Jesus offer to the multitude seeking perishable bread? (John 6:26-27, 31-37, 47-58)
6. How did Jesus defend His claim of equality with God? (John 5:17-18, 30-46; 8:13-18)
7. When will God heal the backsliding of Israel? (Matt. 24:29-31; Mal. 4:2; Jer. 3:22; 30:10-22; Hosea 14:4)
8. When will Jesus trample the unbelieving nations under foot? (Rev. 19:11-16; 14:20; Isa. 63:1-6)
9. Will any be saved through the preaching of the Elect Remnant in the Tribulation? (Rev. 7:4-17)
10. Do these miracles present Christ as our only help in times of need? (John 6:68-69; Heb. 13:5-6; 4:15-16; I John 1:7-9; Phil. 4:19; Ps. 23:1; 46:1)



## AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

If I were to ask you this question, "Why did Jesus come to earth?" would your answer be something like this: "I do not know!"? Well, it would be better for you to honestly say that you do not know, than make believe that you did know, and yet not be able to tell why.

Every boy and girl who has gone to Sunday-school for a time will remember the Bible verse found in John 3:16. As I read the verse you follow along with me: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now, since reading this verse, can you tell me why Jesus came? Well, that verse says that God so loved this old world that He sent the Lord Jesus to die on the cross, so that anyone who will believe in Him will be given everlasting life. The answer to our question, then, is that the Lord Jesus came to die for us. He did not come into this life to live as you and I live, but He came to die, that you and I might live on throughout all eternity.

All are sinners, and need a Saviour. Our need is that we should not perish, and the only salvation we have from perishing is the Lord Jesus' death for us. Salvation comes to us from the heart of God. He loved us and was willing to save us. The only way we could be saved was for Jesus to die on the cross of Calvary for us. Our sins condemned us, but the Saviour bore our sins in His own body on the cross of Calvary. There is just one condition which you must meet before you can have salvation. You cannot work for it. You cannot save yourself. All you can do is to believe on the Lord Jesus Christ, and then God says you will be saved. John 3:16 says, "Whosoever BELIEVETH IN HIM SHOULD NOT PERISH," and Acts 16:31 says, "BELIEVE on the Lord Jesus Christ AND THOU SHALT BE SAVED." The Lord is not making salvation a thing which you cannot have. He is making it possible for anyone who will take Jesus as their Saviour to have eternal life.

God sent His Son into the world to save it, and not to condemn it. Those who do not receive Jesus as their Saviour do not receive eternal life, but are condemned, for they are still in their sins. May every boy and girl take Jesus as their Saviour.

Yours in the love of Christ the Saviour,  
Aunt Anna

First Quarter, Lesson 5

Sunday, January 31, 1937

## THE FINANCIAL COST OF ALCOHOLIC BEVERAGES

Lesson Text: Proverbs 21:17; 23:20-21; Matt. 24:45-51;  
John 6:26-27, 35

Devotional Reading: Prov. 23:29-32

### Golden Text:

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2).

There are indeed some valuable considerations in the economic approach to the liquor question. Revelatory figures could be given and pertinent comments made, but we are inclined to handle this lesson more from the Bible study angle. The suggested title, from our viewpoint, would be "God's Payroll." We are using the same Scriptures suggested by the International Lesson Committee. Our outline is: (I) The Wages of Insobriety (Prov. 21:17; 23:20-21); (II) The Reward of Stewardship (Matt. 24:45-51); (III) The Gift of Eternal Life (John 6:26-27, 35).

### I. THE WAGES OF INSOBRIETY

From the standpoint of the conduct of those who attend Sunday-school classes, we would say that the following remarks on drunkenness would be, we hope, entirely out of place. However, it is very possible that winebibbers will have been sufficiently interested and concerned about their soul that they will come under the testimony of these words. At least it is profitable for the habitually temperate to see what God's Word has to say concerning these worldly evils.

The first verse, given in Proverbs 21:17, deals with the subject of worldly pleasure in the large, "He that loveth pleasure shall be a poor man." Now, of course, there are legitimate pleasures in which all Christians indulge—good wholesome gaming ("bodily exercise profiteth little"), restrained indulgence of the social impulse, going on outings, etc. However, the pleasures we are talking about are not these at all. We are talking about nights spent in revelry on the dance floor, or absorbing the filth and slime of the modern moving picture show, or gambling one's time and money away at the card table, reading salacious literature, being a party to unclean conversation, and much, much more of this world's satanic pleasures which we do not have time to discuss.

This blind stampede after pleasure has some very evil results. Like the prodigal son, many waste their substance in riotous living (Luke 15:13-16). And we are sad to say that some, like the rich man in Luke sixteen, discover that they have sought and found pleasure to the exclusion of Jesus Christ, not realizing their mistake until they awaken in hades (vss. 24 and 25). Such are guilty of being "lovers of pleasure more than lovers of God" (II Tim. 3:4). The trouble with these people is that in such an hour as they think not death overtakes them: "They spend their days

in wealth (in mirth), and in a moment go down into the grave" (Job 21:13). A marvelous example of the correct use of the will, manifesting admirable self-control when the devil tempts on these points, is that of Moses in the court of Pharaoh in Egypt. As the adopted son of the king, Moses could have remained passive and enjoyed the pleasures of sin in his foster-father's court, but we are told that "by faith he forsook Egypt, not fearing the wrath of the king" (Heb. 11:27), "choosing rather to suffer affliction with the people of God, than to enjoy THE PLEASURES OF SIN FOR A SEASON" (Heb. 11:25).

One of the carnal pleasures which we did not list above is that of drunkenness. God's Word says, "Be not among winebibbers" (Prov. 23:20). As we study this subject, we must remember that the liquor traffic which we see today in no wise resembles that of two or three thousand years ago. However, drunkenness is identical. In those former days, wine was accepted as a legitimate beverage, but it was not intoxicating wine. God's Word continually rebukes those who overindulge in wine, thus losing consciousness. Paul, the Apostle, speaks of this excess in drinking that which is legitimate: "And be not drunk with wine, wherein is excess" (Eph. 5:18). He also emphasizes the need of sobriety to the would-be bishops: "A bishop then must be blameless, the husband of one wife, vigilant, SOBER, of good behavior, given to hospitality, apt to teach; NOT GIVEN TO WINE" (I Tim. 3:2-3). "They that tarry at the wine" (Prov. 23:30) find that they receive wages. "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32). And as in the case of Belshazzar, another wage which they receive is the deadening of any spiritual desire which they might have had; they forget God (Isa. 5:12). Indulgence in liquor drinking also brings about poverty. Moffat translates Proverbs 23:20-21 thus: "Never sit down with tipsy men or among gluttons; the drunkard and the glutton COME TO POVERTY, and revelling leaves IN RAGS."

Still another phase of insobriety is gluttony: "Riotous eaters of flesh" (Prov. 23:20). It is as much of a sin in the sight of God to be intoxicated with too much food as too much drink. Both have to do with the sinful exercise of the hunger impulse, of such Paul says, "Whose end is destruction, whose GOD IS THEIR BELLY" (Phil. 3:19). The attitude of him who likes to appease his appetite should be, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

### II. THE REWARD OF STEWARDSHIP

God's Word lays down some very high standards of Christian stewardship. A germane in Scripture on this



point is, "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). This lets us see immediately the mind of God. God wants faithfulness before success (Ezek. 33:7-9).

God does not leave His faithful stewards unrewarded. Here in this life they are said to abound with blessing (Prov. 28:20). God also rewards those who are faithful in the coming Great Tribulation. His children of that coming age are exhorted to endure to the end in order to be saved (Matt. 10:22). The salvation spoken of here is not salvation to eternal life, but rather means that they shall be rescued from the clutches of the Antichrist and ushered into the coming Kingdom. The same thought is given in Revelation 2:10: "Be thou faithful unto death, and I will give thee a crown of life." To those of the Tribulation, Kingdom blessings are a reward for works. Eternal life is never a reward but always a gift (Rom. 6:23).

God is a God of grace, but when His children refuse to obey His instructions, punishment must be their reward. The unfaithful Christian steward shall not lose his salvation but his rewards shall be as wood, hay, and stubble (I Cor. 3:11-15). Sometimes God is forced to remove His unfaithful stewards from this life and take them home to glory to be with Him: "Every branch in Me that beareth not fruit He taketh away" (John 15:2). Some have thought that the taking away was the losing of salvation; this is not true, for the "branch in Me" means identification with Jesus Christ. He that is identified can never become unidentified (John 10:28-29). The taking away is the removal of the unfruitful branch from this state.

### III. THE GIFT OF ETERNAL LIFE

The sin of hypocrisy is a very reprehensible one. The Saviour told the multitude what He thought of their fickle mindedness. "Jesus answered them and said, Verily, verily, I say unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). This kind of hypocrisy is the kind that will send a man to hell instead of heaven. The unbeliever is not kidding God when he feigns acceptance of Jesus Christ, he is only kidding himself. The Saviour, Himself, said, "Not everyone that sayeth unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven" (Matt. 7:21). The will of the Father is to believe on Him Who is the Way of Life (John 17:3). There are those who think they have eternal life but they are mistaken: "Whosoever hath not, from him shall be taken even that which he SEEMETH TO HAVE" (Luke 8:18). However, we must not let these things put doubts in our minds as to our own salvation. There is only one requisite to eternal life and that is acceptance of Jesus Christ as a personal Saviour: "Verily, verily, I say unto you, He that heareth My Words, and believeth on Him that sent Me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life" (John 5:2).

The other kind of hypocrisy is that which Christians have. God is not pleased with the lies and deceptions of His people. Although He is not likely to repeat His rebuke of Ananias and Sapphira in the Body age, yet it stands as a perpetual monument to God's attitude towards the Christian's hypocrisy (Acts 5:1-10). "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS" (Phil. 4:8).

In the payroll of God there are merits and demerits for those who have done good and those who have done evil. But there is one wage which should be in God's payroll which has been removed by His grace through the substitution of His Son. Thus, we who were once dead and alienated from God, on our way to hell because of Adam's sin as well as our own, have made a right-about face and are now on our way to glory. Thus, the wage of death in hell (Rom. 6:23) has been changed to the gift of eternal life in Christ Jesus. This has all been made possible because "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). There is only one way to change the wage of condemnation to justification in the payroll that the sinner receives,

and that is to "believe on the Lord Jesus Christ," and the record of God's Word rings down through the ages without a successful contradiction, "and thou shalt be saved" (Acts 16:31).

### VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

I know of a man in the middle west who inherited large wealth, and always lived a moral life until he was thirty-five years of age. He was then drawn into politics, and the peculiar temptations surrounding him led him to become addicted to strong drink. The habit grew on him, and he continued to drink for fifteen years. In those years he wasted a fortune of three hundred thousand dollars. At fifty years of age, he came home one night drunk, and fell down an embankment near the house and skinned his face. He spent the night in drunken sleep, and the next morning was haggard, but sober. When he looked into the mirror as he was dressing, he started back in amazement at his disfigured face. "What did that to my face?" he inquired of his wife. "Oh," was her reply, "you came home drunk, as usual, last night, and fell down the embankment and tore the skin off it."

The man looked at his face for awhile in awful disgust. Never before had he seen his drunkenness in this light. Then he turned to his wife, and said, as he lifted his hand to heaven, "If that's what a man does when he gets drunk, God helping me, I'll never touch liquor again!" From that day his decision was absolute, and he lived a noble and pure life for thirty-seven years, an honest, sober, God-fearing citizen, and died honored by all. What a striking illustration of that figure of James when he compares the Word of God to a mirror! If you would see the deadly character of the sin of drink or any other sin, you must come and look in the mirror of God's Word.

—From Louis Albert Banks

### POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. What are the inevitable results of insobriety? (Prov. 21:17; 23:32; Luke 15:13-16; Isa. 5:11)
2. Should Christians fellowship with inebriates? (Prov. 23:20; II Cor. 6:14-18)
3. With what should the Christian's life be filled? (Eph. 5:18-21; Gal. 5:22-23; Col. 3:12-16; Phil. 1:11; Rom. 15:13)
4. Why should Christians be temperate? (Rom. 14:21; Matt. 24:48-50; Phil. 4:5; I Cor. 9:25, 27; I Thess. 5:6, 8; I Tim. 3:2-3, 8; I Pet. 4:7; 5:8; Tit. 2:2-6, 12-13)
5. What are the eternal wages of sin? (Rom. 6:23a; Ezek. 18:4, 20; Gal. 3:10; 6:7-8a; James 1:15; Luke 16:19-31)
6. Who has already received these wages? (I Cor. 15:3; I Pet. 2:24; Isa. 53:6-10; Heb. 9:25-26; 10:10-12; John 10:11, 15-18)
7. What has God planned that sinners should receive in lieu of the wages of sin? (Rom. 6:23b; John 3:16; 5:24; 6:33; 10:10, 28; 17:1-3)
8. What kind of stewardship does God reward? (I Cor. 4:2; Ezek. 33:7-9; Prov. 28:20; Rev. 2:10; Matt. 25:21)
9. Will unfaithfulness in stewardship result in loss of salvation? (I Cor. 3:11-15)
10. Who alone can satisfy the hungry and thirsty soul? (Isa. 55:2; John 16:32-35, 54-58; Ps. 16:11; 63:1, 5-6; 34:8-10; 107:9; Isa. 58:11)

### AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Today's lesson is one which we call a temperance lesson. We are not going to talk about drinking alcoholic beverages, but about the things of this world which make us dead to spiritual things. So often we think that it is the drinking habit which is so harmful, and forget that anything which the world has to offer us is harmful and will deaden our spiritual life for the Lord.

In Proverbs we read: "He that loveth pleasure shall be a poor man." Yes, he may have money, and lots of it,



so that he can enjoy the pleasures of this world, but God says he shall be a poor man. We cannot live on the things which the devil offers us and yet be rich. The only thing which will make any one rich is the Lord. The thing that satisfies a life is the blessing of the Lord. The pleasures of the world do not satisfy, else people would not always be looking for more pleasures to satisfy. When the Lord is put first in the life, then there is real satisfaction in the soul. The more we see that Christ satisfies, the more we want from Him because we know that in Him we really become satisfied. That is not true of the pleasures of the world. We are just as dissatisfied when we finish with worldly pleasures as when we began. There is no true satisfaction except in the Lord.

The man who drinks, drinks to satisfy himself, but never finds satisfaction in drinking. The boy or girl who attends the picture show will never find satisfaction there. The dance cannot offer true satisfaction to anyone. But you have never heard a Christian say that they sought satisfaction in the Lord Jesus and did not find it. No one ever did, and ever will, for there is a guarantee that anyone who wants satisfaction shall find it in the Saviour.

There is a chorus about being satisfied with the Lord, and I want each boy and girl to learn the words. They are:

I am satisfied with Jesus, I am satisfied with Him,  
Ever keeps me singing, keeps the joybells ringing,  
I am satisfied with Him.

Are you a satisfied Christian today? If not, what are you looking to for satisfaction? Remember, Jesus satisfies.

Yours in the joy of the Lord,  
Aunt Anna

## When World Peace Arrives

(Continued from page 351)

Yet, during all the days of His earthly ministry Jesus never so much as rebuked a man for being a soldier. And when the multitudes listened to John the Baptist preach, and they cried out, "What must we do," he said to the inquiring soldiers, "Be just and be content with your wages." Jesus lived in a day of militarism; He saw the Roman legions marching back and forth day after day, yet not once during all the days of His public ministry did He lift up His voice against them. And why? Because He knew that such was the rightful function of government.

### I.

AS WE face this issue, from the standpoint of prophecy, we enter a field of greatest possible interest.

Cutting directly across the rapid reasoning of blinded man, Jesus told us in His great Olivet discourse that there would be wars and rumors of wars, nation should rise against nation and kingdom against kingdom. In the book of Revelation we are told that peace was to be taken from the earth. Meager as peace is today, even it will be removed. The whole world is yet to be aflame with international strife if our Lord has told the truth. Only one event can transpire that will put a stop to all this carnage, and that is His own personal coming.

There is not a statement from one end of the Bible to the other that so much as indicates a warless world apart from the second advent of our Lord. The church was never commissioned to convert the world. Its business is to preach the Gospel to it, and to declare how Christ died for the ungodly and rose again the third day, and how He lives on high as the one mediator between God and men. Reformation does not last because it is born of feeble man. Only that birth which is from above which we call regeneration, counts, because it is of God.

Since prophecy declares that confusion, destruction, and disaster confront the nations, does it not square with the Word of prophetic warning to be adequately prepared against that frightful day? Is prophecy to be ignored? Are we to laugh in the face of such precept? Will we shut our eyes and refuse to walk in the light of God's Word?

### II.

LET us look at this question for a moment from the standpoint of man's nature. Who is he, anyway?

What shall we say of human nature? Is it inherently good or inherently bad? Who shall answer? I am

reminded of the preacher who visited a Sunday-school and he put this question to a class of little girls: "If all good people were white, and all bad people black, what color would you be?" Some answered white and some black. But one child said, "Please, sir, I'd be streaky." Let Jesus give the answer as He knew what was in man and what his true color was. He said, "The flesh profiteth nothing." Man is a sinner. His sin has shot its deadly virus into every atom of his being until every faculty of his soul and every impulse of his makeup has been polluted. If he is not the sinner the Bible declares him to be, then Christ died in vain. So long as man is the creature that he is with a lust for power and with an insatiable desire to acquire possessions, there will be wars. Civilization and education can not remedy such a condition. Where there is sin there is strife. So long as human nature is human nature, every nation needs to recognize the fact, though all seem to be blinded to it, and deal with that inherent tendency within man to be a law unto himself. "From whence come wars and fightings among you?" asks the apostle James, "come they not hence, even of your lusts that war in your members?"

### III.

DIVINE Revelation draws back the curtain which hangs between the seen and unseen and allows us to look upon hidden and subtle forces which are ever at work. To the Christian, Paul says, "Our warfare is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

The devil is still at large and he is ever the antagonist of God and His Word. This hideous inciter to all evil will not be bound and overthrown until Jesus comes and casts him into the bottomless pit where he will remain until the thousand years of Kingdom blessing are over.

### IV.

FOLLOWING the Kingdom age with its universal peace, Satan will be released for a season, and as soon as he is at large we are told he will gather up a mighty army to make war against God. Not until the devil is bound and the door into hell is tightly locked against him will the world ever know the true meaning of peace. Until then, the best thing for man is to protect himself by the only means known to him apart from Christ, that is force.

Strange as it may seem, this hour is not the hour of the Prince of Peace. This is not Jesus' Day. His Kingdom is not being advanced, the theologians to the contrary notwithstanding. The distinctive characteristics of the age in which we live as it draws to a close will be anti-Christian and not Christian—not Christ but anti-Christ. With pens guided by the Spirit of God all the writers of the Scriptures with strident words that rise high above the hieroglyphs of colorful vision and echoing symbols, set forth pictures of universal war and unhindered carnage, and amid the crash of thunder and the breakdown of moral fibre declare that the world's only hope is to be found in the personal, literal presence of the Son of God sitting upon the throne of David, ruling and reigning in the might and majesty of His own glorious person.

### V.

ANOTHER angle of this theme is worthy of careful consideration. I would call your attention to the way in which God identifies Himself with governmental authority. Rebellion could be justified as a last resort only when government had utterly failed, morally. The language of Scripture is to the effect that "every soul shall be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore rebels against his ruler resisteth the will of God: and they that resist shall receive to themselves judgment. For rulers are not a terror to good works, but to the evil. He is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The inescapable logic of the argument is that armed force is vital to government not for destruction as a primary object but to uphold law and order. The taking



of life by government when justice demands it, is a principle of government ordained of God as Noah left the ark in ancient days. In the case of terrifying injustices, the modern Pacifist's movement would render the government as helpless as a babe and leave its citizenship the possible victims of the greed of devil-incited powers. Let us remember, then, that God Himself gave the power of sword-government to man to the end that war might be made upon all murderers of their fellow-men. "Whoso sheddeth man's blood, by man shall his blood be shed." This is the charter of war in righteousness by man.

Christians, above all others, could have no desire other than the outlawry of war and the establishment of peace, but they are not so blinded as to believe that such is possible apart from the hope held out by the Word of God. Peace is coming, world-wide peace, a peace which will see every sword beaten into a plowshare and every spear into a pruning hook, but before that day, it will be just the reverse with every bit of metal in the world molded into instruments of destruction to be used in the last titanic struggle of the devil and man against God in the battle of Armageddon. The one war which will end all war for the thousand years of peace upon the earth, is that which will be directed by the oncoming Son of Man when He appears in the heavens with a sharp two-edged sword in His mouth and a mighty angelic army following. The forces of Anti-christ will be put to rout and the glorious Kingdom of our Lord established upon the earth.

## The Comings of the Prince of Peace

(Continued from page 354)

try and receive the Kingdom directly from the hands of God. Daniel predicted that the Kingdom would be given to the Son of man by the Ancient of days (Dan. 7:13-14). The "citizens" who are so rebellious against the "certain nobleman" are none other than the Jews themselves. The Saviour's language in describing their repudiation of the nobleman is graphic:

But His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us (Luke 19:14).

Yea, indeed, He had come unto His own and His own received Him not. And the fact that their rejection of Him and His authority is the sin which has brought wrath upon them, is clearly revealed as the Lord brings the parable to a close:

But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me (Luke 19:27).

It takes men a long time to awaken to the seriousness of rejecting Christ.

In another one of our Lord's illuminating parables, He again tells of a man who travels into a far country, leaving some grave responsibilities with His servants. The "man" of this parable is, again, the Lord Jesus; and the "far country" is heaven. In this second parable, however, the Lord supplies a bit of information which is most valuable. He lets it be known that "the man" who has departed into the "far country" will be gone a long time. His words are:

After a long time the Lord of those servants cometh, and reckoneth with them (Matt. 25:19).

He is self-evidently teaching that His Second Coming will not occur until a "long time" after His home-going to the "far country." And it has already proved to be a long time. The "long time" of our Lord's absence has lengthened into nineteen hundred years or more—and the end is not yet.

What a sad home-going it was. He had come unto His own. His own had employed a most emphatic method of saying "we will not have this man to reign over us." They had killed Him.

But how wondrously God has frustrated man's wicked purposes in thus rejecting the Christ.

They spurned His rulership and authority, thinking thus to rid themselves of Him—but since THEY have refused to give Him the Kingdom, the Scriptures announce that GOD will.

They killed Him outright, thinking this would be a most efficient method of disposing of Him—but God raised Him from the dead.

They would not have the King. They would not have the Kingdom. The Peace which God had repeatedly promised to His people Israel and to the Gentiles was just around the corner, but they despised the "Certain Man." Their eyes were dim and they did not recognize in the Galilean peasant the long-sought Messiah, the Prince of Peace. So they brutally snubbed Him.

And the Prince of Peace has gone back home.

### III. THE SECOND COMING OF THE PRINCE OF PEACE

**B**UT the Prince of Peace is coming back! And when He comes back, He will utterly destroy His enemies, set up His Kingdom in Jerusalem, and bring about PEACE.

The Jews, the very nation that rejected Him in His first coming, will accept Him as their King. The prophecy declares, "My people shall be willing in the day of My power." That blessed day of willingness and power is not far off.

It is in Ezekiel, when the Spirit is describing the coming Kingdom, that reference is made to the "covenant of peace."

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a COVENANT OF PEACE, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing (Ezekiel 34:24-26).

God's promises cannot fail. The covenant of peace and all the glorious blessing which accompany that covenant are the guaranteed marvels which are just ahead for this poor old war-sick world.

And when the Spirit of God would speak through the Psalmist on this subject, the testimony is radiant and satisfying:

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

The Lord will give strength unto His people; the Lord will bless His people with peace (Ps. 29:10-11).

What a glorious anticipation! "The Lord will bless His people with peace." There will then be no question as to His right to the title, "Prince of Peace." His right arm shall be bared. He shall fulfil the prophecies. He shall vindicate His holy name.

When the Saviour walked among men, He pictured the day when He would "bless His people with peace," by one of His miracles. He was in a boat with His disciples out on the sea, when a mighty storm arose. He had fallen asleep, so the disciples wakened Him and told Him of the danger. He spake to the raging sea (sea in Scripture symbology stands for "nations") and said, "Peace, be still!" And the sea obeyed. The incident becomes an adumbration of startling clearness, setting forth the hour when with the voice of authority He shall speak to the nations at the climax of tribulational horrors, saying, "Peace"; and the nations shall beat their swords into plowshares, and the Age of Peace shall have arrived. Our Lord Jesus fully merits the title—"Prince of Peace."

In conclusion, it is stimulating to the individual Christian who is heartbroken that international peace has not yet come, to remember that heart-peace in Christ Jesus is the possible possession of every child of God. The individual Christian may know the peace that passeth understanding (Phil. 4:7). The individual Christian may taste of the powers of the Age to come—the Age of Kingdom-peace (Heb. 6:5). The individual Christian may, as he waits for the Second Coming of the Prince of Peace, enter by faith into the blessedness described by the Lord, when He said,

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let



not your heart be troubled, neither let it be afraid (John 14:27).

Yes, the individual Christian may have, manifested in His life, those beautiful fruits of the Spirit—love, joy, and peace! (Gal. 5:22).

## Fundamental Facts of the Faith

(Continued from page 357)

disintegration, the governments of the world present all the different degrees of collapsing democracy from a constitutional monarchy to outbreking Communism.

God's test of the idea that a perfect religious fraternity held together by the most sacred bonds would steady and solidify government has been carried almost to its close. The idea is demonstrated to be absolutely erroneous.

When the fifth dispensation is closed by the hand of God removing all the members of the Body, the Church, that are still upon the earth, the new (the sixth) dispensation will open. The sixth dispensation is just around the corner. It is called in Scripture the Great Tribulation. In it God will test out another one of man's theories of government: the theory that a perfect government can be obtained by means of a GODLESS DICTATORSHIP. The theory of a godless dictatorship is fast gripping the human race. There have always been some who held it. During the last few years it has found wonderful forshadowing manifestation in several European governments, and in the new dispensation which will soon break upon us God will let man have what he wants. It will mean the godless dictatorship of the Antichrist which will come to such a horrible climax of failure as to constitute a major political earthquake, thus demonstrating the fallacy of another one of man's theories of government.

When the Antichrist's godless dictatorship collapses, God will usher in His last great dispensational change by sending Jesus back to earth in the power, majesty, and glory of the Second Coming.

The seventh Dispensation is the Kingdom, and in it God tests out in the fullest way the divine idea of what a government should be. He places His own Son on the throne and gives Him absolute centralized authority. The net result of the thousand year reign is that this is the only correct method of government, but even authority centralized in Deity is not fully satisfactory so long as depraved man is present. Consequently, we do not see a condition fully pleasing to God until we enter the eternity period.

The personal message to the individual soul, which comes to us through the dispensations, is that no theory of personal living will do except that which unhesitatingly recognizes the preeminence of Jesus Christ and gives to Him, without question, the FIRST PLACE in every problem of the life.

## In the Harvest Field

(Continued from page 358)

been called to the bedside of Mr. Inabnit's sister-in-law, who passed away recently. Mr. Inabnit is enrolled in the Day School, and Mrs. Inabnit in the Evening School. We are glad to have them with us again.

Rev. Thomas MacDonald, General Secretary of the European Christian Mission, spent several days in our midst. His inspiring messages gave us a new insight into the possibilities for service in the vast European mission fields. He told us of the multitudes who are without Christ and of their eagerness to hear the Gospel. Many times the missionaries are compelled to speak for hours in order to satisfy the hunger of those souls for the Gospel.

Rev. and Mrs. John Ramsay and Miss Julia Koran, were guests at the Campus November 13. Mr. Ramsay gave an inspiring message at the evening devotional period. These earnest servants of the Lord are leaving Lafayette in the next few weeks for a larger pastorate in Rocky Ford, Colorado. We will greatly miss their occasional visits to the Campus.

Rev. Norman D. Renn, '34, his wife (Maude Cooper Renn), his parents, Rev. and Mrs. Dalas Renn of Clayton,

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818 N. Wells Street, Chicago, Illinois

Indiana, and his sister Mrs. Lawrence Hobbs with her two small sons, were visitors at the D. B. I. Campus on November 23. Rev. Dallas Renn has been holding special meetings at Norman's church in Holyoke, Colorado, and we appreciated their making the trip to come and see us at D. B. I.

At the regular weekly Inspiration hour, October twenty-fourth, Rev. P. O. Jensen, pastor of the Mount Hermon Baptist Church, Denver, brought to the student body a fine address about the blood of Christ.

Ruth Whaley returned to school from her home after a month's absence due to a broken collar bone. We are indeed happy for her complete recovery.

## The Days of Youth

(Continued from page 363)

was not afraid for he was beside his father and John. Nothing could harm him while they were near. Feeling a little sleepy, he lay down on his back and watched the stars. How beautiful they looked. They seemed so near tonight. He watched with fascination as one shot across the sky, wondering if it would hit the earth. Jehovah had created those stars. He remembered the verses in Genesis, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth." How powerful God must be. He wished that the Messiah would come. His boyish heart longed for the King of Israel Who would right all wrongs and rule over the earth in all His splendor and majesty. His father and John were even then talking about the King, the Messiah Who should come. His father was saying, "Well, John, we have looked and waited a long time. I know God's promise is true. He will come—but when?"

"Yes, Lemuel, He will come. Somehow tonight His coming seems very real, very near. I wonder what Herod will do when our Messiah comes?"

"What can he do? Our king will be God Almighty. No earthly king can prevail against Him," said Lemuel.

"Oh, father!! John!! cried Samuel. He saw his father and John, both burying their faces in their hands, as they also shook with fear. A strange light shone round about them and Samuel saw a white-robed figure. He knew it must be an angel for he had heard how they sometimes appeared to men. Then the angel spoke and his voice was soft and comforting as he said, "Fear not!" Immediately fear was gone from the hearts of all three. "For behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, Which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger." Then suddenly



there was a whole host of angels and they were singing praises to the Lord and saying, "Glory to God in the highest, and on earth peace, good will toward men." As the last notes died away the angels disappeared.

Samuel looked at John and with a wonderful light on his face, said, "Let us now go even to Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us."

"Yes," said John as he picked up his shepherd crook, "let us make haste." All three began walking in the direction of Bethlehem, and John repeated, "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Samuel did not ask questions, but he wondered how they knew that the Messiah was born in Bethlehem. Was that the city of David? Happy indeed was he that tonight of all nights he had been permitted to come with his father. He would get to see the King, the Messiah for Whom they had waited so long. What should he do when he saw Him? He realized that men brought presents to a king. What could he give? He thought of his ring. Oh, he couldn't give that. It had just been given to him. It was all he had. Then he forgot everything in seeking to keep up with his father and John who were walking rapidly. He was glad they were so near to the city in which their King was to be born. Soon they met other shepherds, all hurrying toward Bethlehem to see the King. Into the town they came, and walked down the stone streets of the city. Many people and camels were in the town. Sleeping places were full and crowded, for it was the time for paying taxes, and all the people had come to pay. Father and John did not stop at a tavern. They did not go to a beautiful home. "Surely," Samuel thought, "the King would be born in a nice home."

On and on they went to the outskirts of town. Hardly any buildings were left now. Only a few low ones located farther apart. A light seemed to be coming out of a stable door, and Samuel could make out the form of other shepherds. This must be the place. "But, no," thought Samuel, "a King in a stable!" But his father and John were now going in, and Samuel looked. No longer did he see the stable, the straw, or the rough stalls, but he saw the Christ-child, the King, the Messiah. "A babe?" he thought, "God in the body of a helpless baby?" Silently he fell down upon his knees and worshipped One Who was so powerful, so mighty, yet so humble that He was willing to accept the limitations of a human body, an infant's body.

The shepherds told Mary and Joseph what the angel had revealed to them concerning the Child, and "Mary pondered these things in her heart."

Samuel, with his heart full of love, devotion, and happiness, pulled off his ring and placed it at the Babe's feet. His ring, a symbol of eternity, given to One Who, though a babe, was from everlasting to everlasting.

## The Editor's Mail Bag

(Continued from page 361)

The translation offered by the King James Version is absolutely correct. The Hebrew expression translated "they shall look upon Me" is right. The parenthesis "(for every one)" added by the translation of which you speak is a gratuitous invention. To impose it upon the text is utterly unwarranted and unscholarly. Only a person with an ax to grind and determined, if possible, to strip from the Bible passage the definite prophecy of the Second Coming of the Lord as well as the admission that the Jews had bruised Him, would dare to insult the inspired Book by adding words calculated to twist, pervert, and destroy its meaning. The three words "(for every one)" simply do not belong there.

With reference to the expression "thrust through" as a translation of the Hebrew word "dawkar" we will say that is also incorrect. Christian scholarship is agreed that the correct translation of this word is "pierce." It comes from a primitive root meaning "to stab." Hence the King James translation is absolutely correct in rendering the English "pierce" for the Hebrew word "dawkar," the passage reading:

They shall look upon Me Whom they have  
PIERCED, and shall mourn . . .

A preacher, this time from Michigan, writes:

I have found "Grace and Truth" to be of considerable help and spiritual benefit.

Here is a friend who became so enthusiastic concerning the magazine that she purchased three volumes at one time:

I am truly grateful to Rev. — for advising me to secure volumes ten, eleven, and twelve of "Grace and Truth." The magazine has been such a spiritual help to me, and I want to thank you for the help I have received from your many articles. May the Lord continue to use you in your ministry for Him is my prayer.

This time a member of the Family in California writes:

"Grace and Truth" arrived this week. How I love it. I do enjoy and get so much good from your "Fundamental Facts of the Faith."

And our neighbor, Canada, is not silent concerning "Grace and Truth." We give two testimonies coming from different provinces in Canada. The first one says,

I read with pleasure and profit your splendid magazine.

The second one says:

We thank God for "Grace and Truth."

The following letter is similar to many that come to our desk during these days of depression:

I am so sorry but I haven't been able to get the money for this subscription. We have lost everything we have, not even making a living now. So if you will stop the subscription until I can get the money and send it to you I will feel much better about it. I surely do thank you for your kindness and hope sometime soon to be able to send you the money, then you can send the paper again.

Happily there was still enough to cover this subscription in a special fund that was entrusted to us for just such cases by a beloved brother in Scotland. But the fund is now exhausted. Perhaps God would have you meet a similar need for an earnest brother or sister in the Lord.

## How Can We Have World Peace?

(Continued from page 352)

look at an Arizona desert under irrigation from the Roosevelt dam and claim that the Kingdom had arrived. We must say it has not, because that is only a local change wrought by MAN whereas this radical change shall be universal and accomplished by the SON OF DAVID.

And there shall come forth a ROD out of the stem of Jesse, and a BRANCH shall grow out of His roots (Isa. 11:1).

Another evidence of the fact of a curseless Kingdom is the removal of enmity between the beasts. Everyone knows that lambs and lions do not make good playmates, nor do cats and dogs. Look at this amazing glimpse of that new day:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den (Isa. 11:6-8).

Still another startling change shall be the removal of human weaknesses. Divine healings will put all doctors and hospitals out of business.

And in that day shall the DEAF hear the words



of the Book, and the BLIND shall see out of obscurity, and out of darkness (Isa. 29:18).

There is even an indication that as in the days of Methuselah, men shall live longer because of the removal of the curse of disease.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old (Isa. 65:20).

All of these changes are prophesied to come to pass when the ROD or BRANCH comes back to earth. Jesus Christ is the Son of David Who will accomplish these things. Universal peace will be a glorious possibility when the curse is taken away.

## II. WORLD PEACE WILL COME WHEN SATAN'S POWERS ARE CURTAILED

HE WHO is "the god of this world" (II Cor. 4:4) "as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). Such a condition would, we believe, lead to his stirring up men and nations against each other so as to disturb their peace. We have a clear record of his causing David to lose his peace with God:

And Satan stood up against Israel, and provoked David to number Israel (I Chron. 21:1).

There is also evidence of his stirring nations to battle.

And (Satan) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle (Rev. 20:8).

Satan is a destroyer of peace. He works through the old natures of men, arousing their emotions and desires to the extent that they do his bidding. Was not this true of Judas Iscariot?

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly (John 13:2, 27).

Satan's liberties and power must be greatly lessened if world peace is to be a reality. The coming Kingdom is set forth as a time when Satan will be chained:

And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years (Rev. 20:2).

He will be chained at the beginning of this Millennium and not loosed until one thousand years later (Rev. 20:3).

As a result of this shackling of the devil, men shall lay down their implements of war and convert them into farming tools:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4).

From another passage we gather that much covetousness, greed, enmity, and outbreking sin will be removed.

Neither shall they walk any more after the imagination of their evil heart (Jer. 3:17).

This alone would promote peace.

A striking allusion to the attitude of men toward each other in this future Utopia is given in Zechariah 8:23:

In the days . . . men . . . shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Here, in marked contrast to the twentieth century, men are seen to love and respect the Jew.

But none of these changes are possible without Him Who has on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). He alone can put the chains on "that old serpent."

# LAST CALL!

Your new or renewal subscription, if received at the "Grace and Truth" office on or before January 15, 1937, will bring to you, free of charge and postage paid, a copy of President Fowler's book *The Fundamental Facts of the Faith*.



You will notice that we have extended our December offer to January 15, entirely for your convenience, for we want you to have a copy of this valuable book.

No matter what may be the expiration date of your present subscription, *renew now* and receive your copy of *The Fundamental Facts of the Faith*.

"GRACE AND TRUTH"

2047 Glenarm Pl., Denver, Colo.

## III. WORLD PEACE WILL COME WHEN HUMAN GOVERNMENT IS REPLACED BY A PERFECT ONE

ONE reason that so much trouble exists between men and nations is because human government is fickle.

Where is the king or prelate who has not made a mistake. Wars have been fought through the centuries because some greedy king wanted something that didn't belong to him.

But some day a perfect king is going to occupy an earthly throne and all governmental errors will be eliminated. The justice and perfection of this King is testified to in Deuteronomy 32:4:

He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He.

The King of the Millennium has a very appropriate name, "Prince of Peace." He shall rule from the throne of David:

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it (Isa. 9:7).

So complete, universal, and absolute will be His sovereignty that every nation and king will give allegiance to Him.



Yea, all kings shall fall down before Him: all nations shall serve Him (Ps. 72:11).

All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name (Ps. 86:9).

With Jesus Christ on the throne, the devil in prison, and the curse removed, peace shall reign from one end of the earth to the other and from sea to sea (Zech. 9:10). Edenci blessings shall be seen on every hand. No wonder the Jew cries out for the soon coming of that day. The mind cannot accurately visualize this old world released from its burden of sin. Next to heaven the Kingdom will be the most ideal situation in which man has ever found himself. The peace that men will have will be a heavenly peace for it does not end with the termination of the one thousand years, it continues on into heaven itself:

Of the increase of His government and peace  
THERE SHALL BE NO END (Isa. 9:7).

## As the Editor Sees It

(Continued from page 350)

attempt to feed so many with five loaves and two fishes which a lad had provided. Jesus knew the thoughts and doubts of His disciples even before they spoke. In order to test Philip's faith He asked him how the problem was going to be solved. However, John tells us that Jesus knew all the time how He was going to feed the people.

That which impresses us is Jesus' calmness in the face of difficulty. His ability to meet and solve problems in our lives is just as great as when He performed the above miracle. We often reach the end of ourselves but He always knows what to do. We run out of resources, but He has all the reserves of heaven at His command. We lose our way in the night of sin, but He brings us back. We hesitate to go where we cannot see but He covers all the pitfalls and leads us safely on. We fail, falter, and wilt before hard testings, but He Who always knows what to do encourages us to trust Him Who never fails.

—E. E. L.

## The Present Day Peace Movement

(Continued from page 355)

This "united front" is evident in various foreign countries, in present day peace movement activity. A statement written in Paris, France, and signed by Harry Bone, was reprinted in "The World Tomorrow," April 12, 1933, as follows: "Other (news) papers that are strong for peace are the 'Populaire' (Socialist), L'Humanite (Communist) . . ." etc. China was depicted, in a cartoon in the Washington, D.C., "Times" late in 1935, as The Defenseless Giant who had handcuffed himself, the two handcuffs being Communism and Pacifism. And in England the peace movement has been very active. "Pacifism at Oxford" is the title of an article written March 15, 1933, quoting as follows from a British publication: "The famous Oxford union voted that 'this House will in no circumstances fight for its King and Country.' . . . The October Club (at Oxford), a definitely Communist organization . . . now has membership of between two and three hundred" (built up in one year's time). The extent of Pacifism in Britain is reflected in the heading of a news item in "News Week," July 6, 1935, which reads thus, "Britain: 10,000,000 cast votes against arms and war gains."

An article reprinted November 9, 1932 from "The New World" (London), written by A. Fenner Brockway, and entitled, "British Pacifists and the Revolution," says, "Every sincere and clear-minded Pacifist must identify himself with the object of a revolution to substitute Socialism for Capitalism. The Pacifist who resists war and acquiesces in Capitalism is futile. No, the Pacifist must be in the thick of the struggle. . . . violence would be much less if the control of the military and civil forces of the State were wrested from the dominating class before the final struggle began." Another article from the same publication, by R. M. Entwistle, says, "A Pacifist-Socialist mass movement . . . could reduce a 'National' Government to impotence . . . by the sheer force of non-cooperation.

Almost anything could be accomplished by a big mass movement organized for the achievement of a Socialist State, on strictly non-violent lines, with the thoroughness of a Ghandi."

A FEW of the many ramifications of the present day peace movement are indicated by such current phrases as, intercollegiate disarmament council, outlawry of war, student attack on war, anti-war treaty, united youth conference against war, world assembly of women against war and Fascism, war profits and munitions makers attacked, War Registers' International, and scores of other phrases to be found as headlines in newspapers and news magazines.

But what will be the outcome of the great peace movement? The nations of the world have tried to preserve peace for more than 3,000 years through more than 8,000 peace pacts. But history reveals that the world has experienced 3,153 years of warfare, and only 268 years of peace! The prophecy still stands in Scripture, "Ye shall hear of wars and rumours of wars . . . nation shall rise against nation and kingdom against kingdom . . . for then shall be great tribulation" (Matt. 24:6, 7, 21). In fact, the world's greatest war is still future, the battle of Armageddon.

Human efforts can never bring peace to this old world. The only thing that can bring peace is the coming of Christ Jesus again to reign. Likewise human effort can never bring peace to an individual soul. Self-effort is utterly futile either to bring the peace of God to the sinner or to bring the peace of mind to a troubled saint. Peace is easily available, however, to anyone who will merely turn to the Lord Jesus Christ. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6-7 R.V.).

## In the Book Nook

(Continued from page 362)

Fascism with Christianity. Published by Thynne & Co. Ltd., London. Price 10 cents.

### TRY LOVE

"By Love Compelled, The Call of the China Inland Mission" by Marshall Broomhall. This little book is called by the author a "sketch rather than a chronicle." In most entertaining and spirited fashion it touches the "high places" in seventy years of China Inland Mission history. From beginning to end "love is the theme." It is impossible to read this so called "sketch" without being led to a deeper experience of Christian love and a deeper yearning for sacrificing service for our crucified and risen Lord. Published by the China Inland Mission, 237 West School Lane, Philadelphia, Pa. Paper-bound. Price 35 cents.

"Try Love," by Mrs. Walter Searle. The story of the conversion of two seemingly hopeless cases. Published by Thynne & Co. Ltd., 28-30 Whitefriars Street, London, E. C. 4. Price five cents.

### IN THE GAME OF GOLD

Here is a book of wholesome fiction. It does not rank with those books in which the Gospel story is clearly brought out, but for a novel written in this age of so called "Flaming Youth" it is very far ahead of the popular stuff. God is honored and frequently spoken of, but the Lord Jesus Christ is left out. To this reviewer such an omission in a supposedly Christian story is fatal. The plot is laid in England. Throughout the story the atmosphere is religious and reverent, the standards of life are high, pure, and noble. The tangles in the plot are sufficiently exciting and absorbing to satisfy the most critical reader. The story covers eighteen years and closes with every mystery solved, every tangle unravelled, and everybody happy.

"IN THE GAME OF GOLD," by Annie Walton Bruce. Published by the Christopher Publishing House, Boston, U. S. A. Price \$2.50.

# Are You Making This— Christmas an Xmas?

Do you leave Christ out of your Christmas by leaving Him out of your giving? Honor Him on the day celebrated in commemoration of His birth. One of the best ways to remember Him and to bring honor to His Name is to remember, in your Christian giving, His cause and the various testimonies which seek to tell forth "the Good News."

The Denver Bible Institute, which is devoted to the training of young men and women for the task of proclaiming "the glad tidings of great joy," bespeaks your earnest prayers and generous gifts at this Christmas season. In the carrying on of this work of faith, our average daily expenses are:

\$12.89—FOOD
3.15—FUEL
3.70—LIGHTS
1.30—TELEPHONE
3.90—TRANSPORTATION
16.34—MISCELLANEOUS
<hr/>
\$41.28

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In addition to the above, we are looking to God for the supply of greater needs, such as a new dormitory for men and a new building for our printshop—both so sorely needed in the efficient conduct of this testimony. We are asking for special prayers at this Christmas-tide.

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*"Give, and it shall be given unto you; good measure,  
pressed down, and shaken together, and running over"  
(Luke 6:38).*

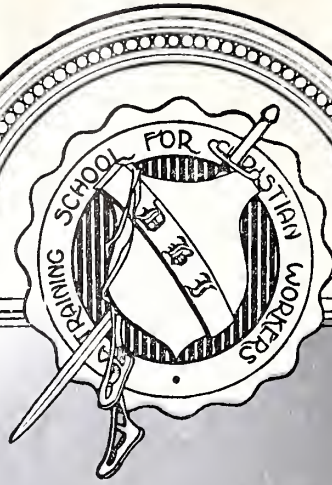
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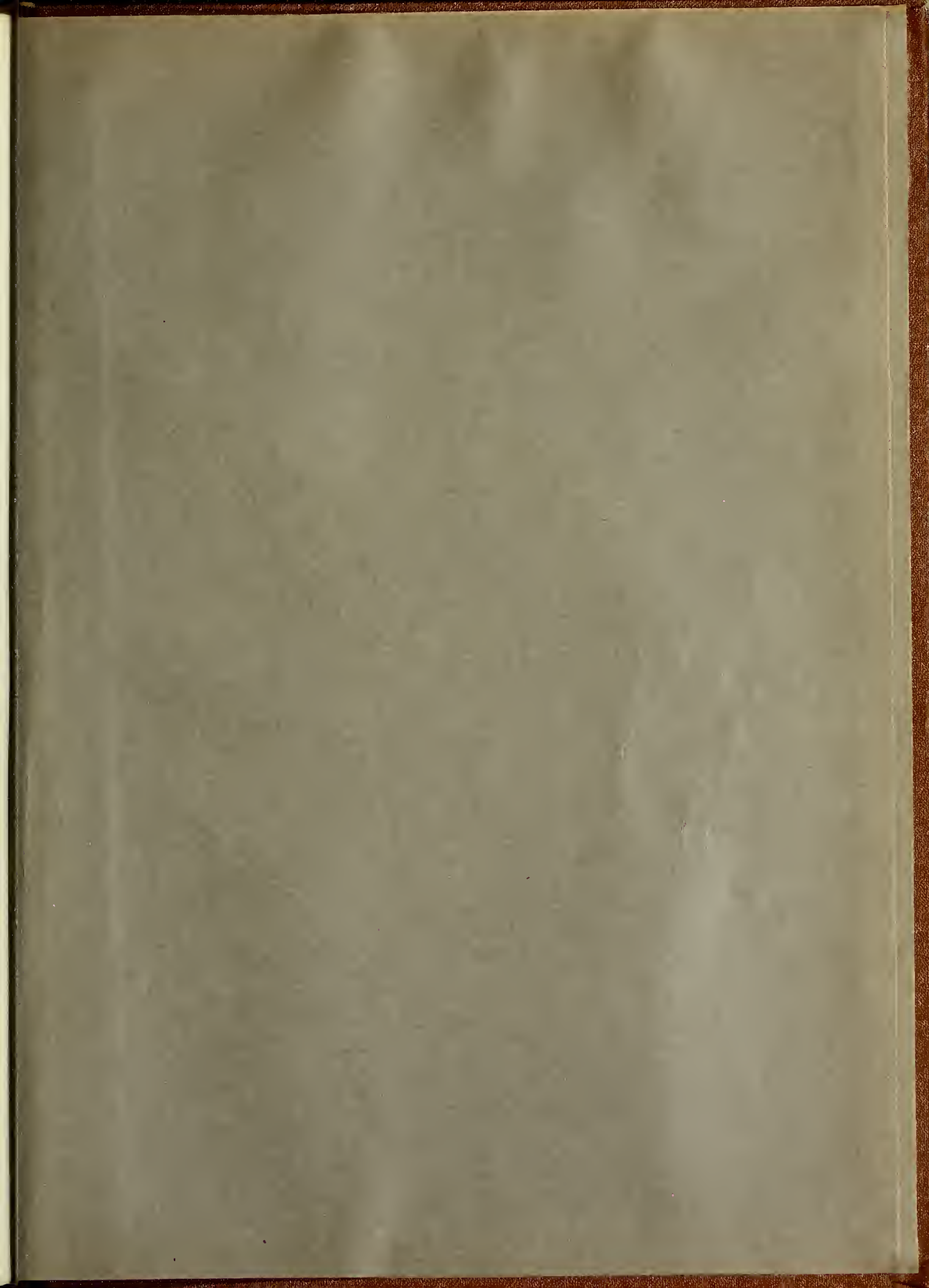
*His name shall be called  
Wonderful, Counsellor,  
The mighty God, The  
everlasting Father,  
The Prince of  
Peace.*

*Isaiah 9:6*













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